MEDULLA THEOLOGIÆ:
OR THE
MARROW
OF
DIVINITY,

Contained in ſundry Queſtions and Caſes of Con ſcience, both Speculative, and Practical; the greateſt part of them Collected out of the Works of our moſt Judicious, Experienced, and Orthodox
ENGLISH DIVINES.

The Reſt are ſupplied by the Authour.

By *SA. CLARKE*, Paſtor of the Church in *Bennet Fink*, *LONDON*.

2 Tim. 3. 16, 17.

All Scripture is given by inſpiration of God, and is profitable for Doctrine, for reproof, for Correction, for inſtruction in righteouſneſs.
That the man of God may be perfect, throughly furniſhed unto all good Works.

Multi ſcientiam quærunt, pauci Conſcientiam: Conſcientia autem quam ſcientia citius apprehenditur, & utilius retinetur. Bern

LONDON,
Printed by *Thomas Ratcliff*, for *Thomas Underhill*, at the *Anchor* and *Bible* in *Pauls* Church-yard.

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TO THE

RIGHT VVORSHIPFUL

His much Honoured friends,

Sir RICHARD PIGOT

OF

DODDERSHALL Knight,

And to the Virtuous and truly Religious Lady his Wife.

Sir, Madam,

Have longed for an opportunity whereby I might testifie my gratitude unto you for your Noble favour in so freely conferring the Rectory of *Grendon* upon my eldest Sonne: as also for those many encouragements which he hath since received from you: and this (I conceived) I could not better do then by presenting this Book unto you, wherein you have the substance of many worthy mens labours upon several Heads in Divinity contracted into a narrow roome. *Solomon*, the

wiſeſt of men, tells us, *that of making* (which is true alſo of reading) *many Books there is no end, and much ſtudy is a wearineſs of the fleſh*: yet to have the choiceeſt flowers tranſplanted out of ſeveral gardens into a little parcel of ground, cannot but miniſter both pleaſure and profit. Concerning this Subject, a Learned, famous, and Reverend Divine hath left us his thoughts in theſe words: *Of all Divinity* (ſaith he) *that part is moſt uſefull which determines Caſes of Conſcience, and of all Caſes of Conſcience the practical are moſt neceſſary; as action is of more concernment then ſpeculation.* Such you ſhall finde here, whereby you may be guided both in private and publick; and whereby, as in an impartial Glaſs, you may view the face, and know the true ſtate of your ſouls, and be directed to be the more exemplary in your lives: you know that *Magnates ſunt Magnetes*, great ones, like Load-ſtones, draw many by their examples, and inferiours look upon them as their Looking-glaſſes, by which they uſually dreſs themſelves: Its very obſervable, that when *Criſpus* the chief Ruler of the Synagogue beleeved, many of the *Corinthians* beleeved alſo; and I doubt not but your conſtant and diligent attending upon the publick Miniſtry (though at a great diſtance from you) doth attract and quicken many of your Tenants and neighbours to do the like. It makes you alſo precious in the eyes of God and his people, the beſt Nobility is to excel in grace, and vertue; and this

Eccl. 12. 12.

B. *Halls Epiſt. to his Caſes of Conſcience*

Act. 18. 8.

Summum apud Deum eſt nobilitas. clarum eſſe virtutibus. Hicrom.

this cannot be better diſcovered then by love to Gods Miniſters, and a careful Sanctification of the Lords day: and what Influence ſuch examples have upon the vulgar is obvious to every eye. I have read that Queen *Elizabeth* once riding progreſſe into *Suffolk*, ſaid, that now ſhe ſaw the reaſon why that Countrey was ſo well governed; for ſhe obſerved that all the Juſtices, and Gentlemen coming to meet her, had every one his Miniſter next to his perſon. And truly they that honour God, ſhall be honoured by him, he *will be a Sun and a ſhield* unto them; he will *give them grace here, and glory hereafter*; *and no good thing will he with-hold from them which walk uprightly*. Godlineſs is the high-way to happineſs, the good old way that hath ever beene beaten by all thoſe Saints that now finde reſt unto their ſouls. What *Æneas Silvius* ſaid of learning, may much more be ſaid of Religion, and righteouſneſs: Vulgar men ſhould eſteeme it as ſilver, Noble men as gold, and Princes ſhould prize it above their chiefeſt pearls. *Semen ſanctum ſtatumen terræ*, the holy ſeed is the ſubſtance of the earth; the Saints are the *people of Gods purchaſe*, that comprehend all his gettings, and are much more dear to him then *Naboths* Vineyard was to him. He ſets them *before his face* for ever, *Pſal.* 41.12 as loving to look upon them, yea, upon the very *walls* of the houſes where they dwell, *Iſa.* 49. 16. they are *his portion*, Deut. 32.9. his *inheritance*, Eſay 49. 16. the *dearly beloved of his ſoul*,

Pſal. 48.11.

Iſa. 6.13.

ſoule, Jerem. 12. 7. and *his glory*, Eſay 46. 13. And thus they are though accompanied with many weakneſſes: For as *David* ſaw nothing in lame *Mephiboſheth*, but what was lovely, becauſe he ſaw in him the features of his friend *Jonathan*: So God beholding his offending Saints in the face of his Sonne, takes no notice of any thing amiſſe in them. And truely the knowledge and remembrance of theſe things is that which doth wonderfully ſupport the godly under their greateſt preſſures, and draw forth their affections Heaven-ward: The Saints (ſaith a Reverend Divine) are lowly in their ſpeeches, but lofty in their actions; but eſpecially in their affections, which are carried above all
Col. 3. 1, 2. Earthly Objects, and not content till they are got home to Heaven. Theſe ſtarres, though they are ſeene ſometimes in a puddle, though they reflect there, yet they have their ſituation in Heaven. Theſe Birdes of Paradiſe, though they may happilie ſometimes touch upon the Earth, yet they are moſtly upon the Wing, and theſe outward comforts, and Creatures are to them, but *ſcalæ & alæ*, wings, and winde in their wings to carry them upwards. I write not theſe things (Right Worſhipful) as ſuſpecting your ignorance, or doubting your practice of them; but only *to ſtirre up your pure minds by putting you in remembrance*, that wherein you have

have begun, you may be encouraged to perſevere till you come to the full fruition, and enjoyment of that Crowne of Glory, and eternal happineſs which Chriſt hath purchaſed, and will certainly conferre upon all thoſe that love him, and long for his appearing. For the furtherance whereof, I hope the Reading of this Book may contribute ſomething, which is the heartie prayer, and earneſt deſire of him, who will not ceaſe,

Sir, Madam,

March 22. 165$\frac{8}{9}$.

To Love, Honour and ſerve you,

SA. CLARKE.

TO

TO THE

Christian Reader.

Christian Reader,

IT hath been long and often complained of, that our English *Divines*, who of all others are judged the fittest, and ablest to write Cases of Conscience, in regard of their manifold experiences in this kind, have yet done so little. The *Friers* and *Jesuites* have written many large *Volumes* of this *Subject*, which yet are rather so many dunghills, then so many Gardens of sweet smelling *Flowers*, and tend rather to the corruping of, then to the satisfying of troubled soules, as may be amply seen in a book lately taught to speake English, called the Mystery of Jesuitisme.

I have long expected, and hoped, that some abler pen would have undertaken this work of such great tenderness, and vast extent, the rather because it hath been the desire, and request of all the *Forraign Protestant Churches* that some such thing should be done, at least by our London Ministers. And truly the work is too great, and the burden too heavy for one mans shoulders: Yet seeing that none else would set about it, I, who am the most unfit, and least able for such an Herculean *labour*, have

have adventured to publish these my first Essayes: and being conscious to my own insufficience, have made the greatest part of it, rather a Collection out of others writings, than any thing spun out of my own brains. Yet, besides the paines in making choice of, and going through so many Authors, I have taken liberty to contract where it might well be done, and to vary the phrase (not thinking fit wholly to tye my self to other mens words) Sometimes to add, and others sometimes to leave out, where my judgement did not concur with theirs.

I presume, I need not tell you the usefulnesse of this Subject. How necessary it is to get and keep a good Conscience: To be acquainted with our Spirituall Estate, and condition: To be directed in that great duty of self-examination: To have rules prescribed for the right ordering of our thoughts, Words, and Actions. To have our sins discovered that we may avoid them; and our Errors laid open that we may amend them. For as the cleerest blood makes the best Spirits, and the purest Aire breeds the greatest agility, so the holiest life yeelds the soundest comfort, and the tendrest Conscience the most unspotted life. Yea, a good Conscience will appear in the Countenance, and look merrily out at the windows of the eyes. It made Stephen *look like an Angell of God,* Act 6.15 *It is* præmium ante præmium: *Heaven aforehand: Some clusters of* Grapes *of the Celestiall* Canaan. *Its like* Samp sons *haire, that will make a man invincible. It will stand under the greatest pressures: It made the Apostles to* go away rejoycing *when they had been beaten,* for that they were counted worthy to suffer shame for Christs sake, Act. 5.40,41. *It made many of the Martyrs to go as merrily to dye as to dine. Be the Aire cleere, or cloudy, he that hath a good Conscience enjoyes perpetuall serenity of soule, and sits continually at that blessed Feast, where the holy Angels are Cooks, and Butlers (as* Luther *phraseth it) and the three persons of the* Trinity *are gladsome Guests. Let a man be sound within, and at peace with his own Conscience, and he will bravely bear up under unspeakable pressures.* Paul *(though no man out of Hell suffered more) Yet did he not only* glory in Tribulation,

lation, *but* overabound exceedingly with joy, 2 *Cor.* 7. 4. *As an old-beaten Porter to the Croſſe*, Malluit tollerare, quam deplorare: *His ſtroake was heavier then his groaning*, Job 23. 2. Premat corpus, fremat Diabolus, turbat mundus, ille ſemper erit ſecurus, *ſaith* Bernard. *Let Men, the World, and the Divels doe their worſt, they can never hurt him that hath a good Conſcience.* Conſcientia pura, ſemper ſecura. *A good Conſcience hath a ſure confidence, he that hath it ſits* (Noah-*like*) Mediis tranquillus in undis: *quiet in the middeſt of greateſt combuſtions. It will make a man ſleep without a pillow, yea without a bed. It made* Jacob *take ſuch good reſt upon a ſtone*: Peter *to ſleep ſo ſweetly, though laden with Iron Chains, and* (*for ought he knew*) *to die the next day.* Philpot, *and his fellow Priſoners to ſing* Pſalms, *and to rouſe as merrily in the ſtraw in the* Biſhops Colehouſe, *as if they had been upon down beds in a Pallace. Its a Feaſt with any food, though never ſo courſe and ſlender. Hence its excellently ſaid*: In minimo maximum eſt bona mens in corpore humano: quæ ſi adſit, deliciosius vivit, etiam is qui teruntium non habet in orbe, quam ſi in unum hominem ſexcentos conſles Sardanapalos. *Its a full Feaſt, a laſting Feaſt: not for a day, as was* Nabals: *nor for ſeven dayes, as was* Sampſons; *no nor for nineſcore dayes as was that of* Ahaſhuerus: *but a durable Feaſt without intermiſſion of ſolace, or interruption of ſocietie.* Vis ergo (O homo) ſemper epulari? vis nunquam triſtis eſſe? (*ſaith* Bernard) bene vive. *Wouldeſt thou never be ſad? would'ſt thou turn thy life into a merry Feſtivall? Get, and retain a good Conſcience: and then I may ſay to thee in* Solomons *words*, Eccleſ. 9. 7, 8, 9. Go thy way, eat thy bread with joy, and drink thy Wine with a merry heart: For God now accepteth thy works. Let thy Garments be alwaies white, and let thy head lack no ointment: Live joyfully with the wife whom thou loveſt, &c.

Thus you ſee what are the benefits, and priviledges of a good Conſcience, which ſhould move and quicken us to the ſtudy of Caſes of Conſcience, *whereby we may be enabled to keep a*

Con.

Conſcience void of offence towards God, and toward man, Act. 24. 16. *and that we may be the further provoked hereunto, let us on the other hand conſider the miſchiefs, and inconveniences of an evill Conſcience, one ſmall drop whereof troubleth a whole Sea of outward comforts, and contentments, a whole confluence whereof would no more eaſe a wounded Spirit, then a fair ſhoe a gouty foot, or a ſilken ſtocking a broken legg. Indeed its a burden inſupportable, which is able to quaile the courage, and cruſh the ſhoulders of the ſtrongeſt man upon Earth*: Hence Job *preferred, and* Judas *choſe ſtrangling before it*: Daniel *choſe rather to be caſt to the Lions, then to carry a Lion, and enraged Conſcience in his boſome. Its an ever-gnawing worm that is bred in this life of the froth of filthy luſts, and flagicious courſes, and lyes gnawing upon mens inwards, many times in the ruff of all their jollity. It was this that made* Saul *call for his muſick*: Belteſhazzar *for his carouſing cups*: Cain *for his workmen to build him a City, &c. and this they did to put by the pangs of their wounded Spirits, and throbbing* Conſciences: *And yet all this many times will not ſerve turn, as we ſee in* Nero, *after he had killed his Mother, and Wives*: *In* Otho, *when he had ſlain* Galba, *and* Piſo: *In* Herod *the great, after he had cauſed his Wife* Mariamne *to be put to death*: *In our* Richard *the third, after he had murthered his two innocent Nephews*: *In* Spira: Latomus, &c. *all which were ſo grubbed with this worm, that they could not be at reſt neither night nor day, till being utterly tired with continuall vexation of Spirit, they either deſperately ſlew themſelves, or were dreadfully diſpatched by others.*

"Hence Plutarch (*though a Heathen*) *thought that the very*
"*life of a wicked man was puniſhment enough without, either* God
"*or mans revenging hand. For* (*ſaith he*) *if they examine*
"*their lives, they finde themſelves empty of grace, deſtitute of*
"*hope, loaden with fear, ſadneſſe, unchearfulneſſe, and ſuſpition*
"*of what will follow after: their lives are therefore worſe then*
"*the life of a Dog: for a Dog lives without mentall ſufferings,*
"*and dies, and there is an end of him: but a wicked man is al-*
"*wayes upon the wrack whileſt he lives, and is never free from*

the

" *the laſhes of an evill Conſcience.* Quid prodeſt bonis plena arca, ſi inanis ſit Conſcientia ? *ſaith* St. Auſtin, *what good is there in a cheſt full of goods, when the Conſcience is empty of goodneſſe : Such an one is like* Naaman, *a rich man, but a Leper: or like* Jeſabel, *that (no doubt) hatl a cold heart under a painted face : Such an one in the middeſt of his mirth hath many a ſecret gripe, and little knows the world where his ſhooe pincheth him. Every Fowle that hath the beautifulleſt Feathers, hath not the ſweeteſt fleſh : nor doth every tree that beareth a goodly leaf, bear good fruit ? and many things gliſter beſides Gold: So is it with wicked men,* in the fulneſs of their ſufficiency they are in ſtraits,&. Job 20.22, &c.

But I will enlarge no further : I ſhall only tell you that in ordering theſe Caſes of Conſcience, *I proceed (as you may eaſily perceive) Alphabetically, according to the method which* I *uſed in my* Mirror, *where you may finde* Examples *ſutable for theſe ſeverall heads, and by that little progreſſe which I have already made, you may judge how much is yet behind : which were enough to deter an old man, as I am, being in the ſixtieth-year of my age, but that, I hope, I am doing the Lords work, and if my Maſter call me away before I have finiſhed it, I ſhall not much faile of* St. Auſtins *wiſh, who often deſired that when the Lord came, he might finde him* aut precantem, aut prædicantem, *either praying, or preaching. I have one requeſt more to the godly judicious, that wherein they obſerve my failings, they would be pleaſed either by Word or Letter to inform me of them, that I may rectifie them for the time to come : and if I finde theſe my poor labours uſefull, and acceptable to the Church of Chriſt, I ſhall be encouraged, whilſt God continues life, and health to go on in the ſame : I am alſo to acquaint you, that the Bookſeller hath ſo ordered the Printing hereof, that whoſoever pleaſeth, may put in fair paper between each Chapter, to make larger Additions to the ſame. Thus begging thine earneſt prayers for a bleſſing upon my Labors both publick, and private, I reſt*

From my ſtudy in *Thridneedle-ſtreet, London, Mar.* the 22. $165\frac{8}{9}$.

Thine, and the Churches ſervant
SA. CLARKE.

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Books

Books formerly publiſhed by this Author.

THe Saints Noſegay: or a Poſie of Spirituall Flowers.

The Marrow of Eccleſiaſtical Hiſtory in two parts.

The firſt part contains the lives of 148. Fathers, Schoolmen, firſt Reformers, and modern Divines, with the Effigies of many of them in Copper.

The ſecond contains the lives of twenty two Chriſtian Emperors, Kings, Princes, and other choice Chriſtians, from the Primitive times to our preſent age, with all their Effigies cut in Copper.

A Generall Martyrologie, or Collection of all the greateſt perſecutions which the Church of Chriſt in other Countries hath ſuffered from the Creation to our preſent times, with ſundry cuts in Copper. Whereunto are annexed the lives of Mr. *Tho. Cartwright*, Mr. *Arthur Hilderſam*, Mr. *Hugh Clarke* (the Authors Father) Dr. *Potter*, *B.B.* of *Carlile*, Mr. *Rich. Sedgwick*, Mr. *Rob. Balſom*, Mr. *John Dod*, Mr. *Herbert Palmer*, Mr. *Jo. Ball*, Mr. *Rich. Rothwell*, Mr. *Julines Herring*, and Dr. *Preſton*.

An Engliſh Martyrologie of all the Perſecutions which have befallen our Church from the firſt plantation of the Goſpel to our Modern times, whereunto are annexed the lives of *Gaſper Coligni*, Admiral of *France*, *Joane*, Queen of *Navar*, Dr. *Collet* Dean of *Pauls*, Mr. *Coverdall*, Dr. *Sands* Arch Biſhop of *York*: Mr. *Richard Greenham*, Mr. *Paul Bains*, Mr. *Will. Bradſhaw*, Mr. *Richard Stock*, Dr. *Sibs*, Dr. *Tho. Tailor*, Dr. *Chaderton*.

A Mirror, or Looking-glaſſe both for Saints, and ſinners, held forth in ſome thouſands of examples, as of Gods wonderfull mercies to the one: ſo his ſevere judgments againſt the other, whereunto is annexed,

A Geograpicall Deſcription of all the Countries in the known world, with the moſt famous Cities, Temples, Structures, Statues, Cabinets of Rarities, &c. which have been, and now are in the world.

As alſo, The Wonders of God in nature: the greateſt Rivers, ſtrangeſt Fountains, Various Minerals, Stones, Trees, Herbs, Plants, Gumms, &c. which are to be found in every Countrey.

As alſo, Of the rareſt Beaſts, Fowls, Birds, Fiſhes, and Serpents which are leaſt known amongſt us.

The life of *Tamerlane* the Great.

Englands Remembrancer, Containing an Hiſtoricall collection of the *Spaniſh* Invaſion in Eightie Eight.

The Gunpowder Plot.

The fall of the houſe upon the Papiſts in *Black-Friers*.

Chriſtian Good fellowſhip: A Sermon preached at *Warwickſhire Feaſt*.

An Antidote againſt immoderate mourning for the dead. A Funerall Sermon.

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QUESTIONS, AND CASES OF Conſcience

About ABSTINENCE in the Uſe of Lawful things.

CHAP. I.

Queſt. *Hether may a man ſinne in the uſe of Lawful things?*

Anſw. Yea, abuſe of lawful things is damnable, as well as the uſe of unlawful. The abuſe of lawful profits, pleaſures, cares, and deſires, choaks the ſeed of the Word, *Mat.* 13. 22. So *Mat.* 24. 38. *As in the dayes of Noah they did eat, they drank, they married, and gave in marriage, until the day that Noah entred into the Ark, &c.* What? was it a ſin to eat, to drink, to marrie? No, but they ſinned in the abuſe of theſe things: they were ſo intent upon theſe, that they caſt off all admonitions, and predictions of judgement. So *Luke* 14. 18. What was more lawful then to buy a Farme, a yoke of Oxen, or to marry a Wife? Yet theſe ſhall never taſte of the Supper: not becauſe they did theſe things, but becauſe they were ſo inordinately intent upon them, that they refuſed the Call to the Kings Supper. So *1 Cor.* 10. 7. *The people ſate down to eat, and drink, and roſe up to play.*

Queſt. *Why is there ſo much danger in the uſe of lawful things?*

Anſw. 1. Becauſe in uſing lawful things men are moſt ſecure, and think themſelves ſafe: and yet Satan is moſt where he is leaſt ſuſpected: As the Serpent lieth in the greeneſt graſſe: ſo Satan lies in ambuſh againſt us in our moſt lawful

ful Liberties: As he laid his train againſt Chriſt himſelf, in the matter of meat, and drink, when he was an hungry, *Mat.* 4. 3. So alſo againſt us, chiefly in things wherein God hath given us allowance. Wherein was it that Satan overcame *Lot?* Was it firſt in Inceſt with his daughters? No: but he firſt foiled him in that which was lawful: He firſt abuſed himſelf with Wine, and then in Inceſt.

II. Whereas our Nature, Spider-like, turnes our beſt, and ſweeteſt things to poiſon, Satan addes his poiſon too, putting us forward to abuſe lawful things: becauſe this both hinders God of his glory in the meanes of our good, and our ſelves in the end for which God alloweth them. God gives us theſe things as helps to heaven: but we make them hinderances. His grace puts them into our hands as ſtaves to help us in our way, we by our abuſe make them clogs to caſt us back: He allows us them as ſpurres to provoke us to cheerfulneſſe in his ſervice: we pervert them, and make them as thornes to choak, and hinder us in his ſervice. And well knows Satan, that the beſt things abuſed, become evil to him that ſo uſeth them. Chriſt himſelf ſhall be a Rock of offence. The Word if it kill not our vices, kills our ſoules: The Sacraments are rank poiſon to the unworthy Receiver: He cares not if wealth flow in as waters from a full fountain, ſo they drown their ſoules in perdition: and ſo of the reſt.

III. Becauſe ſins in lawful things are both more ordinary, and leſſe diſcerned, both for the avoiding and preventing, as alſo for the recovery, and repentance from them. How many natural and indifferent actions doth a man perform in a day, into which creep a number of ſins, becauſe men judge themſelves free to do as they luſt in them, only contenting themſelves that they have liberty from God to do the thing, whileſt they are unwilling to hear of any of Gods reſtraints, or impoſitions in the manner, and fruition of that liberty.

Queſt. *What inſtances may be given to ſhew how men abuſe their lawful Liberties with the hazard of their ſoules?*

I. *Anſw.* 1. In eating and drinking, which is not only lawful but neceſſary: yet here Chriſtians offend many wayes.

1. When they eat not their own bread, earned by their lawful labour, 2 *Theſ.* 3. 12.

2. When they feed themſelves without feare, *Jude* 12. not as before the Lord.

3. When they corrupt themſelves in the creatures, loſing ſobriety, modeſtie, chaſtity, health, and reaſon.

4. When they never taſte the ſweetneſſe of God in the creature, more then beaſts do: nor ſanctifie themſelves after feaſting: as *Job* did his ſons, *Job* 1. 5.

5. When they waſte the creatures, not remembring the afflictions of *Joſeph*, *Amos* 6. 6.

II. In apparel, then which nothing is more neceſſary decently to cover our nakedneſſe, to fence our bodies from the injury of the weather, and to put us in minde of ſin. But what a number of ſins do men and women put on with their apparel? And that

Firſt, for the matter, which is not skins as *Adams*, but ſtately and coſtly beyond their rank.

2. For the manner, while they take liberty to diſguiſe themſelves in ſtrange attire, and monſtrous faſhions, ſhewing no other hidden man of the heart but lightneſſe, vanity, wantonneſſe, and thraldome, to every new-fangled faſhion, for which the Lord threatned to viſit the Kings children, *Zeph.* 1. 8.

3. For the meaſure whileſt they paſſe all bounds of ſobrietie, and prodigally waſte

waſte more on their backs, then would cloath a number of the poor ſervants of Jeſus Chriſt.

III. In recreation: which are both lawful and neceſſary: yet how do men ſin therein?

1. In reſpect of the matter, when with *the fool*, (*Prov.* 26. 18) *they make a ſport of ſin*: as of Dice, Cards, Iaſcivious Dancing, Playes, Interludes, and all other ſports, wherein is neither *praiſe*, *vertue*, *nor good report*, Phil. 4. 8.

2. In reſpect of the manner, when they turne their vocation into recreation, pouring out their hearts unto pleaſure, being *lovers of pleaſure more then of God*, 2 *Tim.* 3. 4. when they waſte their precious time in ſports, hindring better duties, both in their general and particular callings: diſhonouring the ſacred Name of God by Oaths, blaſphemous curſings, jeſting upon the Holy Word of God, jeering his Miniſters, Servants, Religion, &c. or when others are hurt by their ſports, and gaine by winning their money to their prejudice: or their own eſtate, as *Solomon* ſaith, *He that loves paſtime ſhall be a poor man*, Prov. 21. 17.

IV. In Marriage: what is more neceſſary for mans comfort, and for the continuance of the World and Church by an holy ſeed? But many heap up ſin by the abuſe of this holy Ordinance: Some conceit that they may marry where they liſt, the ſons of God to the daughters of men; forgetting that of the Apoſtle: *Only in the Lord*, 1 *Cor.* 7. 39. Joyning themſelves with Infidels, Hereticks, and enemies to the true Religion; as did *Solomon* to the turning away his heart from the Lord. Others uſe it rather to the ſtirring up of natural corruptions then to allay them: Some rather to further each other to hell then to heaven, whileſt the husband loſeth his authority by unthriftineſſe, bitterneſſe, or lightneſſe: and the wife ſhakes off her ſubjection by ſullenneſſe, and contempt both of his perſon, and commandments: Others ſin more directly when the husband leaves the wife of his youth, and embraceth the boſome of a ſtranger: or the wife forſakes the guide of her youth, and loves a ſtranger better.

V. In a mans calling, wherein its lawful and neceſſary for a man to buſie himſelf: But how many ſin herein? either by living in unlawful callings, or betaking themſelves to no callings: or not being careful to ſanctifie their callings, and the duties of them by the Word of God and Prayer: or not retaining heavenly affections in their earthly employments: or not ſticking to gather *Manna* on the Sabbath-dayes, which ſhall rot between their teeth: or by driving their Trades with as many gloſſings, lies and oaths, almoſt as words: or by turning their Trades into Crafts, and Myſteries of Iniquity, getting as much by Deceit and Injuſtice, as by faire dealing: or by choaking their general calling by their ſpecial, ſcarce allowing any time to Gods ſervice, &c.

VI. In providing for a mans family, which is lawful and neceſſary, and he that doth it not *is worſe then an Infidel*, 1 Tim. 5. 8. yet herein many ſin by carking cares: not ſeeking firſt the Kingdome of God for themſelves and theirs, but becoming drudges to the world, and to their children, neglecting *to bring them up in the nurture and inſtruction of the Lord, as they are commanded*, Epheſ. 6. 4.

VII. In company and ſociety with men, which is ſweet and neceſſary, man being a ſociable creature; but how many ſins creep into the uſe of this mercy? as when men voluntary run into idle and vaine company; aſſociating themſelves with ſwearers, drunkards, whoremongers, &c. when they ſpend their time in vain, profane, or rotten communication, neither doing nor receiving good, as they might and ought to do.

Queſt. *What meanes may we uſe to prevent our abuſe of theſe lawful things?*

I. *Anſw.* 1. Conſider that lawful liberty uſed to the full extent of it, is exceeding dangerous, and therefore ſome reſtraint is neceſſary. He that will take all the liberty he may, will ſomtimes take that he ought not: and the more the fleſh is pampered, the more the ſpirit is weakened and foiled.

II. Remember who is the Author of all thy libertie in theſe things, and be ſure that whileſt thou haſt the ſweetneſſe and comfort of them, he may have the glory of them, *Rom.* 11. 36. *Of him, and through him, and to him are all things, to whom be glory for ever,* 1 Cor. 10. 31. *Whether ye eat, or drink, or whatſoever you do, do all to the glory of God.*

III. With the uſe of natural things, labour to joyne a ſpiritual, and ſo whileſt we cheriſh our bodies, we ſhall alſo refreſh our ſoules: As in the uſe of meat, and drink, ſtir we up our ſelves to labour for the bread and water of life. In putting on our cloaths, labour to put on Chriſt, *Rom.* 13. 14. In Marriage, meditate much on that ſweet contract between Chriſt and the ſoul: and ſo in the reſt. This is an holy *Alchimy*, that draws Gold out of Lead, Heaven out of Earth, and Grace out of Nature.

IV. Conſider that the right uſe of peace and plentie, is to grow up in the feare of God, in peace of Conſcience, and in the comforts of the Holy Ghoſt: So the Church uſed her reſt and peace, *Acts* 9. 31. For where the Lord affords more outward bleſſings, and with them, more time and meanes to ſerve him, he looks for the more ſervice from them.

V. In our more free and joyful uſe of Gods good creatures, let us carry holy jealouſie over our ſelves, leſt ſin creep in, and ſo we diſhonour God: *Job*, when his ſons feaſted together, ſanctified them, and ſacrificed according to the number of them, ſaying, *It may be my ſons have ſinned, &c.* Job 1. 5. Do thou the like, mingle not thy joy with ſin, leſt it end in wo. Dr. *Tailor on the Parable of the Sower*, p. 164.

CHAP.

CHAP. II.

Queſtions, and Caſes of Conſcience about our Actions, Natural, Civil, Recreative, Religious, &c.

Queſt. *What makes an Action good?*

Anſw. Every truly commendable and comfortable Action muſt conſiſt of an abſolute integrity of all concurrents, and requiſites. For though ſome mixture of infirmities and imperfections will cleave to the face of the faireſt action (an abſolute unſtained purity being incompatible with mortality) yet every ſeveral Ingredient muſt be attended, and tempered with its own particular goodneſſe, and honeſty, and ſeaſonable conformity to the whole, or elſe the whole action, though right in other reſpects, is utterly diſrobed of all true ſplendor, acceptation, and grace. Here a little leaven ſoures the whole lump: and the iniquity, defect, and exorbitancy of any one ingredient, denominates the whole action naught.

Queſt. *What are the Ingredients requiſite to make an Action good?*

Anſw. 1. It muſt be good in its own nature, and warranted by Gods Word, by which all things muſt be ſanctified to us, 1 *Tim.* 4. 5. Otherwiſe let the perſon be never ſo pleaſing to God, his intentions never ſo good, his heart never ſo zealous, the meanes, circumſtances, and end never ſo excellent, yet without this all is naught. I.

The Object about which the Action is exerciſed, muſt be qualified according to the Rules of Religion. As works of charity are ſweet ſacrifices to God: but amongſt other cautions to ſeaſon them, the Parties that are to partake of them, are to be ſingled out with godly diſcretion: For if we beſtow our charity upon a ſturdy begger, idle rogue, canting companion, we do not only loſe the honour and comfort of our charity, but incur much guilt, &c. II.

We muſt look to the matter, elſe all may be marred. As for inſtance, the matter of our beneficence muſt be our own goods got lawfully, elſe in reſpect of divine allowance it will prove an abominable ſacrifice. III.

The perſon muſt be pleaſing to God, elſe his beſt deeds are but beautiful abominations. If the perſon be not juſtified by faith, and accepted through Chriſt, all his Actions, natural, civil, recreative, and religious are turned into ſin, *Prov.* 15. 8, 9. So in the *Phariſee*, Luke 18. 14. IV.

V. The heart muſt be ſincere, elſe even the nobleſt duties of Religion are nothing worth. *Judas* preached and wrought miracles, yet was a deſperate hypocrite: See how the *Iſraelites* ſought God, and enquired early after him, *Pſal.* 78. 34 &c. yet becauſe their hearts were not upright God rejected them.

VI. The meanes muſt be good: otherwiſe let there be never ſo exact a concurrence of all other cauſes, yet the glory and comfort of the Action is quite darkned. As, ſuppoſe that by a lie thou couldſt ſave thy neighbours life, yea, his ſoule, yea, the ſoules of all men upon earth, yet on thy part, all were naught: For *we muſt not do evil that good may come of it*, Rom. 3. 8.

VII. The circumſtances muſt be ſeaſonable: As for example: Private prayer is a duty, but then it muſt be in a fit place, not in the Synagogues nor corners of the ſtreets: but in a ſecret place, *Mat.* 6. 5, 6. Meditation of divine things is an excellent duty: but not when the Preacher is praying, &c.

VIII. The end muſt be anſwerable in goodneſſe: In all our undertakings we muſt have our eye principally at Gods glory: otherwiſe, let all the duty be carried on never ſo plauſibly in the eyes of men, its no better then the cutting off a dogs neck: *Jehu* did excellent ſervice, by rooting out the idolatrous houſe of *Ahab*; and deſtroying *Baals* Prieſts: yet it was but murther in Gods account, *Hoſea* 1. 4. becauſe he ſought himſelf, and not Gods glory therein. See *Boltons General Directions for a comfortable walking with God*, p. 149.

Queſt. *What things can make a good action to become evil?*

I. *Anſw.* 1. Impenitency in any ſin will ſtaine any action, be it in it ſelf never ſo good, *Iſa.* 1. 13, to 16.

II. An evil end will defile a good action: As, to be ſeen of men, &c. *Mat.* 6. 2, 6.

III. Unbelief makes all actions evil: For *Heb.* 11. 6. when we either know not our warrant for it, or believe not Gods acceptation of it.

IV. Raſhneſſe and indiſcretion marrs good actions, *Prov.* 19. 2. when we have not reſpect to the circumſtances of well-doing: when good duties are done rudely, &c. whereas we ſhould be wiſe to do good, *Rom.* 16. 19.

V. Unwillingneſſe doth the like, when it ſeems evil to us to ſerve God, *Joſh.* 24. 14, 15. when our works are dead works, *Hebr.* 9. 14. *Deuteronomy* 28. 47.

VI. When men bear not their own fruit, do not the duties of their own place, calling, and relations; as when a King will offer ſacrifice: or a private perſon or woman will preach, &c.

VII. Confidence in the fleſh marrs good actions: when men truſt to their own wits, reaſon, skill, gifts, and do not all in the Name and Strength of Jeſus Chriſt, *Col.* 3. 17. *Phil.* 3. 3.

VIII. Inconſtancy ſhames any good action: when we are weary of well-doing, or decline, and go backwards: our righteouſneſſe being as the morning-dew.

Queſt. *Can any thing we do be good, when all our righteouſneſſes are as filthy rags?* Iſa. 64. 6.

Anſ. Our works in themſelves are not good, but by Gods indulgence aſſured unto us in the New Covenant they are: where God

1. Accepts the will for the deed: we do well, when we deſire and endeavour to do as well as we can.

2. God beholds the work in Chriſt: and through his interceſſion paſſes by the evil that cleaves to our beſt actions.

3. God regards it, as proceeding from his own ſpirit in us, who cauſeth us to do good, and works our works for us: as in Prayer, *Romanes* 8. 26.

CHAP. III.

Queſtions, and Caſes of Conſcience about Adoption.

Queſt. *How many ſorts of ſons are there?*

Anſw. Foure; 1. There is a ſon by eternal generation: and ſo Chriſt is the Son of God. I.

2. By Creation; and ſo *Adam*, and the Angels are the ſons of God. II.

3. By natural generation; and ſo *Cain* was the ſon of *Adam*. III.

4. By Adoption: and ſo *Moſes* was the ſon of *Pharaohs* daughter. And thus God takes us out of the family of Hell to be his adopted ſons. IV.

Queſt. *How manifold is Adoption?*

Anſw. Twofold: 1. External, whereby the Lord takes a people by outward Covenant and Diſpenſation to be his ſons: and thus the Jewes were Gods firſt borne, *Exod.* 4. 22. and unto them did *belong the Adoption*, Rom. 9. 4, 5. and hence their children were accounted ſons, as well as Saints, and holy, 1 *Cor.* 7. 14. *Ezek.* 16. 20, 21. but many fall from this Adoption, as the Jews did. I.

2. Internal, whereby the Lord out of everlaſting love to particular perſons in ſpecial, takes them out of the family of Satan, and by internal love, and ſpecial account reckons them in the number of ſons: making them indeed ſons, as well as calling them ſo. *Iſaac* by ſpecial Promiſe was accounted for the ſeed, *Rom.* 9. 8. II.

Queſt. *How manifold is this internal Adoption?*

Anſw. Twofold: 1. Adoption begun, 1 *John* 3. 1, 2. *Now are we the ſons of God*, to whom yet the Lord behaves himſelf for ſome time, and for ſome ſpecial reaſons as unto ſervants, exerciſing them with many feares, *Gal.* 4. 1, 2. becauſe ſome ſpirits will not be the better for the love of their Father, but the worſe, and therefore he is faine to keep an hard hand over them. To others he behaves himſelf with more ſpecial reſpect, enabling them with more boldneſſe to cry *Abba Father*, Rom. 8. 15, 16. who are more eaſily bent to his will by love. I.

Adoption perfected, when we ſhall receive all the priviledges of ſons, not one excepted, *Rom.* 8. 23. where we are ſaid *to wait for the Adoption, the Redemption of our bodies.* By the firſt we are ſons, but not ſeen and known to be ſuch, 1 *John* 3. 1, 2. By the ſecond, we ſhall be known before all the world to be ſo. II.

Queſt.

Queſt. *What is the manner of Adoption begun here in this world?*

I. *Anſw.* 1. God loves Jeſus Chriſt with an unſpeakable love as his only Son, and our elder brother.

II. Hence when we are his ſons in Chriſt, he loves us with the ſame love as he doth his own ſon.

III. Hence the Lord accounts us ſons, *Eph.* 1. 5, 6. His love is not now towards us as to *Adam*, his Son by Creation: but in loving his own Son immediately, hence he loves us, adopts us, and accounts us his children.

Queſt. *What are the benefits and comforts that flow to us from hence?*

I. *Anſw.* If we are ſons, then the Lord prizes and eſteems us as ſons: yea, the pooreſt, weakeſt, feebleſt believer, is more eſteemed by God then all the world, and the glory of it: yea, then all the Kings, and great men in the world, *Iſa.* 43. 4, 5, 6. not becauſe they can deſerve it, but becauſe he hath freely made them ſons.

II. If ſons, then the Lord will certainly take care of us as of ſons, and that both for our outward and temporal eſtate, that we ſhall want nothing that is good for us, *Mat.* 6. 31, 32. and if at any time we fall into want, and ſtraits, the Lord intends thereby our eternal good: Hence come all Gods corrections, *Deut.* 8. 5. *Heb.* 12. 8.

III. If ſons: then he loves us as ſons, as a Father doth his ſon. Indeed, *Iſrael* may ſay, *My God hath forſaken, and forgotten me*, Iſa. 49. 14. and yet no mother tenders her child, as the Lord doth his children. Yea, he freely choſe us to be his ſons, and therefore loves us notwithſtanding all our ſins, *Pſal.* 89. 32, 33. If he ſee *Ephraim* bemoaning his ſtubbornneſſe, as well as his ſickneſſe: as *Jer.* 31. 20. God cries out, *Is not he my Son?*

IV. If ſons, then are we *heires*, and *co-heires with Chriſt*, Rom. 8. 17. ſons by nature are all heires, but all ſons by Adoption are: We are heires, Firſt, of the Kingdome of glory, 1 *Pet.* 1. 4, 5. Secondly, of all this viſible world, 1 *Cor.* 3. 22. not that we have it all in our own hand; it would be too cumberſome for us: but we have the uſe and comfort of it. Thirdly, we are heires of the Promiſe, *Heb.* 11. 9. and 6. 17. whereby the Lord himſelf comes to be our inheritance and portion for ever.

V. If ſons, then we have, and ever ſhall have the ſpirit of ſons, *Rom.* 8. 15, 16. And hereby 1. We ſhall be enabled to pray to God, who before could not do it, our mouthes being ſtopt with guilt. 2. To cry *Abba, Father*, and this ſpirit witneſſeth that we are ſons of this Father. 3. Hereby we are led and guided continually towards our laſt end: whence it is, that the ſame ſins which harden others, at laſt humble us: the ſame temptations by which others fall, and periſh, ſerve at laſt to purifie us: Hence our decay in grace, leads us to growth at laſt: Hence our feares and doubts ſerve to eſtabliſh us at laſt: Our wandrings from God for a time, make us eſteem more of the Preſence and wayes of God at the laſt. *See Shepherds Sound Believer*, p. 277.

VI. God will bear with the infirmities of his children, if there be in them a care to pleaſe him, with a purpoſe of not ſinning, *Mal.* 3. 17.

Queſt. *How may we know our Adoption?*

Anſw. By our reſemblance of God, as a natural childe is like his natural father.

Queſt. *But how may this be known?*

I. *Anſw.* 1. Examine the life of God in thee, who naturally art dead in ſin. The breath of this life is heavenly thoughts, meditations, affections: The Actions of this life are ſpiritual growth, and encreaſe in grace and vertue. The maintenance of this life, is hungring and thirſting after heavenly Manna, and Water of Life, the Word of God. The very being of it is our union and communion with God by the Spirit, which is as the ſoul to the body.

II. Examine the light of God in thee: For he is light, and in him is no darkneſs, and

and if thou beeſt his childe, thou art a childe of light. As thou groweſt in underſtanding thy Fathers Will, ſo thou groweſt in his Image, and art like Chriſt thy elder brother, and haſt his Image renewed in knowledge, &c.

See whether thou groweſt up in holineſſe and righteouſneſſe? whether thy *light ſhine before men*, Mat. 5. 16. 2 Cor. 7. 1. whether thou cleanſe thy ſelfe *from all filthineſſe of fleſh and ſpirit, &c.* See Doctor *Tailor on Tempt.* p. 93. III.

Queſt. *What Duties are we taught from the conſideration of our Adoption?*

Anſw. 1. To walk worthy of our Calling; Be not vaſſals of Sin and Satan: To carry our ſelves as Kings children, ruling over the luſts of our hearts, the tentations of Satan, and the evil cuſtomes of the world. I.

To come often into our Fathers Preſence, doing all as in his ſight: ſeeking his glory by doing his Will, *Mal.* 1. 6. II.

Strive to reſemble Chriſt, our elder brother, in all vertues, and holy converſation: For 1 *John* 3. 2, 3. III.

Love Gods Word, that we may grow by it in grace and knowledge: Its the food whereby our Father feeds us, 1 *Pet.* 2. 2. IV.

Expect afflictions and chaſtiſements from our Father, *Heb.* 12. 7, *&c.* V.

Queſt. *What are the meanes of our Adoption?*

Anſw. 1. Internal. 2. External.

Queſt. *What is the internal meanes?*

Anſw. Faith in Chriſt, which hath three acts or effects.

1. To believe Chriſt to be a Saviour.
2. To believe him to be my Saviour.
3. To put confidence of heart in him, *John* 20. 29.

Queſt. *What is the external meanes of our Adoption?*

Anſw. Baptiſme; yet not this alone, but when its joyned with faith, *Gal.* 3. 26, 27. and thus it comprehends both outward and inward Baptiſm, *Mat.* 3. 11. 1 *Pet.* 3. 21.

Queſt. *What are the marks of the inward Baptiſme?*

Anſw. The new birth, whereby a man is waſhed and cleanſed by the Spirit of God: which hath three marks.

1. The Spirit of Grace and Supplication, *Zach.* 12. 10.
2. To hear, and obey the voice of God in all things, *John* 8. 47. and 10. 27.
3. Not to live in the practice of any ſin, 1 *John* 3. 9.

Mr. *Perkins* on *Gal.*

Queſt. *How may the myſtery of our Adoption be conceived of?*

Anſw. A Chriſtian by the Goſpel is made a believer. Now faith, after an unſpeakable manner engrafts us into the body of Chriſt; then being engrafted into Chriſt, who is Gods Son, we thereby come to be the Sons of God, and heires with Chriſt. Chriſt is Gods heire, ſo are all that are grafted upon him, *John.* 1. 12.

Queſt. *How may the glory of our Adoption appear to be ſo great?*

Anſw. 1. If we conſider by whom we are adopted, *viz.* by God: If it be ſuch an honour to be heire to a great Prince in the world, what a ſurpaſſing glory is it to be ſon and heire to God, *Rom.* 8. 17. the rather if we reſpect the excellency of God, who is King of Kings: or his eternity; he lives for ever, *Hoſ.* 1. 10. *Iſa.* 9. 6. Other fathers that adopt, may die before they paſſe the eſtate. I.

If we conſider the great price that was laid down to make us capable of this honour to be heires, *viz.* the blood of Chriſt, *Gal.* 4. 4, 5. *Heb.* 9. 14, 15. never was there ſo much paid for all the inheritances in the world. II.

III. If we conſider the great things we are heires to, we ſhall inherit the earth, *Mat.* 5. 5. be heires of the world, *Rom.* 4. 13. yea, we ſhall inherit eternal life: yea, we are co-heires with Chriſt, *Rom.* 8. 17.

IV. If we conſider the great priviledges which Gods adopted children enjoy in this life, which are

1. They have Chriſts ſpirit in their hearts, called therefore the ſpirit of Adoption, *Rom.* 8. 15, 16. *Gal.* 4. 6. this drives away all legal terrors, and teſtifies to them that they are the adopted ſons of God, enables them to pray with boldneſſe, and to call God Father: leads them into all truth, &c. *John* 16. 13. *Iſa.* 30. 21.

2. By the right of their Adoption in Chriſt, both their perſons and works are accepted with God: ſo that they are Gods Favourites, what entertainment ſoever they have in the world, *Eph.* 1. 6.

3. They have an honourable and everlaſting name: ſo that no preferment is like theirs, *Iſa.* 56. 4, 5.

4. They have Gods Angels to attend them, *Heb.* 1. *ult.*

5. They may ask whatſoever they will of God, and are ſure to have it: yea, he complaines that they will not ask enough, and oft enough, *John* 16. 23.

6. When they fall into diſtreſſe, they have ſuch intereſt in Gods ſpecial Providence, that an haire of their heads ſhall not fall to the ground without it. Beſides, God will make himſelf marvellous in their deliverance, when all worldly means faile, *Iſa.* 43. 18, 19, 20, 21.

V. If we conſider the wonderful manner of their communion with Chriſt, and that foure wayes.

1. Hereby we have communion of nature with him by his Incarnation, whereby he became our brother: yea, we have communion with him in his divine nature, 2 *Pet.* 1. 4.

2. We have communion of ſtate with him, which the Scripture calls a great myſtery: for ſo we are ſaid to live with him, to die with him, to ſuffer with him, to be buried with him: yea, to riſe and aſcend with him, and to ſit with him, *Eph.* 2. 6. only preſerving the difference between the head and the members in all this.

3. We have communion of offices with him: For he hath made us Kings, and Prieſts with him, *Rev.* 1. 5, 6. 1 *Pet.* 2. 9.

4. We have communion in benefits with him: For God our Father hath bleſſed us in him with all ſpiritual bleſſings in heavenly things, *Eph.* 1. 3. Communion we have with him in grace in this life, and in glory in the life to come.

VI. If we conſider the aſſurance that we have given us for the right of Adoption. For,

1. We have an Act for it in Gods eternal counſel, *Eph.* 1. 5. we are predeſtinated to Adoption.

2. Yea, we have Gods oath for it, that by theſe two immutable things the heires of Promiſe might have abundant conſolation, *Heb.* 6. 17, 18.

3. God hath put his Spirit into us as the ſeal and earneſt of our inheritance, *Eph.* 1. 13, 14.

Queſt. *What kinde of perſons muſt we be to attain to this Adoption?*

I. *Anſw.* 1. We muſt have a true juſtifying faith, *John* 1. 12. as we ſaid before.

II. We muſt look to the ſound mortification of the fleſh, *Rom.* 8. 13. For none can inherit, but ſuch as overcome their corruptions, *Rev.* 21. 7.

III. We muſt forſake all needleſſe ſociety, and familiarity with the wicked, and take heed of being corrupted with the ſins of the times, 2 *Cor.* 6. 17, 18.

We

We muſt make conſcience of ſanctifying the Sabbath, and chooſing the things which will pleaſe God, &c. *Iſa.* 56. 4, 5, 6. IV.

Queſt. *What are the marks whereby we may know our ſelves to be the adopted children of God?*

Anſw. Such are made like unto God their father in holineſſe, in ſome truth of reſemblance, 1 *Pet.* 1. 15. and this they ſhew two wayes. I.

1. By purifying themſelves, and ſound humiliation for their ſins that defaced Gods Image in them, 1 *John* 3. 2, 3.

2. By employing themſelves conſtantly in doing righteouſneſſe. Hereby they are known from the children of the devil, 1 *John* 3. 10.

Such love the brethren as their fellow-heires, 1 *John* 3. 14. II.

Such have the ſpirit of prayer, *Rom.* 8. 15, 16. III.

Such ſerve God, not out of a ſlaviſh fear, but with a filial affection, *Iſa.* 56. 6. IV.

Such wil love them that hate them, and bleſſe them that curſe them, *Luk.* 6. 35. *Mat.* 5. 44. V.

Queſt. *How muſt the adopted ſons of God carry themſelves in this life?*

Anſw. They muſt be Peace-makers, *Mat.* 5. 9. their Father is the God of peace. I.

They muſt not revile ſuch as revile them, but rather bleſſe them, ſeeing they are heires of the bleſſing, 1 *Pet.* 3. 9. II.

They muſt live without carefulneſſe, knowing that they have a heavenly Father to care for them, *Mat.* 6. 32. and being heires of a better, they muſt not ſet their hearts upon this world, 1 *John* 2. 15. III.

They muſt willingly ſubmit to their Fathers corrections, *Heb.* 12. 9. IV.
Mr. *Byfield* on *Peter.*

Queſt. *What may we do that we may attain the ſpirit of Adoption, and keep the lively ſenſe and feeling of it in our ſoules?*

Anſw. We muſt diligently attend upon the Miniſtry of the Word, 2 *Cor.* 3. 6, 8. for its the *Miniſtry of the Spirit*, becauſe by it God offers and communicates his Spirit, *Gal.* 3. 2. I.

We muſt beg this ſpirit of Adoption of God, *Luke* 11. 13. II.

We muſt open the doores of our hearts that the Spirit may enter, *Pſal.* 24. 7. *Rev.* 3, 20. that is, we muſt call off our mindes from earthly things, and we muſt raiſe them up to attend to the motions of the Spirit. III.

Queſt. *What are the Signes that we have the Spirit of Adoption?*

Anſw. If we have the Spirit of Prayer, whereby we can call God, Father, *Zach.* 12. 10. *Rom.* 8. 15, 26. *Gal.* 4. 6. I.

If we have an high eſteem of that dignity which is in Adoption, *John* 1. 12. 1 *John* 3. 1. II.

If we reverence and honour God as our Father, *Mal.* 1. 6. 1 *Pet.* 1. 17. III.

If we yield child-like obedience to him, 1 *Pet.* 1. 14. *Rom.* 8. 14. IV.

If we are made conformable to the Image of God our Father, and Chriſt our elder brother, *Mat.* 5. 48. *Rom.* 8. 29 1 *John* 3. 9. V.

If we have a lively hope of our future inheritance, *Rom.* 8. 17. VI.

Queſt. *How may we preſerve the witneſſe of the Spirit of Adoption in us?*

Anſw. If we do not extinguiſh it by contempt of the means of grace, 1 *Theſ.* 5. 19, 20. I.

If we do not grieve the Spirit by the filthineſſe of ſin, *Eph.* 4. 30. II.

If we ſtir it up by our honeſt endeavours. III.

Anneſ. Caſ. Conſc.

CHAP. IV.

Queſtions, and Caſes about Adoration or Worſhip.

Queſt. *WHat is Adoration?*

Anſw. Its the part of Gods Worſhip, whereby a man, upon a vile and baſe eſteem of himſelf, as being but duſt and aſhes, ſubmits, and ſubjects his ſoul to the Majeſty and Glory of God.

Queſt. *What are the principal Grounds in the heart?*

Anſw. Two. 1. Abnegation, or denial of our ſelves, when we eſteem our ſelves to be meerly nothing. I.

Exaltation, or advancement of Gods Majeſty, above all things in the world. So *Gen.* 18. 27. *Iſa.* 6. 2. *Dan.* 9. 7. *Mat.* 15. 27. II.

Queſt. *How manifold is Adoration?*

Anſw. Twofold, Religious, or Civil.

Queſt. *What is religious Adoration?*

Anſw. Its the Worſhip of God, in which Religion and Godlineſſe is exerciſed, expreſſed, and ſignified.

Queſt. *What is to be conſidered herein?*

Anſw. The inward intention of the minde, wherein God is conceived as an abſolute and omnipotent Lord, knowing all things, yea, the heart of man, hearing all our prayers, at all times, in all places, and being the Author, Preſerver, and Giver of all good. I.

The outward proſtrating of the body, as bowing the knee, lifting up the hands, &c. to teſtifie our ſubjection unto God as our abſolute Lord. II.

Queſt. *What is Civil Adoration?*

Anſw. It belongs to the Second Table, and is termed *Sociall*, becauſe its the Adoration, or Worſhip that fellow-creatures give one to another.

Queſt. *What is to be conſidered herein?*

Anſw. The inward intention of the minde, which muſt be this: that the creature worſhipped is endued with excellent gifts by God, or that he hath Power and Government over us. I.

The Action, or outward geſture of the body, in token that the creature worſhipped is endued with excellent gifts, and graced with authority over us. So that the bodily geſture both in religious Worſhip and this, is, and may be the ſame, and the difference ſtands only in the intention of the minde. II.

Queſt. *To what things is Adoration due, and in what manner?*

Anſw. The things are of three ſorts, 1. God the Creator. 2. The creatures. 3. The works of the creatures.

Queſt. *VVhat Adoration is due to God?*

Anſw. It muſt not be *Sociall*, (for we are not Gods companions,) but Religious, which is due to him, and to him alone, *Mat.* 4.10.

Queſt. *VVhat Caveats are to be remembred herein?*

I. *Anſw.* If Adoration be given to god with a falſe and erroneous intention, it makes him an Idol. As if our bodies be bowed to worſhip God out of the Trinity, as the *Turks* do: or if he be worſhipped out of the Son, as the *Jews* do, we worſhip not the true God, but an Idol. For God muſt be ſo conceived of us, as he hath manifeſted himſelf in his Word, and not otherwiſe.

II. To worſhip God in, at, or before a creature, is ſuperſtition and idolatry: and God ſo worſhipped is made an Idol.

Queſt. *VVhy ſo?*

I. *Anſw.* Becauſe he that ſo worſhips him, binds his preſence, operation and grace to thoſe places, to which God never bound himſelf, nor his Preſence, &c.

II. God hath not appointed Images to be Pledges of theſe things, either by Promiſe or Precept. He therefore that worſhips God otherwiſe then he requires, or looks to be heard where God will not hear, is an Idolater.

III. God expreſly forbids the VVorſhip of his Majeſty, in, at, or before any creature in heaven or earth, *Deut.* 4. 16, 17, 18, 19.

Obj. But I intend not to worſhip the Image, but God in the Image?

Anſw. It matters not what thy meaning is, ſeeing God deteſts that manner of Worſhip; the *Iſraelites* worſhipped not the Calfe, but God in the Calfe, *Exod.* 32. 8. yet they are ſaid to worſhip an Idol.

Obj. *God was worſhipped before the Ark, and there he promiſed to hear the prayers of his people?*

Anſw. They had an expreſſe Command from God to worſhip before the Ark, and a Promiſe that they ſhould be accepted and heard, which the Idolater hath not.

Obj. *Subjects kneel before the Chaire of State, though the King be abſent, in token of their ſubjection due to him, therefore much more may we to the Images of God, and the Saints in Heaven?*

Anſw. Kneeling before the Chaire of State is a meer Civil VVorſhip, only to ſhew our ſubiection to our lawful Soveraign, and ſo is commanded by God: but we have no ſuch warrant to bowe to Images: neither is it Gods VVill, that they ſhould be Tokens of his Preſence.

Queſt. *VVhat Vertues are required in religious Adoration?*

I. *Anſw.* Feare, which is a great part of Gods VVorſhip, *Iſa.* 29. 13. with *Mat.* 15. 8, 9. where feare and worſhip are taken for one and the ſame.

Inward obedience of the hidden man of the heart: which is preferred before ſacrifice, 1 *Sam.* 15. 22. and this ſtands in two things.

1. In yielding ſubjection of the Conſcience to the Commands, Threats, and Promiſes of God, ſo that we are willing to be bound by them.
2. VVhen the reſt of the powers of the ſoul, in their place and time, perform obedience to God, 2 *Cor.* 10. 5.

II. Patience, which is, when a man in his afflictions ſubmits his VVill to Gods, and quiets his heart, becauſe its the Lords doing, *Pſal.* 37. 7. and 39. 9. 2 *Sam.* 15. 26.

III. Thankfulneſſe to God, which ſhewes it ſelf in two things.

II 1. In acknowledging that our ſelves and whatſoever we have is Gods, and proceeds from his bleſſing alone.

2. In conſecrating our bodies, ſoules, callings, labours, and our lives to the honour and ſervice of God.

Queſt. *VVhat Adoration is due to the creatures?*

Anſw.

Anſw. The creatures are either, 1. Evil ſpirits. 2. Good Angels. 3. Living men. 4. Saints departed.

Queſt. *Is any Adoration due to the evil ſpirits?*

Anſw. No: for they are Gods enemies, and accurſed of him, therefore no honour is due to them: neither are we to have any dealing with them at all, but utterlie to renounce whatſoever comes from them, or their inſtruments, as Spells Charmes, Enchantments, &c. which ſerve to work wonders, but have no ſuch vertue from God, either by Creation, Nature, Word, or Inſtitution.

Queſt. *VVhat Adoration is due to the good Angels?*

Anſw. If they did appear to us, and we certainly knew them, we might adore them, but only with a civil and ſociall worſhip. So *Gen.* 19. 1. they refuſe Religious worſhip, *Rev.* 19.10.

Queſt. *VVhat Adoration is due to men?*

Anſw. That which is meerly civil, and that in reſpect of the gifts of God that we ſee in them, as alſo of the authority, and place they have amongſt us. Enjoyned in the fifth Commandment. So we ſee in *Abraham*, *Gen.* 23. 7. which Adoration muſt be according to the laudable cuſtome of the Countrey where we live.

Queſt. *May not religious, or mixt Adoration be given to them?*

Anſw. By no means. *Peter* blamed *Cornelius* for it, *Acts* 10. 25, 26. *Mordecai* refuſed to give it to *Haman*, *Eſther* 3. 2. Kiſſing the Popes toe is therefore unlawful, becauſe its a Civil worſhip, mixed with Religious; tendred to him as to Chriſts Vicar, and is not done to any Potentate on the earth.

Queſt. *VVhat Adoration is due to the Saints departed?*

Anſw. All the worſhip that we owe them, is no more but a reverend eſteem of their perſons, and imitation of their vertues: No religious worſhip is due to them, they having nothing to do with us, nor we with them.

Queſt. *Doth any Adoration belong to the unreaſonable creatures?*

Anſw. No, there belongs nothing to them, but a reverend and holy uſe of them. For Adoration is a ſigne of ſubjection in the Inferiour to the Superiour: but Man is their Superiour, and therefore is not to worſhip them: therefore not the reliques of Saints, or the Bread and Wine in the Sacrament.

Queſt. *Is any Adoration due to the works of the Creatures*, viz. *Images?*

Anſw. None at all: For

1. Its expreſly forbidden in the Second Commandment.

2. The Superiour muſt perform no Adoration to the Inferiour: Now man is a more excellent Image of God then any other Image, and therefore better then it: yea, the meaneſt worme which is Gods VVorkmanſhip, is better then any Image made by man: therefore we may better worſhip a worme, then an Image.

Mr. *Perkins*, *Vol.* 2. *p.* 84, *&c.*

CHAP

CHAP. V.

Queſtions, and Caſes of Conſcience about Adultery.

Queſt. *WHat is Adultery?*

Anſw. It is uncleanneſſe about the Act of generation between a man and a woman, wherof one at the leaſt is married, or betrothed to another.

Queſt. *Whether, when the husband or wife committeth Adultery, the bond of Marriage is thereby diſſolved?*

Anſw. No: neither may the nocent, nor innocent party put the other away, but ſtill they remain man and wife, till the cauſe be fairly heard by a lawful Magiſtrate, and by him judged and determined, which is proved.

1. Becauſe the Scripture ſtill calls them man and wife: *Abraham* was ſtill *Sarahs* husband after he had committed Adultery by lying with *Hagar*. So of *David*, &c.

2. Though Chriſt hath allowed it to the innocent party, that he or ſhe may commence that action, and being judged, put the other away: yet no where hath he commanded it, that before judgement, he ſhould put her away, which, if ſhe had ceaſed to be his wife, he would have done, *Matth.* 19. 9.

3. Only he that joyned them can ſeparate them, and make them not man and wife, which is God only. Indeed, *Jerome* reports of *Fabiola*, that without the judgment of the Church, or Magiſtrate, ſhe put away her husband, who was a very vitious, and an adulterous man: But though he write not the reſt, yet others ſay, that ſhe was made to do publick pennance: not that ſhe made a divorce, but becauſe ſhe did it of her ſelf without the judgement of the Church.

4. As private and clandeſtine marriages are not allowed by reaſon of manifold inconveniences; So privy and ſecret divorces are not allowable, becauſe it would prove prejudicial to the good of many.

5. They are man and wife, till a juſt cauſe be juſtly known to the contrary, but that cannot be in private, but before a competent Judge: God allowing none to be accounted Adulterers, but ſuch as are lawfully convicted of it before a lawful Magiſtrate; for by no right can a man be both Party and Judge.

6. If Adultery be not known to the innocent, then they are ſtill man and wife, though there be great preſumption of it: why not then if known? Know-

ledge, or not knowledge breaks the bond never the more, unlesse it be proved, judged and determined.

7. Divorce is a punishment for a fault committed; now none may punish it but a lawful Judge. See *Stock* on *Mal. c. 2. p.* 118.

Quest. *How may married persons prevent, and withstand temptations to Adultery?*

Answ. Consider that the Adulterer makes himself the *member of an harlot*, which will lie heavy upon the conscience when time serves, that in sinning this sin, the body is thus made the member of a Strumpet.

II. Consider that Adultery gives a deadly blow to the knot of marriage: Its cried out on exceedingly in the word: It cuts asunder the sinewes of families: It corrupts the minde, and takes away the use of reason: It brought *Solomon* the wise to run into idolatry against common sense: and *Sampson* the strong, though he knew the harlot would betray him, could not forbear.

It will damne men in hell except they repent, 1 *Cor.* 6. 9, 10. *No Adulterer shall enter into the Kingdome of God.* So 2 *Pet.* 2. 9, 10.

IV. Being convinced of the hainousnesse of this sin, in the next place the Marriage-bed must be preserved in all purity. The tentation is strong to fornication, but stronger to Adultery: for the worser a sin is, the stronger is the impulsion of *Original* lust unto it, and Satan is more eager to draw us to it.

V. Labour for an hearty love to thy yoke-fellow, which is a special means to preserve conjugal chastity: Its not the having, but the loving of a yoke-fellow, that keeps us chaste. Hence *Prov.* 5. 19, 20.

VI. Keep in with God in other matters: For that man with whom the Lord is angry for other things, shall fall into the hands of a filthy woman, *Prov.* 22. 14. *Eccl.* 7. 26.

VII. Married persons must be chaste between themselves: Beware of excesse or defect in the use of the Marriage-bed, 1 *Cor.* 7. 5. There must be quenching, not provoking of lust: Raging lust is a great enemy to love, and will not be content with one. Married persons must avoid also,

1. Words, and talk full of obscenity: they must not by words corrupt one anothers chastity, which is worse then corrupting the chastity of a stranger.

What if no body be by, yet God is by.

2. Their eyes must be pure and chaste, else it will follow, that their eyes will be full of Adultery, 2 *Pet.* 2. 14. *Adam* and *Eve* made coverings to hide their nakednesse each from other. *Modesty is the best Preserver of Nuptial chastity* Love doth no unsightly or unseemly thing.

3. The bed must be sanctified and kept undefiled by the Word and Prayer: The Word is a mighty healer of corruptions, to which we must joyne Prayer, or else we relie too much on the Physick. Prayer will keep us that we shall not surfet, and so come to a loathing: Nor fall into a defect: There must be a satisfying and drinking away of our thirst at our own Cisterne, *Prov.* 5. 19. least we hanker after a strange fountain. Prayer will keep us from base and abusive dalliances. It will keep the bed undefiled, and encrease love, and mutual affection. See *Capell on Temptations p.* 386.

VIII. Consider how the Lord approveth, and urgeth Matrimonial chastity, 1 *Thes.* 4. 3. *This is the Will of God, that ye should abstain from fornication, and every one possesse his vessel in holinesse, &c.*

IX. Remember how the Lord interposeth, and challengeth the Covenant between persons at their Marriage as made to himself: so as she that *forsaketh the guide of her youth, forgetteth the Covenant of her God*, Prov. 2. 17. yea, he professeth that he narrowly watcheth, and clearly sees when this Covenant is broken. For

Prov.

Prov. 5.15,17,20,21. this is made the reaſon of the Precept: *The wayes of men are before the eyes of the Lord*, though no other eye ſeeth it.

Remember, the Lord watcheth ſinners of this kinde to deſtroy both their ſouls and bodies, *Pro.* 5. 22. He deſtroys his own ſoul: He ſhall be ſhut out of the heavenly *Hieruſalem*, *Rev.* 22. 15. and by Gods Law the Adulterer and Adultereſſe ſhould die, becauſe he would not have the land defiled: nor the guilty perſon live to be an eye-ſore to the innocent. Its worſe then theft, *Prov.* 6. 30. 31. IX.

Conſider further the odiouſneſſe of this ſin. X.

1. It directly corrupts the fountain of honeſt, civil, and godly life, which is the inviolable preſervation of Gods Ordinance of Marriage.

2. Its infamous for the Church to be accounted an Aſſembly of harlots,

3. It brings confuſion in the Common-wealth to have a baſtardly brood inheriting.

4. Its an injury to families to bring in unlawful and uſurping heires.

5. All other ſins are without the body: this is againſt the body, 1 *Corinth.* 6. 18.

6. Whereas all other ſins may be committed by one party, this winds in two into the ſin: So that if one party repent, the other may not, which will be a great burden to the Penitent whileſt he lives.

7. Its an high ſin aga inſt the price of Chriſts blood, wherewith their bodies were bought to be members of Chriſt, that by this ſin are made members of an harlot.

8. The curſe of God follows this ſin: 1. In the ſoul of the ſinner, *Hebr.* 13. 4. *Whoremongers and Adulterers God will judge.* 2. In his body, *Prov.* 5.11. *He ſhall mourn, having conſumed his fleſh and his body.* 3. In his Name *Prov.* 5. 9. which precious thing is irrecoverably loſt. 4. In his eſtate, *It brings him to a morſel of bread.* Pro. 6. 26. Its a *fire that conſumes all his ſubſtance*, Job 31. 12. As we ſee in the Prodigal. 5. In his baſtard-brood: we never reade of any that came to good beſides *Jephthah.*

Queſt. *By what means may we preſerve our chaſtity?*

Anſw. Get a pure heart, becauſe out of it iſſue Adulteries, *Mat.* 15. 19. Let thy ſoul become a pure Spouſe of Chriſt, love him, and cleave to him, this is a good beginning. I.

Preſerve in thy ſoul the feare of God, *Eccl.* 7. 26. *He that is good before God ſhall be preſerved*, Prov. 2. 10,16. Conſider Gods Preſence, who ſees thee. II.

Get an hearty love to thy wife, *Prov.* 5. 19,20.

Avoid occaſions of wantonneſſe; As 1. Idleneſſe: one of *Sodoms* ſins: ſtanding waters putrifie. 2. Intemperance and delicacie in meat and drink: the more the fuel, the greater the flame; eſpecially avoid wine and ſtrong drink, for *they are mockers.* Avoid intemperance in ſleep and apparel: Let thy diet be ſober, and ſleep moderate. 3. Avoid the company and ſight of perſons, that may become ſnares: as *Joſeph* avoided his Myſtreſſes preſence: Death oft enters by the windows of the eyes: Beware of amarous books, pictures, ſpeeches, &c. 5. Uſe all good means appointed by God for this purpoſe; As firſt, reſiſt luſtful thoughts at firſt, and exerciſe thy mind in holy thoughts. Secondly, conſider thy calling of a Chriſtian, and remember that thereby thou art called to holineſſe. 3. That the pleaſure of ſin is ſhort, but the gnawing of a guilty conſcience durable. 4. Apply the ſword of the Spirit, the Word of God againſt it, which is a ſharp two-edged ſword, &c. 5. Fly to God by prayer; make thy caſe known to him, and crave his aſſiſtance. See Dr. *Tailor on Titus* p. 386. III. IV.

CHAP. VI.

Questions, and Cases of Conscience about Affections, or Passions.

Quest. *HOw many sorts or kindes of Affections be there?*

Answ. Two: 1. Sensual. 2. Intellectual, or Rational.

Quest. *What are sensual Affections?*

Answ. They are such as belong to the sensual appetite: are seated in the body for the instruments of them; and are suited to the body for the objects and ends of them, and are guided by the *phansie*, and are common with us to beasts: The objects of them are sensible things, as meats, drinks, marriage, recreations, &c. A natural or bodily good to be obtained, or evil to be avoided.

Quest. *How may it appear that these sensitive Affections are not to be abandoned, but only moderated according to the Rules of Reason and Faith?*

Answ. 1. Because vertue never ruines that which is wholly conformable to Reason: As its Reasonable to see a man moved with pity and compassion towards his friend in misery: and a mother to be grieved when she sees her children in pain or torment. Its reasonable that a vertuous man should be touched with indignation, when he sees the wicked, and wickednesse advanced.

To apprehend evil, to fear punishments, to attend recompences with joy, to long after Promises, are they not encouragements to Piety, Temperance, and other vertuous Actions? so that they which would have no passions, quench the fruits of vertue, and deny it the content which is due to it.

The Passions of our souls are the objects of many excellent vertues, which do moderate them, and reduce them to Reason when they seek to flie out: As Fortitude is a vertue, by means whereof we moderate excessive fear, and immoderate boldnesse, &c.

4. The sensitive appetite is a gift freely bestowed upon us by God, but vertue never destroys nature: but addes to it the perfections which it wants. It must then suffer the sensitive Appetite to act according to its inclination; yet moderating its motions, and restraining them under the Lawes of Reason. As to make exact musick we must not take away the diversity of tunes, but reduce them to a good accord, and perfect harmony: so the strivings of vertue ought not wholly to root out all natural passions from the soul, but to moderate and govern them by the rule of Reason.

Passions

V. Passions indeed, if they be immoderate, are infirmities of the soul: if they submit to Reason and Faith, they are instruments and objects of Vertue, the armes of Reason, and, as it were, lively sparks which inflame desires in our soules.

Quest. *What are the Rational Affections?*

Answ. They are such as appertain to the Will, of which they are immediate acts, directed by the Understanding.

Quest. *How may it be proved that there are Affections in the highest and chiefest part of the soul?*

I. *Answ.* 1. Because the Scriptures ascribe to God love, hatred, anger, zeal, &c. who cannot be subject to any sensitive aberrations, and therefore as in him they are perfections, we are commanded to imitate him in them: so there is no reason why they should be denied to us in such sort as they be perfect, and that is principally in the Intellectual power of the soul.

II. We certainly know that our sensitive appetite, cannot love, hate, fear, hope, &c. but what may be conceived by imagination, or sensitive apprehension: for we may love an evil thing, but we cannot love an unknown thing: and experience shews, that men may fear God, love him, and hope in him: that they may hate sin, and exercise many notable affections that Reason prescribes, and whereunto the sensitive apprehension ascendeth not.

III. As our Wit understandeth whatsoever our senses perceive, even so our Will may affect whatsoever our Passions do follow: For as the object of the Wit is all truth, whether real or apparent: so the Object of our Will is all good, either so indeed, or carrying the glosse thereof: But these Affections which reside in the reasonable part of the soul, differ much in nature and quality from those in the inferiour parts of the soul: because they are immaterial, spiritual, and independent of any corporal subject; but the other are material, corporal, and depending upon some bodily instruments.

Quest. *How may it be proved that these Rational Affections are motions of the Will?*

I. *Answ.* Because they are conversant about spiritual, cœlestial, yea, eternal objects: as of God, Christ, Heaven, &c. *Col.* 3.2. of which the sensitive appetite is uncapable.

II. They remain in the soul when its separated from the body: the Saints carry them to heaven with them, as love, joy, hope: but the sensitive appetite will then be of no use to them after the Resurrection of the body, which will be raised a spiritual body, to be sustained without any bodily meanes, having no need of food, cloathing, marriage, &c. about which the appetite was here conversant.

III. They are to be found in the Angels both good and bad, which have neither bodies nor sensitive appetites. The Angels in heaven rejoyce at the Conversion of a sinner, *Luke* 15. 10. and desire to look into Gospel-mysteries, 1 *Pet.* 1. 12. and the devils *feare and tremble*, Jam. 2.19.

IV. *Paul* makes the Will the seat of the Affections, and joynes them together, 1 *Thes.* 2. 8. *being affectionately desirous of you, we were willing to have imparted to you, not the Gospel only, but our own soul.*

Quest. *Are these rational Affections so elevated above the body, as that they have nothing to do with it? no, not whilest the soul is in the body?*

I. *Answ.* Yea, though they are originally and radically in the Will, yet the Will stirs up the sensual Affections, and they stir the humours and parts of the body, especially the spirits and the blood, and so make the whole man to suffer, both body and soul. Hence they are called *Passions*: As Feare chills the blood: Anger boiles it; Grief contracts and closeth up the Heart: Joy dilates it, &c.

Quest.

Quest. *Why must our Affections be carefully looked to, and ordered by Gods Word?*

Answ. The first sort of reasons may be taken from the effects of disordered passions: As,

I. 1. Because Passions when unruly, blinde Judgement and Reason: Passions are like green spectacles that make all things look green: so he that loves, hates, or is vehemently possessed with any other passion, judgeth all things that concurre in favour of that passion to be good, and agreeable with Reason.

II. Passions seduce the Will: because the Understanding being the eye and director of the Will, which of it self being blinde, and without knowledge, followeth that which the Will representeth and propoundeth as good; wherefore the waves and billowes of apparent reasons, so shake the sandy shelfe of a weak Will, that they mingle it with them, and make all one: Besides, the Will by yielding to the Passions, receiveth some little pleasure which moveth her to let loose the Bridle to inordinate appetite, having in her two inclinations; one to follow reason, the other to content sense.

III. Passions mightily change the quiet temper, and disposition of the minde: For the minde is at peace, when the Will ruled by Prudence, moderates and governes the Passions: but the soul is troubled when Passions oppose themselves against the Rule of Government. For,

1. Passions rebel against Reason, and undermine the Understandings of men to their great molestation: For no sooner doth the Minde ascend Heaven-ward by Meditation, but inordinate Passions hale it back, and draw it down to the earth.

2. One passion fights with another, as fear opposeth Anger, Covetousnesse, Prodigality, and on a sudden men fall from one extream to another, as from great joy to great grief.

3. Passion is unsatiable, Covetousnesse encreaseth as riches encrease.

4. Inordinate Passions either prevent Reason, or are stirred up by a corrupt judgement, and therefore neither observe time nor place; but upon every occasion would be leaping into action, importuning execution: yea, somtimes many greedy passions crowd in altogether, every one being more earnest then other to be satisfied: so that to content them all, is impossible; to content none is intolerable: to prosecute one, and abandon the rest, is to carry so many hungry vipers continually gnawing upon our soules.

5. There are none that follow the streams of their Passions, but expect and believe at last to get full rest and content to their appetites, which yet in the event is altogether impossible: for they keep neither sense, order, nor measure.

6. Inordinate passion it self is an extream torture and vexation; God having so ordained that they which will give way to them, should feel the burden of them: Thus anger, envie, pride, &c. more disquiet them that entertain them, then they can hurt any other man.

IV. Rashnesse, Inconstancy, Craftinesse, are the companions of inordinate Passions. The resolutions and determinations of the passionate are unripe, and inconsiderate: they are also inconstant, changing from those purposes, that they had prudently resolved upon in the calme of their Passions: and yet Passions breed craft, enforcing the minde to finde out new wayes and meanes for performance of what is affected.

V. Inordinate passions are hurtful to the body, impaire health, breed humours, nourish diseases, and shorten life.

Secondly, the second sort of Reasons, to shew that Affections should be rightly ordered are taken from the consideration of the profit, and benefit of well-

well-guided affections. For, 1. They rather ſerve as inſtruments of vertue, then foment vice: and as an occaſion of victory, then a cauſe of foil. Chriſt, in whom were no inordinate affections, had his *ſoul heavy even unto death*, Mat. 26. 38.

2. The Scriptures exhort us to love, fear, joy, &c. therefore it were blaſphemous to ſay that theſe Paſſions are abſolutely evil.

3. If the motions of our Wills be vertuous, being guided by Gods Word and Prudence, if then the Paſſions concurre with the Will, vertuous actions are performed with much more eaſe and delight.

Queſt. *How may we know to what Paſſions our ſoules are moſt enclined?*

I. *Anſw.* By our company that we moſt delight in: Like affecteth like; meetings and manners for the moſt part ſympathize together.

II. By our thoughts and words: If we deſire to be praiſed, or inſinuate our own praiſe, its a ſigne we are proud. &c. For the Minde thinks, and the tongue will ſpeak according to the Paſſions of the heart.

III. Get a diſcreet friend to admoniſh us of our Paſſions, when we erre from the paths of vertue: for ſelf-love blinds us, and others may ſee that by us, which we cannot ſee by our ſelves.

IV. God ſomtimes ſuffers our enemies to diſcover, and upbraid us with our Paſſions, whileſt they pry into our actions more narrowlie then we our ſelves doe.

V. Long experience conduceth much to diſcover our inclinations of Minde, as well as the temperature of our bodies.

Queſt. *By what degrees are the affections wrought on?*

Anſw. By nine degrees: In the five firſt, a carnal man may have his affections wrought on, and in the laſt foure of them he cannot. As,

I. When they are ſo far wrought on that the heart is enticed, and allured much by them. So the eloquent Miniſters at *Corinth* wrought on the Affections of the Hearers that they flockt after them. *Paul* durſt not ſo preach, 1 *Cor.* 2. 4.

II. When the Affections are ſo wrought on, that the heart is ſomewhat touched therewith. Thus God turned the Affections of the *Iſraelites* to *Saul*, 1 Sam. 10. 26. As a Needle touched with a Loadſtone, turnes it ſelf to the North: So a wicked mans Affections may be touched by the Word.

III. When Affections are ſo wrought on, that the heart is ſomewhat bowed thereby: So *David* bowed the hearts of the men of *Judah*, as of one man, 2 *Sam.* 19. 14.

IV. When they are ſo wrought on, that the heart is ſtollen away by them: Thus *Abſalom* ſtole away the hearts of all *Iſrael*, 2 *Sam.* 15. 6.

V. When they are ſo far wrought on, that the heart is enflamed by them. Thus Cities of Refuge were appointed, leſt the Avenger of blood purſue the Slayer, whileſt his heart was hot, *i. e.* whileſt he was in a Paſſion, *Deut.* 19. 6. So *Saul* had a great zeal to Gods Church, 2 *Sam.* 21. 2. *Jehu* was zealous for God, 2 *Kings* 10. 16.

VI. When they are ſo far wrought on that the heart is quite overturned from what it was before. So *Lam.* 1. 20. *Behold, (Oh Lord) for I am in diſtreſſe, my bowels are troubled, my heart is turned within me, &c.* viz. with grief for their ſins.

VII. When they are ſo far wrought on, that the heart is engaged for God. As a woman engageth her heart to him whom ſhe will make her husband, *Jer.* 30. 21. *Who is he that engageth his heart to approach unto me?*

VIII. When they are ſo far wrought on that the heart is glued to a thing by them. So was *Davids*, *Pſalme* 119. 31. *I have ſtuck unto thy Teſtimonies.*

IX. When they are ſo far wrought on, that the heart is quite given up to the thing tha

that it affects. Thus *Solomon gave his heart to ſeek wiſdome*, Eccl. 1. 13. No wicked man can have his affections thus wrought on, yet his affections may be raiſed a good way towards Chriſt. For,

1. By the ſparks of right Reaſon, naturally implanted by God in the heart, he may ſo regulate his affections that he may be chaſte, ſober, kinde, liberal, juſt, patient, &c. and to obſerve the things contained in the Law.

2. Their knowledge by the Word may raiſe up their affections exceedingly: Knowledge may awe the heart with feare that it go not againſt its own knowledge: *Herod feared*, Mark 6.20. *and did many things.*

3. God may quicken their knowledge and conſcience, and tell them the horrour of their ſins, which may raiſe up their affections many ſteps higher, to mourn and be ſorry for their ſins: As in *Ahab*, 1 *Kings* 21. 27. *He rent his clothes, faſted, and went ſoftly.*

4. They may have a deep ſenſe and horrour for their eſtate: they may be afraid to be damned, and of Gods judgements, which may make them weep, and ſigh, and groan. So *Mal.* 2. 13. *They covered the Altar of God with tears, with weeping, and crying out*; and yet were hypocrites.

5. Self-love may winde up their affections yet higher: For when a man knows that he cannot be ſaved unleſſe he doth thus and thus; Oh how affectionate may he be to do it that he may be ſaved. For,

1. He may be loth to commit ſin: He may wiſh affectionately to leave it. He may uſe ſome means to leave it. As *Darius* did to have deliveted *Daniel* from the Lions Den, *Dan.*6.14. and *Pilate* to deliver Chriſt.
2. He may vomit up his dear ſins, and be ſorry that other men ſhould commit them. So *Micha* confeſſed the ſilver that he had ſtolne, and profered to make reſtitution, and was troubled when he heard his Mother curſe and ſwear, *Judg.*17.2. *Joab* was vexed when *David* would number the people, 1 *Chron.* 21. 3.
3. He may be ſo ſet againſt ſin, that money, favour, honours, &c. may not prevail with him to commit it, as in *Balaam*, *Numb.* 24.13.
4. He may be forward in Religion, and ſo ſtrict in his wayes, that he may be perſecuted for the truth-ſake, and for Chriſts ſake, and may endure perſecution a good while.
5. He may be raviſhed and enamoured with the joyes of the Spirit. He may be in ſome extaſies of ſpiritual joy, *Heb.* 6. 5. *He may taſte the good Word of God, and Powers of the world to come.*

Queſt. *Why may wicked mens Affections be ſo far wrought on, and yet come ſhort?*

Anſw. Becauſe they are not kindly wrought on: the *Galatians* affections were ſtrongly wrought on when they would have pulled out their eyes for *Paul*, but they were not kindly wrought on. Its only the love of God ſhed abroad in the heart that kindly affects us. I.

They are not judiciouſly wrought on: they are wrought on in a fit, but not with judgement, the heart muſt firſt be wrought on, and the ſpirit moved before the affections can be judiciouſly wrought on. II.

They are not wrought on regularly: He is affected with feare; but its with the feare of Gods judgements, not of his goodneſſe and mercy, as *Hoſ.* 3. 5. the true *Iſrael* of God are there ſaid to *feare the Lord and his goodneſſe.* III.

They are not wrought on univerſally: Some affections are wrought on, but not all: Some ſins he grieves under, ſome he rejoyceth in: Some commandments he delights in, others he diſlikes. IV.

Queſt. *How then ſhall we know whether we are rightly affected towards Chriſt or no?*

I. *Anſw.* He that is truly affected with Chriſt, grace, &c. affects nothing ſo much as them. A carnal man may be much affected with Chriſt, but there is ſomething that he affects more.

II. He that affects grace aright, cannot but expreſſe it: He can as eaſily carry fire in his boſome, as conceal his grace: He will expreſſe it in his ſpeeches, his actions, his calling, his company, &c. *Pſal.* 39. 3.

III. He that affects it aright, if he be never ſo little interrupted, he is troubled: Its like the ſtopping of a water-courſe that cauſeth it to ſwell, &c. *Cant.* 5. 8. *Tell him I am ſick of love.*

IV. He hath his converſation in Heaven, whence all grace deſcends. A wicked man may be affected with grace in the Bucket, and yet have no love to grace in the Fountain: whereas the godly rejoyce in the Lord, *Pſal.* 33. 1. as in the Fountain of all grace.

Queſt. *But why ſhould we be ſo careful to have our Affections ſet right?*

I. *Anſw.* Hereby only we are in a capacity of being married to Chriſt, who will have our Affections before he will marry us. When a man goes a wooing for a wife, his care is to get her Affections. He will never marry her, if he be wiſe, except he may have her affections. So if our affections be to the world, or the Strumpet-like things of the world, Chriſt cannot abide us: *Know ye not that the love of the world is enmity with God*, James 4. 4. Therefore the Apoſtle commands us to *mortifie inordinate Affections*, Col. 3. 5.

II. Hereby only doth the ſoul ſet up Favourites in her heart. Thoſe are the hearts Favourites whom the heart moſt affects; Now if Chriſt be not the hearts Favourite, what a woful condition is that ſoul in? If pleaſures and vanities be in favour with thy heart, Chriſt can have no command there, no further then thy luſts will give leave: when *Hadad* was in favour with *Pharaoh*, he married his wives Siſter to him, 1 *Kings* 11. 19. So if thou favoureſt the things of the world, thou weddeſt thy ſoul to them; and what an infinite indignity is this to Chriſt, when ſuch baſe and ſordid things ſhould have thoſe affections which belong to him?

III. Hereby the ſoul is convertible and reconcileable to God: Though a man be never ſo croſſe and crooked, yet ſo long as there be affections in him, he may be won to God. Though a man be violently ſet upon miſchief, and an enemy to all grace, yet as long as there be affections in him, he is not implacable; his affections may be wrought on by the Word and Spirit: therefore the Apoſtle yokes theſe two together: *without natural affections, implacable*, Rom. 1. 31. what a care then ſhould we have of our affections, becauſe thereby we are reconcileable to God?

IV. It ſtands us upon infinitely to ſet our affections aright, becauſe they are the hands of the ſoul, *Pſal.* 24. 4. *He that hath clean hands, and a pure heart*: i. e. He whoſe affections are clean, and heart pure: *Pſal.* 26. 6. *I will waſh my hands in innocency, &c.* i. e. I will purge mine affections, and ſo pray, 1 *Tim.* 2. 8. *Lifting up pure hands*, i. e. holy affections without wrath, &c. Now what a ſad thing is it that theſe hands ſhould be put out of joynt? As long as our affections are out of order, and ſet upon things below, we can never take hold of grace, or Chriſt. When the devil takes a man Priſoner, he bindes him hand and foot: He bindes up his heart and affections that he cannot weep, nor repent of his ſins: He cannot rejoyce in grace nor goodneſſe: He cannot delight in the Word, &c. Above all things therefore be ſure that thy hands be looſe, and thine affections at liberty to be ſet on heaven.

V. They are alſo the handles of the ſoul: As we can take hold of nothing that is good, unleſſe by our affections: ſo nothing can take hold of our hearts, but by our affections. Thus the Word firſt works upon the affections, and were it not for our affections the Word could never catch hold of us.

VI. Affections are the ſouls ſtomack: that which the ſoul affects, it fills and feeds the ſoul as meat doth the ſtomack: ſuch then as our affections are, ſuch is our food. We ſhould not therefore feed our ſouls with vanity, traſh and poiſon: every thing is traſh beſides Chriſt; yea, every thing is poiſon beſides Chriſt and his graces: If we ſet our affections on things below, we feed upon traſh. The Word is the milk and food of the ſoul, and therefore the Apoſtle would have us ſet our affections, and feed upon that, 1 *Pet.* 2. 2. Let us therefore ſet our affections upon the things which are above, which is the wholeſome food of the ſoul.

VII. Affections are the materials of grace: the main work of grace is the ruling of the affections aright: It takes them off from things on the earth, and lifts them up to things in heaven. So that when grace converts a man, it doth not take away the affections, but rules and rectifies them. It takes not away anger, but turnes it againſt ſinne, and the diſhonour of God. It takes not away cheerfulneſſe, but makes us merry in Gods ſervice; and to rejoyce in the Lord. It takes not away ſadneſſe, but makes us mourn for our deadneſſe, barrenneſſe, &c. *Gratia non tollit ſed attollit naturam*: It takes not away nature, but lifts it up. Therefore Saint *Paul* calls our affections members, *Rom.* 6. 19. Becauſe by them grace worketh.

VIII. Affections are arguments what we are: As our affections are, ſo are our ſoules. The goodneſſe or vainneſſe of our affections ſhew that we are godly, or ungodly men. *Affectus virum indicat.* Our affections, ſhew what we are.

Queſt. *How may it be proved that affections in themſelves are not ſinfull?*

Anſw. Becauſe *Adam* and *Eve* had affections in innocency, who were created without ſin.

I. Chriſt took our affections upon him, which if they were ſinful he could not have done. He rejoyced, *Luke* 10. 21. He ſorrowed, *Mat.* 26. 38. He was angry, *Mar.* 3. 5. He deſired, *Luke* 22. 15.

II. God commands us to be angry, *Eph.* 4. 26. and to mourne, *Joel* 2. 12. to feare, *Luke* 12. 5. to be aſhamed, *Jer.* 3. 3. which if they were ſinful in themſelves, he could not do. Yea, its a great bleſſing that we have affections. For,

III. 1. Had we no affections, we ſhould be like ſtocks and ſenſeleſſe ſtones; as is implied, *Lam.* 1. 12. *q. d.* Are you ſuch blocks that ye are not at all affected with my ſorrowes, therefore its reckoned as a ſymptome of a deſperately hardened heart, not to be affected with any thing.

2. Were it not for affections nature would be idle and lazie: For they are as winde to the ſailes of a ſhip, as wheels to a Chariot: Hence *Pſal.* 119. 32. *I will run the way of thy Commandments, when thou ſhalt enlarge my heart*, i. e. my affections. Though a mans reaſon tells him, that he is bound to repent, to be godly, to obey, &c. yet if he hath no affections thereto, he cannot move towards them. Hence *Cant.* 1. 4. *Draw me*, viz. by the affections of love, and *I will run after thee.* Affections are whetſtones to good. Haſt thou love? Its a whetſtone to obedience. Haſt thou grief? Its a whetſtone to repentance. Haſt thou anger? Its a whetſtone to zeale, &c.

3. Affections are good channels for grace to run in. Art thou covetous and full of deſires? Its eaſier for thee to covet the better things. Art thou cholerick? Its a fit channel for thy zeal for Gods glory to run in. Art thou melancholy? Its a fit channel for repentance to run in. Art thou fearful? Its a fit channel for the fear of God and his judgements to run in, &c. *Jeremy* was of a ſad conſtitution, and ſee what advantage he made of it, *Jer.* 9. 1. *Oh that my head were waters, &c.*

Queſt. *How are unmortified Paſſions to be ſubdued?*

I. *Anſw.* To bridle unlawful pleaſures its good to accuſtome our ſelves to abſtain from lawful: He ſhall not fall in things unlawful, that warily reſtrains himſelf ſomtimes in things lawful. As if a man be given to drunkenneſſe, he ſhall the eaſilier overcome it, if he abſtain from ſtrong drink when he might uſe it. If a man be prone to pride, its beſt for him not to go ſo fine as he might do. He that takes his liberty in all things that are lawful, will quickly be a ſlave to his luſts. Hence 1 *Cor.* 6. 12. *All things are lawful, but all things are not expedient, &c.*

II. Fly the occaſions which may incenſe the Paſſions whereunto we are enclined: Occaſions and opportunities oft make thieves: The *Nazarites* to prevent drunkenneſſe muſt drink no Wine, nor eat Grapes or Raiſins, leſt thereby they ſhould be tempted to drink Wine, *Numb.* 6. 1. &c.

III. When a vehement and rebellious motion aſſaults us, when we are almoſt yielding conſent to it, then we ſhould turne the force of our ſoul with our utmoſt endeavour to the contrary good: For as in Warre, the valianteſt ſouldiers are beſt tried in the greateſt encounters; So in the moſt vehement paſſions, the reſoluteſt mindes are beſt proved. This ennobled *Joſephs* chaſtity: *Jobs* patience: *Abrahams* faith, &c.

IV. Reſiſt Paſſions at the beginning *Principiis obſta, &c.* Cure the wound whileſt its green: Take Phyſick before the diſeaſe be rooted. As he that will be rid of an ill gueſt, the worſer that he entertaines him, the ſooner he will be gone.

V. To mortifie paſſions we muſt chaſten the body: For he that pampers his body, feeds his enemy; and he that feeds it with dainties, will finde it rebellious, 1 *Cor.* 9. 27. *I keep under my body, and bring it into ſubjection, &c.* He that would quell his paſſions whileſt he pampers his body, is like him who would quench a fire by adding more fewel to it.

VI. We muſt arm our ſelves with a reſolute VVill, and endeavour to attain to this perfect Government of a mans ſelf: from whence will follow a diligent exerciſe of mortification: and ſuch a man will be daily importunate with God by prayer for grace, to overcome his rebellious nature, and reſiſt tentations, &c. For which end we ſhould conſider, that the pleaſure which our Paſſions yield is ſhort, wherefore its better for us to croſſe them a while, and ſo winne a Crown of glory, then to pleaſe them for a moment, and to be condemned to Hell for ever.

VII. When paſſions are moſt vehement, humble thy ſelf with ſhame and ſorrow before God; ſeek for ſuccour from Heaven: flie under the wings of Chriſt: beat at Mercies Gate by the Prayer of Faith, and crave Grace to overcome them. Open thy ſores to this good Samaritane, and he will poure wine and oyle into them: and ſo thy paſſions will melt, and fall away as clouds before the Sun.

VIII. By ſerious Meditation of the Death and Reſurrection of Chriſt, we muſt work our hearts into the ſimilitude of him, that his vertues may be ſtamped upon our ſouls. The healing vertue of Chriſts death applied to our hearts will heal our affections, and conform them to their firſt integrity.

Queſt. *How may affections be divided?*

I. *Anſw.* Into two kindes. Firſt, ſome embrace their Object, as Love, Joy, Deſire, &c.

II. Secondly, others ſhun and decline them, as Hatred, Fear, &c.

Queſt. *Wherein conſiſts the ſanctified exerciſe of thoſe affections that embrace, or proſecute their Object.*

I. *Anſw.* In this, that they move to all good ſoundly, orderly, in fit ſeaſon, and conſtantly at the command of a lively and well-rooted faith.

Queſt.

Queſt. *What Reaſons may move us to affect that that is good?*

Anſw. By the Law of nature imprinted in our hearts, like a Lanthorn to direct us continually in the night of this miſerable life. I.

In a well-ordered Common-wealth, vertuous men are exalted, therefore the deſire of credit and reputation ſhould quicken us unto vertue. II.

The conſideration of the decayes of our body, and the approach of death ſhould move us to lead a vertuous life. III.

By vertue we acquire peace, and tranquillity of minde, and a quiet and ſerene conſcience. IV.

Chriſt was nailed to the Croſſe to draw us to vertue; He was crucified to kill ſinne in us, and he roſe again to quicken us to newneſſe of life. V.

The internal Gifts of God, the Armour of Faith and Charity, with other Graces wrought in us by the Holy Ghoſt, are to fortifie us againſt vice, and to enable us to a vertuous life. VI.

All the good motions from God tend to perſwade us to vertue, and to diſſwade us from vice. VII.

God therefore gives us ſo many Teachers and Preachers to keep us from ſin, and to allure us to Godlineſſe. VIII.

The Scriptures were written, as letters of love from God, to invite us to vertue, and dehort us from vice. IX.

The *Sacraments* (thoſe Seales of the Covenant) were inſtituted for the ſpiritual refreſhing, and watering of our ſoules, to the encreaſe of vertue in us. X.

God in infinite mercy beſides his Word, hath given us the examples of godly and vertuous men, but eſpecially of Chriſt himſelf, to draw us to the imitation of their vertues. XI.

By vertue of the Communion of Saints, we enjoy the prayers of all the faithful, who continually beg this mercy for us. XII.

God, by his continual Providence, doth watch over us for our good, to ſuſtain our weakneſſe, to raiſe us when we fall, to direct us when we erre, to ſuccour us in our wants, to mitigate the tempeſts of tentations, and to moderate the waves of wicked occaſions. XIII.

Vertue of it ſelf, if neither reward had been promiſed, nor judgments threatned, becauſe of her internal beauty, grace and excellency, might move us to love and follow her. XIV.

Remember the rare and precious Promiſes that are made to thoſe that follow after righteouſneſſe. XV.

Queſt. *Is it not mercenary to yield obedience to God upon hope of reward?*

Anſw. No: for if the Lord uſe ſuch meanes and motives to quicken us in Heavens way, its not mercenary but lawful to make uſe of them for that end, *So John* 3.16,18. *Rom.* 2. 7. *Heb.* 11.26.

Queſt. *Wherein ſtands the ſanctified extreiſe of thoſe affections that flie from their object?*

Anſw. In that they ſhun all evil ſoundly, orderly, and conſtantly, according to the direction of Gods Word.

Queſt. *What Reaſons may induce us to ſhun that which is evil?*

Anſw. The remorſe and pangs of conſcience in the very act of ſinning, may deter us from it. I.

The infamy and diſgrace which attends wickedneſſe: For no man can truly love a vicious man. II.

All well-governed Common-wealths appoint punishments for vices to root them out. III.

IV. By ſin we deface Gods Image in us, and ſo are injurious not only to our ſelves, but to God, our Father and King.

V. Vicious perſons profane their bodies and ſoules, the Temples of the Holy Ghoſt, whom they put forth of his juſt poſſeſſion by their wickednesſe.

VI. The dreadful judgments threatned in Scripture, and inflicted for ſin, ſhould deter us from it: It caſt *Adam* out of Paradiſe: drowned the old world; caſt the Angels out of Heaven, &c. But eſpecially the bitter ſuffering of our crucified Saviour in ſoul and body are the monuments of ſin, and memorials of our wicked life.

VII. The extream wrong we offer to God by it, tranſgreſſing his Law, perverting his order, injuring his infinite goodneſſe, deſpiſing his Majeſty, and ſhewing our ſelves ungrateful for his love, ſhould above all diſſwade us from ſin.

VIII. By vice our ſoules are ſpoiled of their riches, their moſt precious robes, and heavenly attire, are made the very dens of devils, and therefore we ſhould avoid it.

IX. No day nor hour paſſeth, wherein appear not ſome ſilent Sermons to perſwade us to avoid ſin, and follow goodneſſe. As ſickneſſes, plagues, pains, diſeaſes, &c. and death of others ſhew us what *is the wages of ſin.*

X. By ſin we abuſe Gods mercies to his great diſhonour: Like ungrateful debtors who oppoſe their Creditors with their own goods. By it we abuſe our ſoules and bodies with all the powers and parts which we have received from God, by making them inſtruments of his diſhonour.

XI. All creatures made by God for our uſe, exclaim againſt a vitious life: the Sun gives light to works of light, and not of darkneſſe, &c.

XII. The exquiſite and eternal torments of Hell, and the loſſe of the beatifical viſion ſhould warne us to flie from ſin, and purſue good.

Queſt. *But is it not ſervile to forego ſinne for fear of puniſhment?*

Anſw. The Scripture commands the godly *to fear him that is able to caſt both ſoul and body into hell*, Mat. 10. 28. Heb. 4. 1. and 2. 3. and 10. 26. Feare of eternal wrath, as it makes men avoid ſinne, may well ſtand with confident aſſurance of eternal happineſſe, and final perſeverance.

Queſt. *May the ſtate of our ſoul be diſcerned by our affections?*

I. *Anſw.* Yea: we may know our eſtate to be good, by our embracing of good things, by our joy and delight in them, and by our wonderment at them: As, *Oh, how I love thy Law!* Pſal. 119. 97. *One day in thy Courts, is better then a thouſand elſewher.*, Pſal. 84. 10. *Oh the depth of his Mercy*, Rom. 11. 33. *One thing have I deſired of the Lord, and I will deſire it, &c.* Pſal. 27. 4. when the ſoul ſtands in admiration of God and good things; ready to welcom Chriſt and heavenly things, and in compariſon thereof *to count all but dung, &c.* A man is then in a good eſtate, when hearing of the excellency of heavenly things, he is exceedingly affected therewith, and gives them a room in his heart.

II. It ſhewes our faith to be true: For where there is true faith, there is alwayes love, joy and delight in the things believed: and on the contrary, deadneſſe in affections, diſcovers Atheiſm and Unbelief in the heart.

Queſt. *How happens it then, that Gods children ſometimes, even when their judgements are convinced, yet finde their affections ſo flat, crying out: Alas! that I ſhould believe ſuch happineſſe as heaven, ſuch glory, and yet ſhould have my affections no more ſtirred in me? Can I be a childe of God?*

I. *Anſw.* Sometimes the Judgement may be convinced, and yet the affections not ſo quick,

1. Becauſe there may be ſome diviſion at the ſame time, as ſome preſent croſſe, or ſome preſent thing lawfully loved that may take up our affections at that time.

2. Gods

Gods children are ſometimes deceived in judging of their affections, but when oppoſition comes, then they are diſcovered: As for want of ſtirring up the grace of God in themſelves, or for want of good means: or by bodily indiſpoſition their affections may ſeeme dull: But let religion be diſgraced, or oppoſed any way, and then you ſhall finde that their affections are deeply rooted towards heavenly things: but they appeared not before, becauſe there was no oppoſition. II.

This is a certain rule, that a mans affections are as his perſwaſion is, and his perwaſions as his light is. As he hath a heavenly light, diſcovering heavenly things, ſo is his perſwaſion of a better ſtate then the world can yeild: and anſwerable to his perſwaſion ſo is his ſoul raiſed up to delight in the beſt things. III.

Queſt. *What rules are to be obſerved for the better goverment of our affections.* I.

Anſw. They muſt be guided by the word of God: If they have not this rule to guid them, they will wander out of the right way: Theſe are good Servants but bad Maſters. They muſt not run till Reaſon bid them goe. They are the feet of the ſoul, now the eye muſt guide the foot or elſe it will goe it knows not whither. Hereby affections are directed to right Objects, to love what ſhould be loved, and to hate what ſhould be hated: as Chriſt directs. *Luke* 12. 3, 4, 5. and ſo *Col.* 3. 2. 1. *Pet.* 2. 2. 1. *John.* 2. 15. Affections miſplaced are like members out of joynt which will one day cauſe paine. II.

Moderate affections, and keep them with in due bounds. Proportion them to their objects in meaſure more or leſs according to the kinde and degree of good, or evill wherein they are to be ruled by judgement. Grieve for the greateſt evils moſt wherein God is diſhonored, grieve for afflictions leſs which are leſs evills. So for joy; *Luk* 10. 20. *Pſa.* 41. & 16. 3. I.

Queſt. *Why ſhould the affections be thus kept within their bounds.*

Anſw. Becauſe whilſt affections are kept within bounds, they are kept in order, every affection keeps his place, like ſoldiers in their ranks: but when they break their bounds, they break their bancks like a ſwelling water.

Whileſt they are kept within bounds they are kept in vſe, ate helpful one to another, and obedient to reaſon, otherwiſe they hurt and devoure one another; as exceſſive grief devoures joy. &c when they exceed they make themſelves unuſeful, and the man in whom they are, unfit either for the ſervice of God, or man. yea they captivate reaſon, and draw us to doe things both contrary to judgment and conſcience. II.

Whileſt they are kept within bounds they are kept in credit and eſteem: but it is their ſhame to fall into extreams: To be much affected with ſmall, and trivial matters is great levity, to be little affected with great matters is ſtupidity. To have our affections deffective in ſpirituall things, and exceſſive in temporall argues an ill goverment of the ſoul. we ſee the contrary. *Cant.* 5. 8. 2. *Cor.* 5. 13. 14 *Exod*, 32. 19. II.

Queſt. *How may theſe immoderate affections be prevented? or cured?* I.

Anſw. Forſee by prudence ſuch things before they come which may proye great Provocations to our ſelves of joy, Grief, Anger, Fear, &c. and ſet bounds to them in our reſolutions before hand how much we will be affected with them when they com to paſs, and not before. II.

Set up a Maſter affection in your hearts to rule all the reſt, and keep them in awe, in order, and in meaſure, and let that be the holy fear of God. that your hearts may not dare to love any Creature overmuch, nor to grieve for any worldly loſs too much. &c. and that becauſe you fear God, who will reward and puniſh your affections as well as actions.

When

II. When affections grow exorbitant, turne the streams of them into other Chanels wherein they may flow without prejudice to your souls, as *Phisicians* open a vein to divert the course of blood! As when you are angry overmuch at persons, or things, turne it against sin &c.

III. When one Affection is predominate, set an other to Check it, and tame it, as immoderate love by hatred of sin: excesse in anger by shame and grief for it; Or grief for temporalls by joy for spiritualls &c.

3. Rule. Command affections so as to have them at your beck to make them come and goe when you bid them. For *Prov* 16. 32. *He is better then he that takes a City.* Contrarily *Pro.* 25. 18. Hence 1 *Cor* 7, 30. 31. *Psa.* 131. 2.

To this end pray to God for strength: For to command our affections requires power as well as Skill. *Eph.* 3. 10. *Psa:* 38. 2. The weaker the person is in his understanding and parts, the stronger are his passions: and as Persons grow weak, their passions grow strong: the minde may out-reason affections, but strength must overmaster them.

VI. Purg affections from all sinfull mixtures that they may be full of themselves & empty of all things that are heterogeniall to them: as

1 From mixtures of the flesh: as of spirituall, and carnall together: Hence, 1 *Pet.* 1. 22. *See that yee love one another with a pure heart &c.*

2 Purge them from mixtures of self, as the people followed Christ, not for himself but for the loaves.

3 From mixtures of deceit: as of abundance of shew of affections, when there is little reality: as those hearers: *Ezek.* 33.31. Hence: *Rom.* 12.9. *Let love be without dissimulation.*

4 From all mixtures of corruption: As your zeale from passions, and bitternesse; your anger from revenge: your joyes from levity &c.

V. 4 Suit your affections to Gods Ordinances, and Providences: to Gods words, & works: to your conditions, and occasions: when the word threatens, tremble, when it speaks comfort, rejoyce. For this end God gives us variety of affections to answer the diversity of his dealings: Contrary. *Luke* 7. 32. &c.

The administrations of Gods providence call for suitable affections: as *Isa.* 22. 12. *In that day did the Lord God call to mourning*: &c. yea we should suit our affections to the conditions of others *Rom.* 12.15. *To weep with them that weep &c.* So *Psa,* 17. 1. 6. *Neh.* 1. 4. *Psa.* 119. 136. we should mourne for the sins of the times *Ezek.* 9. 4. *Isa.* 57. 1.

Yea they should be suitable in degree: Great sins, or calamities call for great sorrow: great salvations for great joy &c. For which end.

1 We must sanctifie God in our hearts, and make him our feare, joy, hope &c.

2 To be affected contrary to our condition, or Gods dispensations makes a discord in Gods ears, and pulls downe judgement. *Isa.* 22. 12. 13. 14. *Amos* 6. 4. &c.

3. To be affected with things as God would haue us, is a means to make that good use of them God intends us by them.

VI. Mingle affections, not onely to allay, and moderate them, but to corroborate and make them mutually helpfull one to another: So with joy for your own Prosperity, mingle grief for others adversity; joy not allayed with sorrow is madnesse: with grief for afflictions mingle joy for comforts: with fear of evil, mingle hope in God: with love to the persons of others mingle hatred of their vices, and that,

1 Because, this will keep the heart whole, and entire, and prevent heart divisions, when the affections goe hand in hand, and flow together in one chanell.

2. It will the better vnite their forces, and make them more strong: what is spoken of persons, is true of affections: *Eccles.* 4. 9. *&c. Two are better then one, &c.*

Spiritualize

Seventhly, Spiritualize affections: as 1. Sorrow for affliction into sorrow for sin; turn worldly sorow into godly sorrow. So your delight in the creatures to promote your joy in the Lord, and in communion with Christ, and in holy duties: your hopes of favours from men to raise expectation of spiritual blessing from God: your fear of man into an awfull dread of God, *Isa.* 51. 12. VII. *Rule.*

Eighthly, Root and encrease good affections in you, as *Eph.* 3. 17. and that VIII.

1. Because, when they are rooted in the heart they will be durable, and mould us into their likenesse: else they will be but flashes, and bear no fruit, as *Rev.* 2. 4. *Gal.* 4. 15. *John* 5. 35.

2. Cherish holy affections, and blow them up from a smoke to a flame, by the bellowes of prayer, and fewel of the Word, 1 *Thes.* 4. 9, 10.

Ninthly, *Distinguish* affections, and act them. IX.

1. Distinguish them by the Objects about which they converse, and by the Roots from whence they grow, and by the heads to which they rise.

1. The Objects about which affections are conversant, are either good or evil, as apprehended so by the understanding: As when the understanding apprehends a thing to be good, the affections embrace it with love, *Cant.* 5. 2, 5, 6. and this good is either present, and then we rejoyce in it: or absent, and then we desire it; If it be improbable to be attained, then we fear; If impossible, then we despair: If obstructed, it stirres up anger.

If the evil be future, we fear it, &c.

2. The Roots from whence the affections grow, are love or hatred. All the affections which arise from the apprehension of good grow from love: As desire is love in motion: the continual sallies of love: Delight is love acquiescing in the possession of it; Fear is love in awe of the beloved: Hope is love in expectation: Zeal is love in a flame.

All the affections which arise from the apprehension of evil, grow from hatred.

3. The heads to which they arise, and are referred: Thus all the affections which are conversant about good, have some delight in them, as Love, Desire, Hope. All that are conversant about evil have some grief mingled with them: as Hatred, Fear, Repentance, Anger.

2. Act them according to the nature of them. For,

Affections are the first principles, or movers of actions, and action is the end or proper work of affections.

To act affections consider why God hath placed them in the soul, and act them accordingly: Concerning which see each particular affection under their proper heads.

Tenthly, try affections whether they be true or false, real or counterfeit; and that X. *Rule.*

1. By their properties. 1. Are they set upon right objects? as to love, desire, delight in, and hope for God and good only. To hate, feare, flie, and mourn for, and be angry with that which is evil.

1. Are they sincere for their acts and ends? Are their acts real or feigned? as *Mar.* 12. 30. 1 *John* 3. 18. Do you hate and mourn for sin really? Do ye prefer God and his glory before self? Do ye prefer publick good before private?

2. Are they sincere for their ends? Do we affect goodnesse for goodnesse-sake? and God, his Word, Servants, &c. for the goodnesse that is in them? Do we hate evil for evils sake? Do we affect spiritual things for spiritual ends? Do we desire gifts and graces to glorifie God, subdue corruptions, &c?

3. Are they moderate? Do you keep them within bounds? Are you fearful of exceeding in them?

4. Are they ſeaſonable for time and occaſion? then they are good fruit, *Pſal.* 1. 3. unſeaſonable affections are like Snow in Summer, or Raine in Harveſt.

5. Are they conſtant in their courſe? not ſudden flaſhes, or fleeting motions, ſtirred up by fits, or upon extraordinary occaſions, but the conſtant pulſe of our ſoul.

6. Are they unchangeable and invincible in their bent? Can nothing take of our affections for God and goodneſſe? our hatred and mourning for ſin? our delight in Gods Ordinances, and Duties? &c. Unchangeable love is true love: Such is Gods to us: and invincible hatred againſt ſin is right hatred, *John* 13. 1. *Jer.* 31. 3.

2. Try them by their effects?

Firſt, do they draw us nearer to God, Chriſt, Heaven, to walk with him, and wait on him for grace and ſtrength? Do they further our Communion with God, and conformity to him.

Secondly, do your affections prepare you to holy duties, put you forward to them, in them, and further your obedience as the wheeles and ſailes of your ſoul?

Thirdly, do they help you in eſchewing and overcoming evil, as well as in the obtaining good? Do they turne you from, and ſet you againſt evil, ſo that you dare not ſin, becauſe you hate it, and feare God?

But on the contrary, if your affections,

1. Diſturb Reaſon and hinder it, or cauſe you to call good evil, or evil good, or to ſtand in defence of evil, as *Jonah* did of his paſſion, *Jonah* 4. 9. *I do well to be angry, &c.*

2. Draw you away from God to go a whoring after vanity.

3. If they indiſpoſe you to duties, take off your edge to them, or put you out of frame for them, as *Exod.* 6. 9. 1 *Pet.* 3. 7.

4. If they diſquiet your ſouls, trouble and unſettle them, and cauſe a tempeſt in them, as grief did in *David*, Pſal. 42. 11. So *Act.* 16. 27. *Gen.* 30. 1.

5. If they put the body into a languiſhing condition, as *Amons* love, or luſt rather did him, 2 *Sam.* 13. 4.

6. If your affections miſguide tongue, or hand, as paſſion did *Moſes* tongue, *Pſal.* 106. 33. *Jeroboams* hand, 1 *Kings* 13. 4. they are not right.

Queſt. *Why ſhould we try our affections?*

I. *Anſw.* Firſt, Becauſe they are the pulſe of the ſoul, and by the temper of them the ſtate of the ſoul may be diſcerned.

II. Secondly, Becauſe there is much deceit in them: For a great part of the hearts deceitfulneſſe, lies in the cheats of the affections.

Queſt. *Why ſhould we ſo diligently govern our affections?*

I. *Anſw.* Firſt, Becauſe ſuch as the affections are, ſuch is the man: Good affections are good treaſure hid in the heart, which makes the Owner a good man. God accounts a man according to his affections, and deſcribes him by them as he did *Job, ch.* 1. 1. And ſo *Pſ.* 112. 1. *Deut.* 5. 29.

II. Secondly, God accepts our perſons and ſervices according to our affections: As *Abrahams* willingneſſe to ſacrifice *Iſaac*, *Gen.* 22. 16, 17. and *Davids* to build him an houſe, 1 *King.* 8. 18. 2 *Sam.* 7. 11. For 2 *Cor.* 8. 12. *It is accepted if there be a willing minde, &c.* 2 Cor. 9. 7. So *Eph.* 6. 7, 8. *Col.* 3. 23, 24. Yea, God is much taken with his peoples affections, 1 *Cor.* 8. 3. *Cant.* 4. 9.

III. Thirdly, Affections are the root of ſpiritual Worſhip in us, and of our Communion with God therein: they make Ordinances profitable and comfortable to us, *Luke* 8. 15. *Mal.* 2. 2. *Deut.* 6. 6. *Act.* 2. 41. *Iſa.* 66. 2. *Jam.* 5. 16. *Eph.* 5. 19. *Mal.* 3. 16.

IV. 4thly, Affections make the life either comfortable or miſerable. What comfort and

and ſolace of life lies in love, joy, deſire, hope, &c. and how much diſcomfort in feare, grief, anger, hatred, envie, &c? The greateſt troubles that ever befel many, were procured by their own diſordered paſſions. So 1 *Tim.* 6. 9, 10. 2 *Tim.* 3. 1. *to* 5. *John* 12. 43.

V. The beſt men are ſubject to diſcover humane infirmities in their affections, as *Moſes*, *Pſal.* 106. 33. *Iob*, *ch.* 40. 5. *David*, 2 *Sam.* 18. 33. *Abraham*, *Gen.* 12. 18, 19. *Peter*, *Mat.* 14. 30, 31. *Paul* and *Barnabas*, *Act.* 14. 15. *Elias*, 1 *Kings* 19. 4.

VI. Affections make us convertible to God, marriageable to Chriſt, pliable to relations, and tractable to good or evil.

1. Convertible to God: for in the Converſion of ſinners he works upon their affections, to draw and gain them to himſelf, as *Acts* 2. 27. and 16. 29, 30.

2. Marriageable to Chriſt: for Chriſt wooes our affections, when he would marry us to himſelf, by heart-charming compellations and arguments, *Cant.* 5. 2.

3. Pliable to relations: for relations are founded in affections: as love is the glue that makes man and wife cleave each to other, *Eph.* 5. 31. ſo of Parents and children, Maſters and ſervants. So of friends, 1 *Sam.* 18. 1.

4. Tractable, either to good or evil, to truth or errour. Hence

1. Satan to draw men from the Truth and Ordinances, labours to bring them into diſtaſte of their Miniſters.

2. To draw them into errour, he labours to bring the broachers and teachers of errours into favour with their hearers, *Eph.* 4. 14.

3. To draw men to ſin he bewitches their affections, and by them blindes and corrupts their judgement, as he did *Eves*, *Gen.* 3. 6, 12.

See Mr. { *Fenner.* *Ball.* *Rayner.* } of the Government of Affections.

Queſt. *Whether may the ſtrength of Grace conſiſt with the want of thoſe ſtrong affections, which Chriſtians have found in their firſt Converſion?*

Anſw. For anſwer hereunto theſe three things are to be conſidered.

I. Firſt, When a man may be ſaid to loſe his firſt affections?

II. Secondly, in what caſes a ſtrong Chriſtian may be ſaid to want ſtrong affections?

III. Thirdly, whence it is that they which have ſtrong grace may yet want ſuch ſtrong affections as they had at their firſt Converſion?

For the firſt, Affections are fitly compared to the pulſes of the ſoul, by which judgement may be given of the ſtate and temper of the ſoul; and that we may know when our affections beat low and are decayed, we may judge thereof by theſe ſignes.

1. When we have not ſuch quick deſires after duties. Moſtly a Chriſtian at his firſt Converſion, is ſo earneſt and eager after holy duties, that he will ſcarce allow himſelf time for the duties of his particular calling. Yea, many times they tire themſelves in hearing, reading, meditation, &c. But afterwards this heat abates, and they pray leſſe, hear ſeldomer, &c. which uſually proceeds from their multitude of worldly occaſions.

2. Affections may be judged to be decayed, when men want thoſe ſoul-raviſhing joyes which formerly they have had: which being abated, their affections alſo are abated.

3. Affections are decayed, when ſenſible profiting by Ordinances is abated. Indeed, a man may profit by Ordinances, and yet not be ſenſible of his profiting. He may grow at the Roote in ſolidity of Grace, though it may not ſhoot up ſo much in bloſſome of affections.

Queſt. For the ſecond, *In what caſes may ſtrong Chriſtians want ſtrong affections?*

I. *Anſw.* Firſt, If they have leſſe ſin in duties, though they have leſſe affections: Young Converts have oft-times much affections in holy duties, but withal much corruption: they are ſubject to raſhneſſe, and precipitancie in their prayers, to be proud of their graces, and to be too apt to have carnal dependance upon their duties; but old experienced Chriſtians, as they have oft leſſe affection, ſo they have leſſe ſin in holy duties, and exerciſe more grace in them. So after duties, a weak Chriſtian is apt to indulge his corruptions, thinking that he hath made a compenſation for his ſins by his duties; but an experienced grown Chriſtian, though he be not ſo affectionate in duty, yet he is careful afterwards not to ſpoil all by ſin.

II. Secondly, A ſtrong Chriſtian may want ſtrong affections, in caſe that he hath ſtrength of judgement to recompence the want thereof. Young trees are more ſappy, but old trees are more ſolid. Hence *Paul* prays for the *Philippians*, not only that their *love might abound*, but that *their judgment might abound alſo*, Phil. 1. 9. Though old experienced Chriſtians have not ſo much affection; yet they have more ſolidity and clearneſſe of judgment, more experimental knowledge in the profound myſteries of the Goſpel, and more diſtinct apprehenſion of the deep things of Chriſt; whereas affection without knowledge will be but raſhneſſe, yet ſuch have a Promiſe made unto them, *Iſa.* 32. 4. *The heart of the raſh ſhall underſtand knowledge, &c.*

III. Thirdly, A ſtrong Chriſtian may want ſtrong affections, in caſe it proceed from a natural temper, and not from a ſinful careleſſe diſtemper. Some are naturally of a ſoft and tender diſpoſition, and theſe are naturally more affectionate: and of this temper are moſt women. Others are naturally more bound up in their affections, and are of a more reſerved temper, who naturally ſhew no great affections, neither of joy nor ſorrow. At Chriſts death they that expreſſed moſt affections were women, *Luke* 23. 27. Some mens temper is like ice that eaſily thawes; others are like iron, and it muſt be a hot fire that will melt them down; But the leſſe affectionate, are the more judicious.

IV. Fourthly, In caſe of ſickneſſe, old age, and bodily weakneſſe, he that hath ſtrength of grace, may yet want ſtrength of affection: as the ebbing and flowing of the Sea depends upon the motion and influence of the Moon; ſo our affections do ebbe and flow much what, as the ſtrength or weakneſſe of the body hath an influence upon them.

Queſt. *Whence is it that they that hav ſtrength of Grace, may yet want thoſe ſtrong affections which they had at their firſt Converſion.*

I. *Anſw.* Firſt, Becauſe at firſt Converſion, grace was but particularly employed, which afterwards is more diffuſed, and generaly employed. When much water runs in one channel, it makes the ſtream to run the ſtronger: but when there are many rivulets cut out, though there be as much or more water, yet there is not the ſame ſtrength of the ſtream; So it is at our firſt Converſion, then all our affections made up but one ſtream, and therefore ſeemed the ſtronger. A new Convert hath not ſo many duties to perform as a grown Chriſtian, becauſe he doth not know ſo many. It may be at firſt, all his affections run out to pray, to heare, to reade, and whileſt all the affections run in this one channel, they ſeem to be very ſtrong: whereas a grown Chriſtian hath, beſides theſe, many particular duties of his calling, and relations to follow, and therefore its no marvel though his affections ſeem weaker.

II. Secondly, This is from the newneſſe of the condition. Naturally we are much affected with new things; as a man that hath been many years in a dark dungeon, when he is ſuddenly brought into the light, is much affected with it. This is the ſtate of our ſouls at our firſt Converſion; we are then brought *from darkneſſe to light*, and

and from the power of Satan unto God. 1 Pet. 2. 9. By the Grace of Converſion, God *brings us out of darkneſſe into his marvellous light*: and becauſe its ſo marvellous, therefore it doth ſo much affect. Our change at Converſion is very great: we become new men, and we are ſo affected therewith, that we are (as it were) aſtoniſhed therewith. Yet in this caſe we muſt diſtinguiſh between ſolid affections, and tranſient paſſions, which weare off preſently, and vaniſh ſuddenly. The affections of ſome Chriſtians, eſpecially of young ones, are like colours which are not in grain, they will ſoon fade. It is with a new Convert, as with a man going to execution; whileſt he is upon the Ladder a Pardon is unexpectedly brought, how will he be tranſported with joy? He will even leap for joy, yet afterwards this torrent of his joy may be abated, though his life be as dear to him as ever. So when a ſoul hath been brought by the Law to a ſight of its loſt condition, when the Goſpel proclaimes a Pardon, and the Spirit of God hath ſet on the comfort of that Pardon upon the heart, Oh what raviſhments hath that ſoul for the preſent! which perhaps he ſhall not long retain: the violence of his joy is abated, but the ſolidity of it remains.

A third Reaſon may be taken from Gods indulgence to young Converts, who uſually gives in comfort according to the neceſſities of his people: Its with God our heavenly Father, as its with natural Parents, they are moſt tender over their new-born children. The father of the Prodigal, did not only receive him mercifully, but bountifully too; he gave him more then was for neceſſity: He gave him not only *Shooes*, but a *Ring*; not only *cloaths*, but the *beſt Robe*: not only *bread*, but the *fatted Calfe*, and *Muſick* at this Feaſt, and all this was for his newly converted and repenting Son: he did not entertain him ſo every day after. At our firſt Converſion God expreſſes much bounty and indulgence to us, and afterwards, though we have the ſame love from God, and the ſame love to God, yet the expreſſions may not be the ſame now, as formerly they were. III.

Queſt. *What muſt we do when we finde that we have loſt our firſt affections?* I.

Anſw. Firſt, Labour to be ſenſible of, and humbled for thoſe decays. A decayed condition is an uncomfortable condition: Though thy grace may carry thee to Heaven; yet by thy decayes, thou wilt live uncomfortably on earth.

Secondly, Labour to get thoſe decayes repaired. If thou haſt loſt thy *firſt love*, *repent and do thy firſt works*, Rev. 2. 4, 5. II.

Thirdly, Make up the want of former affections in ſolidity of knowledge and judgment: and if the candle give not ſo great a blaze, let it give a more clear and conſtant light. III.

Fourthly, Labour to keep up the firſt vigour of your affections. For, IV.

1. Remember that you may loſe that in a ſhort time, which you may be long in recovering. A man, by one weeks ſickneſſe, may loſe more ſtrength then he can recover in a moneth. A wound may be ſoon made, but is not ſo ſoon cured. So its far eaſier to loſe our holy affections, then it is to recover them.

2. Labour to keep up your holy affections; For the truth of grace is more diſcerned by our affections, then by our actions. Its eaſier to diſſemble acts of grace, then gracious affections. A Painter may paint the colour, but not the heat of the fire.

3. Its very hard to retain the firſt vigour of our affections, therefore we ſhould take the more paines about it. Fluſhing of ſpiritual joy is like the ſea, wherein the tide doth not flow ſo high, but the ebbe falls as low: *Bernard* ſpeaking of them, ſaith, *Rara bona, brevis mora*, they come ſeldom, and ſtay but a ſhort time: As the Fall follows the Spring: and one day is clear, and another cloudy; ſo it is with the beſt Chriſtian, his affections are not always at the ſame pitch: yet it ſhould be our endeavour to maintain in our ſouls our firſt vigorous affections in, and towards the wayes of God.

CHAP. VII.

Questions, and Cases of Conscience about Afflictions

Quest. *WHat is Affliction?*

Answ. Any trouble, grief, or evil whatsoever, that happeneth either to soul or body, name, goods, or estate, for correction of sin, or for trial, as it doth to the godly: or for punishment and vengeance, as it doth to the wicked, *Rom.* 2. 8.

Quest. *Why doth God suffer his children to be distressed and afflicted?*

Answ. He respects himself therein: For

I. First, God gaines glory many wayes by it; As first his power is seen in their distresses, his love, goodnesse, truth, &c. Then the Saints can say with *Job*, *Mine eyes have seen thee*, Job 42. 5.

Secondly, not only present power and mercy is then seen, but former: we see what power was used in preventing misery, what mercy in giving comfort.

Thirdly, Then God shall have their custome and company. Children that care not for their Parents in prosperity, will flie to them in adversity.

II. He aimes at his peoples good therein: For

1. Whilest they are Spectators, they lay about them in getting and exercising of grace. Others deep sorrows make us see how needful it is to get much faith, patience, Scriptures, &c. in readinesse.

2. They stir up to prayers, mercies, &c. as when *Peter* was in prison, they thought it high time to pray, *Acts* 12. 5.

3. When themselves be afflicted, they help themselves by the afflictions of others; Such suffered this affliction, and God loves them, why not me also? Such cried, and sped well, why may not I? *Psal.* 32. 5, 6.

III. God aimes at the Parties good in great distresses: Hereby they are tried, humbled, have experience of their frailties and graces. We know little of our selves till much distressed, neither what our weaknesse, nor what our strength in Christ is: How poor our selves, not how great our God is.

2. Hereby they are brought to receive often sentence of misery, Death, Hell in themselves; and its good to taste these things before we feel any of them: It will empty a man of himself, and make him trust in the living God. It will learn him those three lessons of Christianity, mentioned by *Paul*, *Phil.* 3. 3.

3. 3. To worſhip God ſpiritually, to make Chriſt his joy, and to lay down all confidence in the fleſh.

3. Hereby they are made helpful to all, For 1. We cannot pity others till experience hath taught us. 2. We will not be ſerviceable till affliction hath humbled and broken us. 3. We know not how to comfort others till our ſelves have been wounded and healed: But when we have learned by experience, how we can make our plaiſter ſerve another man, and comfort him in the ſame affliction with the ſame conſolation, 2 *Cor.* 1.4.

See Dr. *Harris's Davids comfort, p.* 56.

Queſt. *Why doth God ſuffer holy men to be afflicted?*

Anſw. Saint *Chryſoſtome* hath ſet down eight Reaſons, to which more may be added.

I. Firſt, becauſe otherwiſe they would grow proud of their gifts and graces.

II. Secondly, leſt others ſhould over-value them, and account them Gods rather then men.

III. Thirdly, that Gods power might the better appear in their weakneſſe.

IV. Fourthly, that their patience might be manifeſted, and made exemplary, as in *Job.*

V. Fifthly, to minde and aſſure us of the Reſurrection. For if man ſuffer not any that hath taken paines for him to go away unrewarded: much leſſe will God ſuffer ſuch as have endured ſo much for him, to go away uncrowned, *Rom.* 8. 17.

VI. Sixthly, For the conſolation of others, when they ſee that all things fall alike to all.

VII Seventhly, That we may the better imitate them in their vertues, when by their ſufferings we ſee that they were Partakers of the ſame nature with our ſelves.

VIII. Eighthly, that we may be enabled to judge aright who are indeed happy, and who are truly calamitous and miſerable.

IX. Ninthly, for the clearing of his own juſtice, as in *David.*

X. Tenthly, for purging out corruption by the rod of correction.

XI. Eleventhly, to wean them from the world by embittering it to them; as in the Prodigal.

XII. Twelfthly, to prevent ſinne by hedging up the way with thornes, *Hoſea* 2. 6.

XIII. Thirteenthly, to make them flie to God, as the childe to the mother when its frighted.

See *Stock on Mal. ch.* 3. *p.*236.

Queſt. *But what ſhall we ſay to extraordinary afflictions?*

Anſw. They are no good proofs of a bad perſon or condition, as in *Job, &c.*

Obj. *But would God ſo afflict me if I were his childe?*

Anſw. So? How ſo?

Obj. *I am croſſed in a childe as never man was: ſo ungrateful: ſo unnatural?*

Anſw. Yea, except *David*: *Eli*. and yet they were beloved.

Obj. *Oh, but I have ſuch a beaſt to my husband as never woman had?*

Anſw. Yea, *Abigail.*

Obj. *Oh, but my eſtate is ſo broken, that I am worth nothing?*

Anſw. So was *Davids* at *Ziklag*: So *Naomies*, and yet beloved.

Obj. *Oh, but I have ſold all, and now want bread?*

Anſw. So did the widow of *Sarepta*, 2 Kings 4. 1. So *Neh.* 5. 2. &c. and *Lam.*5.6,10.

Obj. *Oh, but my body is ſmitten too?*

Anſw.

Anſw. So was *Davids*: *Pſal.* 32. 3. and *Jobs*: and yet beloved.

Ob. *But I am diſabled from all ſervice: I can neither pray, nor read, nor heare, nor live, nor die.*

Anſw. So the Saints, *Pſ.* 102. 3. &c. the Church in *Iſay*, and yet beloved.

Ob. *Oh, but my ſpirit is wounded. I am ſcorched with hell-flames in my conſcience.*

Anſw. So *Job*, and *David*, and yet beloved.

Ob. *Oh, but I am torn in pieces with helliſh blaſphemous tentations?*

Anſw. Chriſt had ſuch offered from Satan, and yet beloved.

Ob. *Oh, but I am haunted with luſts: now impure luſts: then covetous, revengful luſts, &c.*

Anſw. So was *Paul*, *Rom.* 7. 14. &c. *Gal.* 5. 17. yet beloved. Reſolve therefore that neither *things preſent, nor things to come, ſhall be able to ſeparate us from the love of God, in Chriſt. For no affliction forfeits our title.*

Ob. *Oh, but mine be ſins, paſſions, tentations?*

Anſw. Let them be what they will. If they be afflictions to us: If they tire, wound, and make us cry to God, as *Jehoſaphat* did, when they purſue us, they weaken not our title.

Ob. *Oh, but the ſmart of them may cauſe that without the hatred of ſin! they may make us weary becauſe painful not ſinfull!*

Anſw. 1. They may: but theſe two are not well oppoſed: painfulneſs comes after from the ſinfulneſs: were they not ſinful you could brook them well enough, for their pleaſure and proſperity. I.

Secondly, If oppoſed; know the pains in hippocrites only follows ſin committed, whereas thou art diſtreſſed before hand, and art afraid to commit ſin, and cryeſt as *Paul*, *Rom.* 7. 24. *Who ſhall deliver me from this body of death.* II.

Thirdly, Only great ſins are painefull, if nothing but pain be heeded, whereas thou art troubled with the Firſt motions; with the whole body of ſin. III.

Fourthly, Sin is onely painful to the unſanctified, whereas thou art as much troubled for want of faith, love, humility, thankfulneſs, as for the overflowing of ſin. IV

Fifthly, Paine makes an hyppocrite houle, but not to God, at leaſt in the Firſt place. But ſin drives a *David*, Firſt to God, then to men: It ends in prayer, not in fretting, diſpaire &c. And is it thus with thee? Either thou muſt condemne *David*, or confeſs that a man may be croſſed in wife, childe, houſe, goods, friends, Kinſmen, all at once: Nay, hazarded in his life, tempted in his ſoul, troubled in his conſcience, yea plunged into a Sea of miſeries, and yet be dear to, and beloved of God. *Dr. Harris.* V

Queſt. What other reaſons may be rendered why Gods Children are exerciſed with grievous croſſes?

Anſw. Becauſe they are ſo beſet with corruption, and therefore muſt be purged. For

Firſt, Gods children will ſometimes venture on noiſom meats, and hurtfull poiſon; they will feed on groſſer ſins; they will drink in the puddle of iniquity, and when the child hath ſo done what ſhould the father doe? If *David* will lie, and commit adultery, and murther the innocent, what can God do leſs (unleſs he would have him ſpoiled) then ſcourge him throughly, when he will be walking ſo near Hells-mouth, then take him by the heels, and make him believe that he will throw him in. Its better he ſhould loſe his ſin then God his childe. I.

Secondly, If they fall not to deadly poiſon, yet will they ſurfet of lawful meats; and pleaſures unlawfully: So childiſh we are that we cannot be turned loſe to II.

delights, and keep a meane: we cannot have proſperity but we abuſe it, ſwell, brag, ſnuff, look over our brethren, and forget our ſelves; It was ſo with *David*, *Pſa.* 30. 6. 7. *Hezekiah*, *Iſa.* 39. 2.

III. Thirdly, God hath but need to dyet the beſt of us ſometimes, We are ſo lazie when we are full, as men after a Feaſt: we follow our calling as if we would drop a ſleep: we performe exerciſes of Religion as children ſay their leſſons, minding every thing rather then that in hand: We come to Gods ordinances as fed wantons to a Feaſt: nothing pleaſeth unleſs it be ſome cickſhaw, or new invention, though the worſt diſh upon the Table; So one trick of wit doth more affect, then twenty gracious ſentences. It ſtands the Lord therefore upon if he will provide for his harveſt, and our good, to take ſome pains with us, leſt he faile of his vintage whileſt we want dreſſing.

IV. Fourthly, Croſſes had need to come, and to come thick, and to come in ſtrength to the ſtrongeſt of us, becauſe in the beſt there be many, and ſtrong corruptions. Oh the pride, the pride, the unbelief, the ignorances, the ſelf-love that lodges in the pureſt ſoul! So that the child would be ſpilt, if the rod were ſpared.

V. Fifthly, as God lays many croſſes on us, ſo we may thank our ſelves for many too, not only becauſe we deſerve them; but in that we work them out of our own bowels: For many we draw upon our ſelves by riot, idleneſs, rage &c. and others, though heavy enough, we make more heavy through our own folly, whilſt we rake into our wounds, looking no higher: and what with unbeleife, and impatience, we double the croſs on our ſelves; when God afflicts us in meaſure, we make our croſſes beyond meaſure, becauſe we keep no meane in mourning; yea we provoke our father to give us the more for our muttering and ſtrugling. *Dr. Harris. p.* 210.

Now that God hath his great day for afflicting his owne people appeares by theſe texts. *Iſa.* 42. 24. *Jer.* 10. 25. and the reaſons are,

I. Firſt, Becauſe there he doth more eſpecially love, and therefore he will aſſuredly viſit as occaſion is juſtly offered for his ſo doing. *Amos* 3. 2. *you only have I known of all the families of the earth: therefore I will puniſh you, for all your iniquities. So Jer.* 25. 29. 1 *Pet:* 4. 17.

II. Secondly, There God more eſpecially hates: As he loves their perſons, ſo he hates their ſins, yea by how much the more he loves their perſons, by ſo much the more, we may in a qualified ſence ſay, that he hates their ſins, as being the only enemies of the eternal welfare of their ſoules, and therefore though he corrects them in meaſure, yet he will not ſuffer them to goe altogether unpuniſhed. *Jer.* 30. 11.

III. Thirdly, God is very tender, and jealous of his owne honour, it being to him as the apple of his eye, the richeſt jewell in his cabinet: But the tranſgreſſions of his own people aſperſe him with diſhonour, *Rom.* 2. 23. *Through breaking the law they diſhonor God*: yea their ſins in ſome reſpect are greater then the ſins of others, being committed againſt greater light, ſweeter motions of the Spirit, lowder cries of conſcience, richer means of grace, more frequent purpoſes, promiſes, and vows of better obedience: and God hath ſaid that ſuch as honour him he will honour, and ſuch as deſpiſe him ſhall be lightly eſteemed, 1 *Sam.* 2. 30.

IV. Fourthly, God hath ſtill at hand a whole world of executioners, even all Creatures who are ready to run at his command, *Pſa.* 119. 91. and therefore when the day of viſiting his people comes, he cannot want either accuſers, or executioners. *See Conants Parlament Sermon.*

V. Fifthly, There is ſome thing of *Adams* filth even in the pureſt, which muſt be waſhed out with theſe waters of *Marah. Iſa.* 27. 9. and afflictions puts them upon judging themſelves, that they be not judged by God, 1 *Cor.* 11. 30. 31.

VI. Sixthly, Affliction is ſometimes intended for the prevention of ſin. Men re-

are apt to offend in prosperity, *Iob.* 1. 5. *Psa.* 119. 67. 2. *Cor.* 12. 7.

Seventhly, Troubles drive men to God: as sickness, lameness, blindness, &c. brought many to Christ who otherwise had never sought after him. VII.

Eightly, God: by these trieth the spirits of men, as he led *Israel* 40 years in the wilderness to prove them, *Deut.* 8. 2. *So Rom.* 5. 3. 4. *Prov.* 24. 10. VIII.

Ninthly Graces are much exercised by afflictions, Hence one said, *Qui nescit vare are discat navigare*: He that knows not how to pray let him go to Sea, and as afflictions abound, so grace where it is once wrought abounds. IX.

Tenthly, God intends to work glory to himself: thereby: For

First, He justifies the power of his grace thereby against the slanderous accusations of Satan, who accuses our service to be mercenary, as he did *Jobs*, *Job.* 1. 6. 8, 9, 10, 11, but he found him the same upon the dunghill as when he was cloathed in scarlet. X. I.

Secondly, Saints are added to the Church daily, and so great honor brought to God by the examples of the patient sufferings of Gods people, *Jam.* 5. 10 1 *Pet.* 2. 20. 21. When the people saw the constancy of *Cipryan* in his Martyrdome, they cryed out, *Let us also with our holy pastor die. Moriamur simul cum sancto Episcopo. & Justin Martyr* testifies of himself: that having been trayned up in the school of *Plato*, he was converted to Christianity by seeing the patience of the Christians in their Martyrdome. *Sanguis Martyrum semen Ecclesiæ*: the blood of Martyrs is the seed of the Church. II.

Thirdly, God shews then the glory of his power in drawing them out when they are sunke deep in sorrow. He casts them into extremities, that he might save them out of such doubtfull dangers. As with the blind man *John* 9. 3. and *Lazarus* whom he suffered to lie Four days dead *John* 11. 39. So *Exod.* 14 13. III.

God also turneth the crosses of his people into Crowns, and so their afflictions make for their further glory. For

First, The readiest way to heaven is by weeping Cross. Christ who came from thence could finde noe other way thither againe Luke, 24. 26. So *Acts* 14. 22. *Heb.* 12. 6. 8. *Luke* 16. 22. His fatherly Correction keeps off the severity of his judgements, fits thee for mercy, and so for heaven too.

Secondly, As they are a way to glory, so they work a proportionable reward of glory, *Quo plus tormenti tanto plus erit gloriæ*, 2. *Cor.* 4. 17. *Rom.* 8. 18. See *Dr. Smith. Parliament Sermon.*

So then thou mayst be assured if thou beest a son, thy heavenly father will correct thee yet for thy comfort remember that,

First, He never doth it till there be need. 1. *Pet.* 16. I.

Secondly, In wisdom. *Heb.* 12. 9. 10. II.

Thirdly, In measure *Isa.* 27. 8. & 28. 26. *&c. Jer.* 46. 28. 1, *Cor.* 10. 13. III.

Fourthly, In love and tenderness, *Prov.* 3. 12. *Heb.* 12. 5. 6. *Rev.* 3. 19. *Isa.* 63. 9. 40. 11. *Psal.* 103, 13, 14. *Hos.* 11 89. IV.

Fifthly, for a moment only *Psal.* 30. 5. & 103. 9. & 125. 3. *Isa.* 10: 25. & 54. 7. 8. & 57. 16. *Jer.* 10. 12. *Mich.* 7. 18. V

Sixthly, To try thee what dross of corruption, and what sound mettal is in thee *Deut.* 8. 2. *Psal.* 66. 10. *Prov.* 17. 3. 3. . 1 *Pet.* 1. 6. 7. *Jam.* 1. 2. & VI.

Seaventhly, To purg out sin. *Isa.* 25. and 27. 9. *Prov.* 20. 33. *Psa.* 119. 62. VII.

Eighthly, To refine and make the virtues of Christ more stirring in thee *Dan.* 11. 35. and 12. 10. *Zach.* 13. 9. 1. *Pet.* 1. 5. 9. VIII.

To

to refine and make the vertues of Chriſt more ſhining in this, *Dan.* 11. 35. and 12. 10. *Zach.* 13. 9. 1 *Pet.* 1. 6, 7.

IX. Ninthly, to ſtir up, quicken and encreaſe all ſaving graces in thy ſoul, *John* 15. 2. *Rom.* 5. 3. 4, 5. *Iſa.* 26. 9. *Jam.* 1. 2, 3. and amongſt all the reſt, faith alwayes become moſt famous by afflictions, as *Heb.* 11.

X. Tenthly, to make thee bleſſed, *Job* 5. 17. *Jam.* 1. 12. and 5. 11. *Pſal.* 94. 12.

XI. Eleventhly, to ſave thee, 1 *Cor.* 11. 32. 2 *Cor.* 4. 17.

XII. Twelfthly, he will ever be with thee in trouble, *Iſa.* 41. 10, 11. and 43. 2. *Pſal.* 91. 15.

XIII. Thirteenthly, he will deliver thee, *Job* 5. 18, 19. *Pſal.* 34. 17, 18, 19. and 50. 15. and 91. 15.

XIV. Fourteenthly, nay, never was Goldſmith more curious to watch the very firſt ſeaſon when his gold was throughly refined, and fitted for uſe, that he may take it out of the Furnace: then our gracious God waits with an holy longing, that he may have mercy upon thee, and deliver thee, *Iſa.* 20. 13.

See *Boltons Preparation to death, p.* 31.

XV. Fifteenthly, by afflictions we are made conformable to our Head Chriſt.

XVI. Sixteenthly, we cannot bear proſperity. It is as ſtrong waters to a weak ſtomack. It makes us forget God, and the vanity of all earthly things, and our ſelves, and our own mortality, and to forget others what reſpect is due to them. Hence *David* confeſſeth, *Pſal.* 119. 75. *In very faithfulneſſe thou haſt corrected me.*

Queſt. *What deſigne hath God in afflicting his children?*

I. *Anſw.* To teach them to know him and to truſt in him, and to know themſelves: It's a true ſaying of *Luther*, *Schola crucis eſt Schola lucis*, the Houſe of Correction, is the School of Inſtruction. Παθήματα are Μαθήματα. His rods when ſanctified are powerfull Sermons to teach us.

1. To know God: and this is life eternal to know him, *John* 17. 3. Its ſaid of *Manaſſeh*, 2 Chron. 33. 13. *Then he knew that the Lord was God*: Affliction teacheth us not only to know God in his power, anger, hatred of ſinne, but alſo in his goodneſs and mercy. For God doth ſo ſweeten the bitter Cup of affliction, that a child of God doth often taſte more of Gods love in one moneths affliction, then in many years of proſperity, 2 *Cor.* 1. 4, 5. and 7. 4. Affliction alſo teaches us to know God experimentally, and affectionatively: ſo to know him, as to love and feare him, and to flie to him as to our Rock and hiding place in the day of diſtreſſe, *Cant.* 3. 1, 2, 3, 4. By night, *i.e.* in the time of divine deſertion, &c.

2. Not only to know God, but to truſt in him alſo, 2 *Cor.* 1. 9.

3. To know our ſelves alſo: when the Prodigal was in adverſity he came to himſelf, *Luke* 15. 17. they teach us to know that we are but men, *Pſal.* 9. 2. yea, but frail men, *Ezek.* 21. 17. and that God can cruſh us as eaſily as we do moths: which will make us to ſtand in awe of God, and to ſtudy to ſerve and pleaſe him.

II. Secondly, Gods aim in affliction is to keep us from ſin. So 2 *Cor.* 12. 7. or when we have ſinned, to bring us to repentance for it, and from it. For

1. They open the eyes to ſee ſin, as *Gen.* 42. 21. *Oculos quos culpa claudit, pœna aperit.*

2. They open the eares to diſcipline, as *Deut.* 5. 27. For *Jer.* 2. 24.

3. They open the mouth to confeſſe ſin, *Judg.* 10. 15.

4. They command us to depart from iniquity, *Iob* 36. 8, 9, 10. They are Gods Furnaces to purge our droſſe: Gods Files to pare off our ſpiritual ruſt: Gods Fanns to winnow out our chaffe, *Dan.* 11. 35. *and* 12. 10.

III. Thirdly, Gods end is alſo to make us holy and righteous, *Iſa.* 26. 9. *Hebr.* 12. 10.

Fourthly,

Fourthly, to make the world bitter to them, and Chriſt ſweet. For *Prov.* 10. 4. IV.

Fifthly, to prove their graces, *Rev.* 2. 10. *Deut.* 8. 2. 1. The truth and ſincerity of them. Hence he loaded *Job* with afflictions: and the ſtrength of our graces; for it requires a ſtrong faith to endure great afflictions. V.

2. To emprove our graces: For as the Palme-tree, the more its preſſed, the higher it grows, ſo do the graces of Gods people.

Sixthly, it is to put an edge upon their prayers, and all their other holy ſervices. VI.

1. Upon Prayer: what a fervent prayer did *Manaſſes* make when he was in fetters in the dungeon, 2 *Chron.* 33. 13, 18, 19. When Saint *Paul* was ſtruck off his horſe. and ſmitten with blindneſſe, then he prayed to the purpoſe, *Acts* 9. 11. So *Iſa.* 26. 16.

2. Upon Preaching. Proſperity glutteth the ſpiritual appetite, Adverſity whets it.

3. Upon the Sacrament. How ſweet is the Sacrament to a true Saint, after a long and great ſickneſſe.

4. It makes God and his Word precious. If God ſet our corne-fields on fire, as *Abſalom* did *Ioabs*, then we come running to him: and how ſweet is a Scripture-Promiſe to a childe of God in his diſtreſſe, *Hoſ.* 5. *ult.*

Queſt. *What conſiderations may chear up our hearts in the time of affliction?*

Anſw. Firſt, that God never afflicts his people, but out of pure neceſſity, 1 *Pet.* 1. 6. as a tender father never corrects his children, but when he is forced to it, *Lam.* 3. 33. *Iſa.* 27. 9. Its ſin that puts thunderbolts into Gods hand. God never ſcourgeth us, but it is with a whip made of our own ſinnes, *Prov.* 5. 22. *Rom.* 2. 5. Hence *Iſa.* 28. 21. Its his *ſtrange work*. I.

Secondly, he doth it out of his true and real love, *Heb.* 12. 6, 7, 8. II.

Obj. *Do not divine afflictions proceed from anger? was not God angry with* Moſes *for ſpeaking unadviſedly*, Pſal. 106. 33. and with *David* for Adultery?

Anſw. This anger was a fatherly anger rooted in love. It was not *Ira quæ reprobat*, but *Ira quæ purgat*: It was not *Ira hoſtilis, & exterminativa*, but *Ira paterna, & medicinalis*. As its ſometimes a great puniſhment for God not to puniſh, *Iſa.* 1. 5. *Hoſea* 4. 14. So its a great mercy ſometimes for God to withdraw his mercy. I.

Thirdly, afflictions are a part of divine Predeſtination: that God that hath elected us to ſalvation, hath alſo elected us to afflictions, 1 *Theſ.* 1, 3, 4, 6. *Rom.* 8. 29. III.

Fourthly, they are part of that gracious Covenant which God hath made with his people, *Pſal.* 89. 31. *&c.* In which Text three things are obſervable. IV.

1. A ſuppoſition of ſin? *If his children forſake my Law, &c.* For it is alwayes the cauſe *ſine qua non*, the cauſe without which God would never chaſtiſe us, and moſtlie its the cauſe for which he chaſtiſeth.

2. A gracious Promiſe, *Then will I viſit their tranſgreſſions with the Rod, and their iniquity with ſtripes.*

3. A merciful qualification, *Nevertheleſſ, my loving kindneſſe will I not take from him, nor ſuffer my faithfulneſſe to faile, &c.* So *Pſal.* 119. 75.

Fifthly, Conſider that afflictions are part of the Saints bleſſedneſſe, *Iob* 5. 17. *Behold, happy is the man whom God correcteth, &c.* Afflictions when ſanctified are inſtructions, and ſo are evidences that we are in a bleſſed condition, *Pſal.* 94. 12. *Job*, when upon the dunghil, wonders why God ſhould ſo *ſet his heart upon him, as to viſit him every morning, and try him every moment*, Job 7. 17, 18. *Lazarus* full of ſores, and in his rags, was happier then *Dives* in V.

in his robes: *Philpot* in his Colehouſe, then *Bonner* in his Palace.

VI. Sixthly, conſider the gracious ends, and deſignes that God hath in afflicting his children, mentioned before.

VII. Seventhly, the ſweet and precious Promiſes that he hath made to them, to comfort and ſupport them in the day of their affliction.

VIII. Eighthly that all afflictions ſhall at laſt work for their good, *Rom.* 8.28. God beats his children as we do our cloathes in the Sunne, only to beat out duſt and mothes: God puts them into the Furnace, not to hurt, but to untie the bonds of their ſins, as *Dan.* 3.25. God will either deliver them out of afflictions, or ſend them to heaven by them.

Queſt. *What elſe may comfort us in the times of affliction?*

I. *Anſw.* Firſt, conſider that by afflictions we are conformed to the Image of Chriſt, *Rom.* 8. 29.

II. Secondly, that Chriſt himſelf ſuffers with us, nay, ſuffers in us. *Act.* 9.4. Chriſt being the head of that myſtical body, whereof we are members.

III. Thirdly, he will ſo ſtrengthen us with his grace, that we ſhall be able to ſay with the Apoſtle, *Phil.* 4. 13. *I can do all things*, (yea, and ſuffer all things too) *through Chriſt that ſtrengtheneth me.*

IV. Fourthly, Chriſt will ſweeten all thoſe waters of *Marah* to us, that we ſhall finde them moſt delicious in the cloſe, *Cant.* 1.13. *A bundle of Myrrh is my beloved to me, he ſhall lie all night between my breaſts*: though a bundle of bitterneſſe, yet I'le lodge him as near my heart as may be.

V. Fifthly, as light is to a man that hath lien long in a dungeon: as the Haven is to the Mariner that hath been long toſſed at the Sea: So ſhall Heaven be to that ſoul, that hath been under long and grievous afflictions.

Queſt. *What muſt we do to prepare for afflictions?*

I. *Anſw.* Firſt, get a ſtock of graces: For ſickneſſe is a time of ſpending, not getting grace. Wo to that man that hath his graces to get when he ſhould uſe them.

Now the Graces to be ſtirred up before-hand are,

1. A true and a ſtrong faith: for a little faith will faint under great afflictions: when the winde blew fiercely, *Peters* little faith failed, *Mat.* 14.30.

2. A great meaſure of patience to enable us to wait quietly and contentedly, till God comes in with help, who many times deferres till the fourth watch of the night, as *Mat.* 14.25.

3. A great ſtock of ſelf-denial, humility, contempt of the world, heavenly mindedneſſe: Such will be as ſafe as *Noah* in the Ark: and as thoſe which had ſufficient food in the ſeven years dearth in *Egypt.*

II. Secondly, a ſtock of aſſurance of ſalvation: For grace without aſſurance, and knowledge of it, cannot comfort in the day of diſtreſſe, *Job* 19. 25. this was *Jobs* comfort. So *Paul*, *Rom.* 8. 38.

III. Thirdly, a ſtock of divine experiences, whereby we may argue from them in the day of adverſity: So *Moſes*, Numb. 14. 19. and *David*, 1 Sam. 17. 37. and *Paul*, 2 Cor. 1. 10.

IV. Fourthly, a ſtock of Sermons: we ſhould uſe Sermons as good husbands do their money: ſome they lay out for their preſent occaſions, and ſome they lay up in caſe of ſickneſſe: Hence *Iſa.* 42.23. we are commanded to hear for after-time.

V. Fifthly, a ſtock of Scripture-Promiſes which will be as ſo many reviving cordials, and ſpiritual Anchors to uphold us from periſhing in the day of diſtreſſe. So *David*, Pſal. 119.92. *I had periſhed in mine affliction, unleſſe thy Law had been my delight.*

Queſt. *But what may we do to know the meaning and voice of Gods Rod?*

Anſw.

Anſw. Gods Rod ordinarily ſpeaks three Languages. 1. It corrects for ſin. 2. It tries and exerciſes grace. 3. It inſtructs in holineſſe: ſometime its for the two latter, and not for the former: as in *Jobs*, and the blinde mans caſe. But uſually its for all three, *Lam.* 3.39. *Iſa.*42.24. *Luke* 1.20. 1 *Cor.*11.30.

Queſt. *How ſhall we know whether our afflictions are only for trial and inſtruction, and not for ſin?*

Anſw. Its ſafeſt to believe that they are for ſin alſo, when upon our ſelves, though out of charity we judge them not ſo to others, *Rom.* 5.12. For though all afflictions are not ſent directly and ſpecially for ſin, yet ſin is the original of all afflictions.

Queſt. *What courſe muſt we take to finde out that particular ſin for which God corrects us?*

Anſw. First, Somtimes we may reade our ſin in our puniſhment. As in *Adonibezek*, *Judg.* 1.7. I.

Secondly, conſider, what that ſin is, for which thy conſcience moſt accuſeth thee. II.

Thirdly, what is the ſin of thy conſtitution: what is thy *dilectum delictum*, thy *peccatum in delitiis*, thy beloved and boſome-ſin, of which *David* ſpeaks, *Pſal.* 18.23. *I have kept my ſelf from mine iniquity.* III.

Fourthly, when ſick and near death, conſider what ſin doth moſt trouble and perplex the conſcience. IV.

Fifthly, What thoſe ſins are, for which thy godly Miniſter, under whoſe charge thou liveſt, doth reprove thee, and of which thy true and real friend doth accuſe thee. But if thou canſt not hereby finde out the particular ſin, labour to repent of all, and then we ſhall be ſure to deſtroy that ſin for which God afflicts us. V.

See Mr. *Calamie's Godly mans Ark.*

Queſt. *What means may we uſe to quiet our hearts in afflictions?*

Anſw. First, Remember that they are inflicted by the Decree of Heaven, and that God is the Author of all our afflictions implied, *Job* 5.6. So *Jer.*51.53,55. *Pſal.* 39.9. *&c.* I.

Secondly, that they are ſent to try thy patience: to ſhew how well thou canſt ſuffer. II.

Thirdly, its the common ſtate of all mankind: we are all borne to ſorrow, *Job* 5.7. As a man we muſt beare what is common to man, and as a ſinful man we bring troubles on our ſelves, and therefore ſhould ſay with the Church, *Mich.* 7.9. *I will beare the indignation of the Lord, becauſe I have ſinned againſt him.* III.

Fourthly, that God takes care for his children, and then eſpecially when they are in affliction, *Pſal.*40.17. *I am poor and needie, yet the Lord thinketh of me.* So *Jer.* 29.11. *Iſa.*49.13-14,15. IV.

Fifthly, that God intends us no evil but good thereby, *Jer.* 24.5. For *Rom.* 8.28. V.

Sixthly, when in affliction, be aſſured that it ſhall be better with thee then now, and ſo let thy future hopes work thy heart to patience, *James* 5.6. the darkeſt night ſhall have a faire morning; *The Rod of the wicked ſhall not alwayes reſt, &c.* So *Iſa.* 54.11. and 62.3. VI.

Seventhly, what we loſe by afflictions are ſuch things as may be ſpared, and which God will make up in as good or better, God, and Chriſt, and Grace, and Heaven cannot be loſt. *Zach.* 10.8. 2 *Cor.* 4.8,9. *Zeph.*3.19. VII.

Eighthly, no affliction ſhall be too much, or too long, for that only is too much, VIII.

1. That exceeds our deſert. Whereas *Ezra* 9.13. *Thou haſt puniſhed us leſſe then our iniquities deſerve.*

2. Nor too much in regard of our ſtrength, for God proportions his burdens

dens to our backs, and his ſtroaks to our ſtrength, *Iſa.* 27. 7.

Obj. But Paul ſaith, 2 Cor. 1.8. *that he was preſſed out of meaſure?*

I. *Anſw.* Firſt, Indeed he met with unreaſonable men who knew no meaſure, and his afflictions were above his ſtrength as a man; but he was able to do, and to ſuffer all things, *through Chriſt ſtrengthening him*, Phil. 4.13. At ſuch times God encreaſeth their power, *Iſa.* 40. 29, &c.

II. Secondly, nor too long, though we are apt to cry, *How long?* and a little time ſeems long; But God who intends our good, muſt take a time anſwerable to his own intentions; when the ſore is cured, the plaiſter will fall off; If we be not in the fault, uſually thy time is ſhort: *A day*: the evil day, *Eph.* 6.13. *A night*, *Pſ.* 30. 5. A peice of a *night*, *Iſa*, 17.14. *A moment*, *Iſa.* 54.8. *A ſmall moment*, *ver.* 7.

Queſt. *How can this be when afflictions are oft much longer?*

I. *Anſw.* Firſt, in the times of affliction there are many *lucida intervalla*, intermiſſions, partly, by eaſe from the pain and grief that oppreſſeth, and partly, becauſe of the joy and ſweet communion with God, which times being ſubſtracted, there remaines but a little time.

II. Secondly, when the affliction is paſt, and we look back to ſee what good came by it, how luſts were purged or prevented: how graces were cheriſhed or encreaſed: how ſweet mercies are when reſtored, we ſhall eaſily ſay that it was not too long, only our patience was too ſhort.

III. Thirdly, if we conſider the eternity, wherein we ſhall reap the fruit of our ſufferings, we ſhall conclude that it was not too long.

See Mr. *Valentines* Parl. *Sermon.*

Queſt. *What are the benefits of receiving our afflictions as from God?*

I. *Anſw.* Firſt, it will put us upon ſerious humiliation for our ſins, whereby we have provoked him againſt us, the rather becauſe no hand can heal us, but the ſame that hath wounded us, *Hoſea* 6.1. 2 *Chro.* 7.14.

II. Secondly, it will bear up our ſpirits, not to ſink when our afflictions come thickeſt, and lie heavieſt upon us. For it is our Fathers Cup, and that only for correction, *Pſal.* 76.10.

III. Thirdly, it would reſtrain us from uſing any unwarrantable meanes for our deliverance.

Queſt. *What is eſpecially to be feared when afflictions are heavy, and long upon us.*

I. *Anſw.* Firſt, then eſpecially fear, and look to the ſeeds of rage and madneſſe which are in thy heart. Never more need to look to the banks, then when a tempeſt is upon the ſea. Have you ſeen a beaſt break his teeth upon the chaine that ties him? or a dog poure forth his revenge upon the ſtone that hurt him, then have you ſeen ſome dark ſhadowes of that fierceneſſe and fury that is apt to riſe out of our hearts, when Gods hand lies cloſe upon us. When thou heareſt of the ſtrange impatience of *Jonah*, at the beating of the Sun upon his head, unto whom yet it was a wonder that he did now ſee the Sun: when thou heareſt of thoſe deep expoſtulations of *David* with God, *Pſal.* 77.9,10. *Hath he forgotten to be gracious?* forgotten his *Promiſes?* forgotten his *Truth?* forgotten his *Power and Mercy?* and ſhut up all *his kindneſſe in diſpleaſure?* when thou heareſt the impatiencies of *Job*, yet a man renowned for his patience, *Jam.* 5.11. expoſtulating and charging God, *Is it good for thee that thou ſhouldeſt oppreſſe?* Iob 10. 3. when thou heareſt of thoſe deep curſes of *Jeremy* againſt the day of his birth, *Ier.* 20.14,18. of thoſe froward expoſtulations and debates of the people of *Iſrael* with *Moſes*, and of *Moſes* with God, *Why haſt thou evil entreated this people? why haſt thou ſent me?* Exod. 5. 28,22. Oh then reflect upon thy ſelfe, and be afraid of thine own evil heart, which is farre more likely to break out againſt God, then any of thoſe were; and for prevention hereof keep in

thy

thy sight the history of thy sins, make them as hainous to thy own view as they are in their own nature. The way not to rage against afflictions is to know our selves aright; that will make us to confess as *Ezra*, *That the Lord hath punished us less then our iniquities have deserved. Ezr.* 9. 13. The way to bear the hand of God with patience is to confess our sins, and to be humbled for them. *Levit.* 26. 40, 41. Wherein is shewed that the sight of our sinne and humiliation for it, is the way to make us accept of the chastisements of God: so *Lament.* 3. 39. *Wherefore doth the living man complain? a man for the punishment of his sins.* Where are three strong reasons why we should not murmure in our affliction. First, We are men, and what an impudency is it for the clay to swell against the Potter that formed it, and complaine *why hast thou made me thus?* Secondly, We are sinners all the punishments we suffer are the wages of our owne iniquities, and what a madness is it to complaine against the justice of our Judge? Thirdly, We are living men, and therefore God hath punished us less then our sins deserve: for the wages of sin is death: *Rom.* 6. 23. and what ingratitude is it to repine against mercifull, and moderate punishments? and yet we are prone hereunto; But it is the cure; See *v.* 40. *Let us search, and try our wayes, and turne again unto the Lord our God*, the more that we grow acquainted with our sinful estates, and marvellous provocations, with the patience, and promises of God, the more we shall justifie God, and wait upon him; the more we shall judge our selves *less then the least of Gods mercies*, forbearances; as *Mich.* 7. 9. q. d. I have pressed, and vexed, and wearied him with my sins without any care of his glory, but he hath visited me in jugdment not in fury: In wrath he hath remember mercy, and not consumed me as he might have done, he hath not rewarded me according to my sins, &c. but hath spared me as a son, when I dealt with him as a Traytor. See Dr. *Raynolds sinfulness of sin*, p. 175.

Quest. *How shall we beare afflictions rightly?*

Answ. First, If we count it no strange thing to lie vnder it, 1 *Pet.* 4. 12. but rather that it is that whereunto we are ordained of old, to be conformed to Christ in afflictions that we may be like him in glory. *Rom.* 8. 29. Yea, if we esteem them as the beaten path, by which God will have all his Children to enter into heaven. *Acts* 14. 22. 2 *Tim.* 3. 12. I.

2ly, If we observe the example of all, or the most excellent of Gods servants, and especially of his only Son, from the beginning of the world to this day, *Heb.* 12. 1. 2 II.

Thirdly, If we inure and accustome ourselves: to *beare the yoak from our youth*, it will tame our proud and rebellious hearts, and frame us to beare afflictions the better ever after. *Lam.* 3. 27. III.

Fourthly, If we consider that Satan every day invents new mischief against us, *Job.* 1. 6. &c. IV.

Fifthly, if we remember that it's a sign of Gods love, *Heb.* 12. 7. *Rev.* 3. 19. and that the issue will be good and blessed, *Psal.* 37. 5. *Esth.* 4. 16. V.

Sixthly, If we remember the many good uses of afflictions. For hereby Gods power appears in our weakness: and we have the better proofe of his grace dwelling in us: 2 *Cor.* 12. 9. as Faith, Hope, Love, humbleness of minde, patience, &c. that these light, *and momentany afflictions work an exceeding, and eternall weight of glory.* 2 *Cor.* 4. 17. VI.

Quest. *How shall we be sure to profit by afflictions?*

Answ. First by the confessions of the Saints, who have experimented it: as *David*, *Psal.* 119. 67, 71. *Manasseh.* 2 *Chron.* 33. 13.

Qu. *How come we by wisdom not only patiently to bear, but to profit by afflictions?*

Answ. First, it's obtained of God by prayer, *Jam.* 1. 5, 6, 17. I.

Secondly, by a due consideration of the end, fruit, and uses of afflictions. II.

Quest. *What are the ends of afflictions?*

Ans. First, To keep us from wandring, or to bring us back when we have erred, & I.

to make us tractable ſchollars in the ſchool of Chriſt. *Pſ.*119.67.71. 2*Cor.* 1.10.

II. Secondly, To make us know God, and our ſelves as they did *Manaſſeh*: 2 *Chron.* 33.13.

III. Thirdly, To give us experience of Gods gracious hand in our deliverance. *Pſa.* 34.17,19.

IV. Fourthly, To diſcover to us our faith, and patience, *Rom.* 5.4.5. *Jam.*1.3.

V. Fifthly, To keep us from being condemned with the world. 1*Cor.* 11. 31, 32.

VI. Sixthly, To purge out our droſs of profanneſs, and unbeliefe. *Dan.* 12. 10. and as muſtard laid upon the breaſt, to weane us from the world. *Pſal.* 131. 2.

VII. Seaventhly To manifeſt Gods love, and our election, *Heb.* 12. 6, 8.

VIII. Eightly, To make us partakers of his holineſs, and to bring forth the quiet fruits of righteouſneſs. *Heb.* 12. 8, 9. See *practice of Chriſtianity*.

Queſt. *Are not all afflictions evil in their own nature?*

I. *Anſw.* Yes, and ſo the Lord ſtills them, *Iſa.* 45. 7. *Amos.* 3. 9.

II. Secondly, They are of a contagious nature, ſpreading their poiſon, and making thoſe things evil which are good in themſelves. *Hence*, *Prov.* 15. 15. *All the days of the afflicted are evil.* *and Geneſis* 47. 9. *Few and evill are the days of my Pilgrimage, &c.*

III. Thirdly, They are in their own nature, puniſhments of ſin, fruits of Gods diſpleaſure, harbingers of death, the Firſt beginnings of everlaſting torments, and enemies to our joy, peace and comfort.

IV. Fourthly, ſenſe ſhews that they are evill: For afflictions are the mother, and nurces of ſmart and ſorrow, terrible in their very ſound, fearful to look upon, bitter to taſt, painful to our feeling, and they torment us whilſt they touch us: Hence affliction, and mourning are joyned together *Lam.* 3.19.

V. Fifthly, They bring forth evil fruit, unleſs grace alter their nature, For wicked men the more they are afflicted the more they hate God, deſpair of his mercy, murmure at his providence, and uſe all unlawfull means to eaſe themſelves.

Queſt. *Are afflictions then ſimply, and abſolutely evil?*

Anſw. No, for thus ſin is only evil, but they are of an indifferent nature.

Queſt. *How then come they to be good.*

I. *Anſw.* Firſt, In reſpect of the cheif efficient, or author whence they come, they are good, either as they are puniſhments inflicted by a righteous Judge, or chaſtiſements coming from the hand of a merciful Father.

II. Secondly, Becauſe they have had for their ſubject the cheif goodneſs, even Chriſt, God and man, who whileſt he lived in the world, was exceedingly afflicted, whoſe pure nature could not admit of any thing that was ſimply evil in its nature.

III. Thirdly, As they help us to come to the cheif goodneſs: For God hath ordained them as means to further his elect in attaining to ſalvation, *Rom.*8.29. 1*Theſ.*3.3.

IV. Fourthly, As they are means to draw us nearer to God by true repentance, and fervent Prayer *Mat.* 7. 14. *Act.* 14. 22.

Queſt. *What rules are we to obſerve in preparing our ſelves unto the conflict with afflictions*

Anſw. Firſt, We muſt hear, read, and ſtudy the word of God: For

I. Firſt, Its a ſpeciall means to comfort and uphold us in our troubles, without which we cannot ſtand, *Pſ.* 119. 92.

II. Secondly, Its the ſword of the ſpirit whereby we may defend our ſelves, and repel the fury of our ſpritual enemies, and get the victory over them in the day of battel. Its our ſouls Armory wherein are ſtored up all our weapons which we muſt uſe in this ſpiritual conflict. Its our Card and Compaſs to direct us through this Sea of miſeries to our Haven of happineſs: our light to guide us in this hard paſſage, and our thread to lead us through the Laborinth of troubles. Its our quickner when we are wounded, *Pſal.* 119.25,50. Its our joy in all our ſorrows, *v.* 143. and its our cheif comforter in all our miſeries.

I

II

I

Thirdly.

2. We must be frequent, and fervent in Prayer, acknowledging our sins, that all our afflections are justly inflicted upon us, beging pardon for Christs sake, and the removall of our afflictions, or that if he please to continue them, that he will arme us with faith, and patience that we may meekly beare them; come more pure, and approved out of this fiery furnace, and brought nearer unto God, both in respect of the illumination of our mind, and the reformation of our lives, and then God will forgive us. *Prov.* 28. 13. 1 *John* 1. 9. II.

Thirdly, In our prosperity we must labour diligently in the moderating, and and mortifiing our inordinate affections, and unruly passions that we may bring them in subjection to the good will of God, and make them serviceable to holy reason. Especially we must mortifie the passions of Fear, which doth much aggravate the weight of misery, and is oft more intollerable then the evil suffered, both as it deformes the minde of resolution, and as it anticipates the griefs before they come. Yea many times such as are only faigned in the imagination, & never befall us. We must also in our prosperity limit our hopes: for the further they are extended, the more are we directed when they faile us: and commonly when there have been no bounds to our expectation, there will be, no measure in impatiency, when things so much desired, and expected answer not our hopes. The like may be said, of immoderate desires after earthly things, inordinate lusting after superfluities, which will set us on the rack of discontent when they are not satified, making lesser comforts great crosses, and the lightest afflictions intollerable burdens, So in prosperity we should exercise our selves: in mortifiing rash anger: for if a man be froward when he is pleased in his desires, he will be stark mad when he is crossed, &c. So also we should subdue pride which is the nurce of impatiency, &c. III.

Fourthly, we must not fain unto our selves afflictions in our conceit, and imagination, laying crosses upon our selves by a false opinion when God lays none upon us. Many through conceit become wretched before their time, and are onely miserable because they are so in their imagination. Thus some torment themselves because they have not the upper hand at meetings, respect, and observance from their Inferiors: Commendations, and applause for their good parts. Others grievously afflicts themselves, because they have lost part of their superfluities: Yea so powerfull is opinion in producing these effects, that not only a false apprehension causeth a true affliction, but it is able also to turn comforts into Crosses, benefits into miseries, and that which this mans opinion makes his Hell, another mans opposite conceit would make his Heaven, and happiness. IV

Fifthly, We must not by feare anticipate afflictions, making our selves miserable before our time. Thus some are more tormented with the feare of evils, than with the evils that they fear, and suffer longer and greater sorrows with the expectation of their miseries before they come, then they doe after they are come, and lie upon them. Thus some excruciate themselves with fear and grief when they heare but uncertain rumors of great calamities, as though they were already overtaken by them, whereas it may be they will never happen: So in the time of Pestilence, and warre, and decay of trading, &c. V

Sixthly, With wise, and Christian providence we must forsee crosses, and in the time of peace, and prosperity continually expect when we shall be called forth to encounter with afflictions, that so we may be the better armed for the conflict. For though we are not with a cowardly apprehension to torment ourselves with crosses before they come, yet must we wisely forsee them that we may prevent those that may be lawfully avoided, and with patience beare those which will necessarily be fall us. *Luke.* 14. 28. 31. *Mat.* 16. 24. VI.

Seventhly, We must not fix our hearts upon any thing in the world, but use these outward blessings as though we used them not, and enjoy them as those that may presently lose them, For what we possess with immoderate love, we VII.

loſe with immoderate grief: and if we look upon theſe things as perpetuities, we ſhall be ſubject to much ſorrow and finde ſmall patience when they prove movables. So we ſhould look upon Honor, riches, relations, health, &c.

VIII. Eighthly, We muſt not be ſecure in proſperity promiſing to our ſelves, immunity from future croſſes, and the continuance of our delights: This world that is a valley of tears will not be a Paradiſe of pleaſure to us. Conſider that our providence, and foreſight of afflictions will prevent many, and leſſen all. Wiſe men make themſelves acquainted with future evills by thinking on them before they come, and make thoſe afflictions light by meditating on them, which are made light to others by their cuſtomable bearing of them.

IX. Ninthly, Having in our meditations diſcovered theſe enemies approaching, we muſt neither ſecurely contemn them, nor faintly yield to them before we are aſſaulted. The former of theſe evils is to be avoided, becauſe there is ſcarce any force ſo weak which will not vanquiſh a ſecure enemie, and therefore that we may not be endangered hereby, when we ſee afflictions approching, let us intertaine a valorous fear which may excite us to arme againſt them, not a cowardly fear which would make us faint, and run away: Hence. *Heb.* 12: 6: *Pſa.* 119. 120. and indeed we have ſmall cauſe to contemn afflictions if we conſider our own weakneſſe and want of patience &c. The latter of theſe evils is to be avoided; becauſe we ſhould be couragious in the power of Gods might, and not faint. *Heb.* 12. 6. we ſhould reſolve with *Job*: *Though thou kill me, yet will I truſt in thee*, *Job.* 13. 15. ſuch reſolution was in the three Children, *Dan.* 3. 18. In *Peter*, and *John*, *Act.* 5. 29, & In *Paul*, *Act.* 21. 13. Hence *Rom.* 8. 35. 38. Remember his promiſe. 1 *Cor.* 10. 13.

X. Tenthly, We muſt not wilfully run into afflictions, but uſe all good meanes either to avoid them before they come, or to be freed from them when they are come. As we muſt not hide our ſelves from them under the covert of ſinful ſhifts when they are ſent of God to finde us; ſo we muſt not voluntarily ſeek them, and dare them to encounter us when they would be quiet, and mean us no harm. We muſt not fill this bitter Cup to our ſelves, but only drink of it, when God puts it into our hands, *John* 18. 11.

XI. Eleventhly, As we may not take upon us voluntary afflictions, when we may lawfully eſcape them: ſo neither may we lie under them ſtill, when we may by good and lawful meanes be freed from them; for this is to tempt the Lord, when we needleſſy deſire to make experience of his Power, Providence, and promiſed Aſſiſtance, either for our delivery, or for ſtrength and patience to undergo theſe wilful trials. For herein we reſemble ſtubborn children, who wilfully fall that their Parents may catch hold of them, and being down, lie ſtill and cry, that others may help them up. This is to tempt the Lord, *Mat.* 4. 7. *Jacob* uſed all good meanes to eſcape his brothers fury, *Gen.* 32. 11, 13. *Moſes* fled from *Pharaoh*, *Exod.* 2. 15. *David* from *Saul* and *Abſalom*, 1 *Sam.* 19. 12. 2 *Sam.* 15. 16. —— *Joſeph* and *Mary* from *Herod*, *Mat.* 2. 14. *Paul* from the Jewes, *Acts* 9. 25. *and* 22. 21. *and* 23.

Queſt. *What conſiderations may move us, patiently and quietly to bear thoſe afflictions which God layes upon us?*

I. *Anſw.* Firſt, that afflictions are not laid upon us by God as puniſhments to ſatisfie his juſtice: For,

1. Chriſt bore all our ſins in his body upon the Croſſe, 1 *Pet.* 2. 24. *Iſa.* 53. 5, 6, and had not Chriſt done this, he had not been a perfect Saviour, nor had offered to his Father a full and al-ſufficient price for our Redemption. But he was a perfect Saviour, *Luke* 1. 74. *Heb.* 7. 25. *and* 9. 12, 26. *Mat.* 20. 28. *John* 1. 29. 1 *John* 1. 7.

2. Chriſt taking upon him our debt, by being our Surety, he hath diſcharged it to the uttermoſt farthing. Yea, he hath alſo cancelled the hand-writing of Or-

Ordinances, and the obligation of the Law by nailing them to his Croſſe, *Col.* 2. 14. *Gal.* 3. 13. and therefore God cannot require a new ſatisfaction by our ſufferings, &c. Yea, God is ſo far off from puniſhing, where his Juſtice being ſatisfied, willeth him to ſpare, that when he corrects his people, its called his *ſtrange work*, Iſa. 28. 21. and he is grieved for it, *Judg.* 10. 16.

3. Where there is no ſin, there is no place for puniſhment: but in the faithful there is no ſin, becauſe it is not imputed to them: their ſins are waſhed away by the blood of Chriſt, and being juſtified for his righteouſneſſe and obedience, they are accepted as righteous in Gods ſight, *Col.* 1. 14. *and* 2. 13. *Rev.* 1. 5. 1 *John* 1. 7. *John* 3. 29. *Jer.* 31. 34. *Iſa.* 1. 18. *Jer.* 50. 18. *Mich.* 7. 19. *Pſal.* 31. 1, 2.

4. Afflictions tend to our good, to the mortifying of our ſins, and to the multiplying and encreaſing Gods graces in us, and furthering our everlaſting happineſſe, *Rom.* 8. 18, 28. 1 *Cor.* 11. 32. *Heb.* 12. 10, 11. 2 *Cor.* 4. 17. *Lam.* 3. 27. therefore they are not puniſhments for ſin, not being inflicted for our hurt, but for our good.

5. That which is either a cauſe, or meanes of eternal bleſſedneſſe, cannot be a puniſhment for ſin: but ſo are afflictions to the godly, *Pſal.* 94. 12, 13. and 23. 4. and 16. 11. and 119. 67.

Secondly, that afflictions are to the godly the chaſtiſements of a gracious Father, wherewith out of meer love he corrects them as his children, not for any diſpleaſure he hath againſt their perſons, nor for any pleaſure he takes in their pain, but only for their profit both here and hereafter. And that, II.

Becauſe we have teſtimonies and examples in Scripture to make this out, *Ier.* 25. 29. 1 *Pet.* 4. 17. *Amos* 3. 2. *Prov.* 3. 11, 12. *Heb.* 12. 5, 6. *Rev.* 3. 19. 1 *Cor.* 11. 32. So we ſee in the examples of *Job*, *David*, 2 *Sam.* 12. 25. 2 *Sam.* 7. 14. of the Church, *Pſal.* 89. 31, 32, 33. *Pſ.* 99. 8. *Rom.* 8. 35, 38.

Queſt. *How is this love of God manifeſted unto them in their afflictions?*

Anſw. Firſt, by the meaſure of afflictions, and that

1. In general, in that he corrects us in meaſure, when our ſins have been out of meaſure, both in their greatneſſe and number, as alſo having been committed againſt ſo infinite a Majeſty, *Iſa.* 64. 9, 12. *Jer.* 30. 11. *and* 46. 28. *Mat.* 10. 30 So we ſee in *Job* 1. 12. *and* 2. 6. and *Iſraels* bondage, *Exod.* 12. 40, 41. *Jer.* 25. 11. *and* 29. 10. *Rev.* 2. 10. *and* 12. 6. I.

2. In that all our afflictions are ſmall and light, far inferiour to the deſert of our ſins, *Lam.* 3. 22. 2 *Cor.* 4. 17. 1 *Cor.* 11. 32. 2 *Cor.* 6. 9.

3. In that they are momentany, and of ſhort continuance, 1 *King.* 11. 39. 2 *Sam.* 7. 14. *Iſa.* 57. 16. *Lam.* 3. 31, 32. *Mich.* 7. 18. *Pſal.* 103. 8, &c. *Mal.* 3. 17. *Pſ.* 30. 5. *Hoſ.* 6. 1, 2. *Iſa.* 54. 8. *Pſ.* 71. 20.

Secondly, In that our afflictions exceed not our ſtrength: In anger he remembers mercy, *Hab.* 3. 2. He corrects in judgment, *Jer.* 10. 24. and 30. 11. 1 *Cor.* 10. 13. yea, he proportioneth them according to the ſcanteſt meaſure of neceſſity, laying no more upon us then he is neceſſarily enforced to do, having therein reſpect to his own glory, and our benefit. II.

Thirdly, in that God the Father hath committed the tempering of our Cup to Chriſt our Saviour, who as he hath manifeſted his love to us, in giving his life for our Redemption; ſo hath he no leſſe skill in tempering a Cup fit for our ſtrength. For he remembreth whereof we are made, &c. *Pſal.* 103. 14. Yea, he himſelf began to us of this Cup, and drank it all off, and hath left us only ſome few drops. His was given him in anger for the purging away of puniſhment in reſpect of ſin: but ours in love, either to purge out ſin, or to prevent ſin, *Iſa.* 53. 4, 5. *Heb.* 4. 15, 16. *and* 2. 17, 18. *and* 5. 2. *Job* 5. 18, 19. *Mat.* 12. 20. III.

IV. Fourthly, in that the Holy Ghost is present with us, and powerfully assisteth and comforteth us in all our afflictions, whereby we are enabled both to bear and overcome, (*Mat.* 8. 24. *Exod.* 2.23. *and* 14. 10. *Psal.* 118.18. 2 *Cor.* 4. 8, 9. *Rom.* 8.35. 2 *Cor.* 1. 5, 7. *Psal.* 94. 19. *and* 46. 4. and that he gives strength also, See *Isa.* 40. 29, 30, 31. *Psal.* 41. 1, 3. 2 *Thes.* 3. 3. *Isa.* 41. 10, 13, 14. *Psal.* 46. 1, 2, 3. God uses to moderate our grief for worldly crosses, by giving us spiritual comforts, *Rom.* 5. 3. *Act.* 7. 76.

V. Fifthly, God afflicts us no more then is necessary for his own glory and our salvation. For

1. He takes no delight in our sufferings, but uses all means to prevent our punishment, *Lam.* 3. 33. *Isa.* 28. 21. *Mich.* 7. 18.
2. The measure of our afflictions exceeds not necessity, and therefore first he corrects us gently, and if that prevail, he proceeds no further.
3. By Gods corrections and medicines we may guesse at the greatnesse of our faults and grievous diseases,
4. Our great afflictions argue that our sins are great, either in their own nature, or as they are aggravated by circumstances.

VI. Sixthly, Gods love appears in the ends of our afflictions, which are his own glory, and our good. For the first,

1. As a Souldier, behaving himself valiantly in fight, the honour returnes also to his Captain: so when we fight manfully against temptations and afflictions, God our General is glorified thereby: and that in the manifestation of his power and goodnesse, assisting us in our afflictions, 2 *Cor.* 12.9. *and* 4. 7. *Ps.* 44.3, 5, 6, 7, 8. 2 *Cor.* 10. 17. *Isa.* 25.3,4. 1 *Sam.* 2.6. *Psal.* 50. 15.
2. God is glorified in our afflictions, as they are trials of our spiritual graces, *John* 21. 19. *Psal.* 44.22.

III. Thirdly, that God by our afflictions doth much advance the good of our neighbours, and that

1. As they learn by them to feare God in his judgments, 1 *Pet.* 4. 17.

2. As they serve to restrain them from committing the like sin, which they see punished in us: Thus God severely chastened *Moses* and *Aaron* for their distrust, that others might be aware of the like: so *David* for his adultery: *Lots* wife for looking back, *Luke* 17.32. So 1 *Cor.* 10.6,11.

3. As they serve to manifest Gods graces in us, and so make us examples of piety unto them, and Presidents for their imitation. So *Abrahams* trial in offering *Isaac*, *Gen.* 22.2. *Moses* was tried both with prosperity and adversity, *Heb.* 11. 25. So *Jam.* 5. 11. *Acts* 5. 41. *Jam.* 5. 8, 10. *Mat.* 5. 12. *Phil.* 1. 13, 14.

4. As they are Partners of humane frailty, whilest in our afflictions we bewray impatience: For this will comfort a man when he beares his Crosse with much weaknesse and imperfection, in that he observes that Gods dear children, yea, and great Worthies have shewed the like frailty, as *Job* 3. *Jer.* 20.18.

5. As they are occasioned hereby to acknowledge and magnifie Gods power, appearing in our weaknesse, his wisdom in our foolishnesse, and his goodnesse, and the vertue of his graces in our frailty, and natural corruption, 2 *Cor.* 1.11.

6. As our hearts are made tender by afflictions, so that we are apt to pity others in the like miseries: as also because after we are delivered, we are the better able from our own experience, to comfort others with those consolations, wherewith our selves have been comforted. So *Psal.* 34. 4, 5. 2 *Cor.* 1.4. So it was in Christ, *Heb.* 2.18.

Quest. *How will it appear that afflictions cannot hurt the children of God?*

Answ.

Answ. First, because the afflictions of this life do neither deprive us of any of those things which are of chiefest excellency, nor bring upon us any of those evils which are principally to be avoided. They cannot separate us from the love of God, *Rom.* 8.38,39. *Heb.* 12.6. they do not extinguish nor diminish in us Gods sanctifying Graces, but rather they are encreased by them; they do not make us more slack in the service of God, but rather kindle our affections in them. Nor do they hinder our heavenly happinesse, but rather further it. Again, they bring not upon us the chiefest evils that are to be avoided: For they do not empair our spiritual estate: for though the outward man decay, the inward man is renewed daily: they defile us not with sin, but rather (like files) scoure off our rust; they do not subject us to the Curse of the Law, or to the wrath of God, or to the torments of Hell: but rather by bringing us to a sight of our sin, and sense of our misery, drive us to Christ the great Physician of our soules, they hurt us not in the day of death, but by our being inured to suffer them, death becomes much more tolerable, &c. *Psal.* 34. 19, 22. *and* 129. 2, 3. 2 *Cor.* 4. 8, 9. *Exod.* 3.1,2,3. I.

Secondly, because God not only aimes at, but powerfully effects our good by afflictions. He brings honey out of this gall: blessings out of these curses, *Rom.*8.28. *Deut.*8.16. *Lam.* 3.27. *Ps.*119.71. So *Gen.* 50.20. II.

Quest. *How doth God intend, and work our good by afflictions?*

Answ. First, in this life, whether we consider them as trials, or as fatherly corrections. I.

1. As trials, for they are not alwayes chastisements for sin, but somtimes gracious trials, whereby God trieth us for his glory, and our own good. So *Deut.* 8. 2. *Zach.* 13. 9. 1 *Pet.* 4. 12, 13. *Job* 1. 9, 10, 12. *and* 23. 10. *Psal.* 139. 1, 5. and this God doth, not to better his own knowledge: for, *Psal.* 139. 1, 2. *Jer.* 17. 10. *Heb.* 4. 13. but to make us known better, both to our selves and others. Again, God tries us by afflictions, whether we are true Christians or no, lest we declare our selves to others as the stony ground did, *Mat.* 13. 5, 6. So *Mar.* 10. 22. Christ tried the young man. Yea, God by afflictions trieth what measure of grace we have attained unto, as what measure of faith and affiance we have in God. So *Acts* 21. 13. *Rom.* 8. 35,38. *Job* 13. 15. So also of our love, patience, humility and obedience, *Acts* 20. 19. 2 *Cor.* 6. 4, 5. 2 *Sam.* 15. 26. *Mar.* 14. 36. 1

2. He trieth us for the advancing of our credit, and esteem also, through the manifestation of his graces in us, *Prov.*17.3. *Ars tua Typhe jacet si non sit in æquore fluctus, &c.* 1

3. He tries us likewise for the discovery of our infirmities, and corruptions for our further humiliation, *Psal.* 81. 7. *Mat.*26.70,71.

Quest. *What comfort may the consideration hereof afford us in our afflictions?*

Answ. First, this consideration may justly move us to bear all our afflictions, not only with patience and humility, but also with thanksgiving, and spiritual rejoycing; and that I.

1. Because nothing should seem too difficult to be attempted, nothing too grievous to be borne, if it tend to the advancement of Gods glory, which should be the supreme end we should aime at in all we do, and suffer. IV

2. Because hereby we may get assurance that we are Gods children; for God trieth, and in trying purifieth us, that we may be vessels of glory for his own use, *Isa.* 48.10. *Psal.* 11. 5. *Jam.* 1.2,3. IV.

Quest. *How may we know that our afflictions are trials, and not punishments for sin?*

Answ. First, when by them we are purified, and made to shine more gloriously in the eyes of God and men, through the brightnesse of those saving graces which are manifested by them. Se-

Secondly, when we are not overcome in the conflict, so as to murmure against the dispensations of God, but shew Christian fortitude notwithstanding, and overcoming all these assaults.

Thirdly, When they prove profitable to us in humbling us for sinne, and quickening us in prayer for pardon and reconciliation through the blood of Christ.

II. Secondly, we may be comforted in our afflictions, because they have always a good issue, and tend to our great profit both in this life, and in the life to come. For what end soever the devil and his instruments have in afflicting us, yet God tempts no man to evil, *Jam.* 1. 13. but he tries us to do us good, *Deut.* 8. 16. 1 *Pet.* 1. 6, 7. and that after victory we may receive the Crown of eternal life, *Rev.* 2. 10. *Job* 23. 10.

Obj. *But my afflictions are great, and my strength small, so that I feare I shall be overcome?*

Answ. God knows how to fit his trials to thy strength, and he hath bound himself by Promise to do it, 1 *Cor.* 10. 13.

Obj. *Yea, but in the mean time I am so pressed, that I discover many corruptions?*

Answ. Happily this is necessary and profitable for thee, that thou mayst be humbled by the sight and sense of thy corruptions, brought to unfeigned repentance for them, and an hearty endeavour in the use of all good meanes, to be freed from them.

III. Thirdly, we may be comforted, as our greatest trials bring greatest comfort, because they are signes of greatest grace bestowed upon us: for where there are abundance of afflictions, there God bestows abundance of patience, faith, and other graces, whereby we are enabled to bear and overcome them, as we see in *Abraham*, *Iob*, *David*, *Paul*, *&c.*

IV. Fourthly, we may be comforted because God much honoureth us by these trials; and that

1. By enriching us first with his graces, and then trying them, whereby their excellency is manifested to all that behold them.

2. By crowning his graces in us, when as by trial they are approved: as the Armorer first graces his armour by good Workmanship, and then brings it to the proof, and lastly employes it in his Princes service.

V. Fifthly, we may be comforted, because God uses afflictions as an effectual meanes to further our Conversion, *Hosea* 5. 15. and 6. 1, 2. *Isa.* 17. 7. *Ps.* 83. 15. *and* 78. 34, 35. *Isa.* 26. 16. 2 *Chron.* 33. 12. *Act.* 9. 5.

1. For by afflictions he fits, and prepares us to hear the Word, *Hos.* 2 6, 7. *Job* 33. 16, 17. *and* 36. 15.

2. By afflictions he works in us contrition and humiliation, 2 *Sam.* 15. 26. 1 *Chron.* 21. 17. *Lam.* 3. 22.

3. Afflictions are usually the last meanes that God useth to convert obstinate sinners, *Jer.* 8. 5, 6. *Amos* 4. 6, 12. If they profit not by these, their case is desperate as in those foregoing texts. So *Isa.* 1. 5. and 9. 13.

VI. Sixthly, we may be comforted, as God useth our afflictions as an effectual meanes to prevent our falling into sin, as also to mortifie and subdue our corruptions, *Heb.* 12. 10. *Job* 33. 16, 17. *Isa.* 4. 4. *Ezek.* 24. 11.

VII. Seventhly, we may be comforted as God useth afflictions to encrease all his spiritual graces in us.

1. First, those which are seated in the understanding; as saving knowledge, and spiritual wisdom, *Prov.* 19. 15. *Isa.* 28. 19. *Hos.* 6. 1, 3. *Job* 33. 16, 17. and 33. 15. *Psal.* 119. 71. and the benefit of this spiritual wisdome, doth much exceed our hurt by afflictions, *Prov.* 3. 11, 19. *and* 3. 15. *John* 17. 3. *Psal.* 94. 12.

2. They

2. They much confirm, ſtrengthen and encreaſe our faith. So in *Abraham*, *Heb.* 11. 9. and this they do through the experience which we then have of the truth both of Gods threatenings and gracious Promiſes. So 1 *Sam.* 17. 36, 37. 2 *Cor.* 1. 9, 10. As alſo by cauſing us to renew our repentance, and aſſuring us that our ſins, for which we are thus corrected, ſhall not riſe up to our condemnation, 1 *Cor.* 11. 32. They alſo ſtrengthen our faith as they are ſignes of our Election, *Rom.* 8. 29. *Luke* 24. 16. 2 *Tim.* 2. 12. *Acts* 9. 15, 16. *Amos* 3. 20. and as they are ſignes of our effectual calling, 2 *Tim.* 3. 12. *Luke* 9. 23. 1 *Pet.* 4. 17. *Jer.* 25. 29. *John* 15. 19. and as they are ſignes of our Adoption, *Gal.* 4. 1. *Heb.* 12. 6, 8. 2 *Sam.* 7. 15, 16. *Gal.* 4. 29.

3. They confirm and encreaſe in us affiance, love, hope, feare, and humility. Our affiance, *Jer.* 10. 6. *Pſal.* 23. 4. *and* 46. 1, 2. 2 *Cor.* 1. 9, 10. Job 13. 15. So for our hope, *Rom.* 5. 4. *and* 4. 18, 21. and our love, *Cant.* 8. 6, 7. and our feare, *Pſal.* 119. 120. *Heb.* 12. 31. *Iſa.* 57. 11. *Pſal.* 111. 10. and our humility, *Pſal.* 115. 1. *Dan.* 9. 7. *Deut.* 8. 2. 2 *Cor.* 12. 7. 2 *Sam.* 15. 26. 2 *Chron.* 12. 6. *and* 33. 12. *Lam.* 3. 28, 29, 30.

4. They encreaſe in us repentance and new obedience, as they put us upon ſelf-examination to ſee our ſins, and to bewail them with greater grief, *Gen.* 42. 21. *Pſal.* 32. 4, 5. 1 *Kings* 8. 35, 36. God by them encreaſes in us obedience to his Will, *Heb.* 12. 11. 1 *Pet.* 4. 1, 2. *John* 15. 1, 2. 2 *Chron.* 12. 8.

5. They make us more devout and zealous in his ſervice: as in prayer, *Iſa.* 37. 1, 2, 3. *Pſal.* 18. 1, 2. 2 *Chron.* 33. 12. *Iſa.* 26. 16. *Pſal.* 78. 34. and 81. 7. and 107. 6, *&c.* and 108. 12. In thankſgiving, *Pſal.* 103. 8. *Lam.* 3. 22. *Exod.* 15. 1. *Jude* 5. 1. *Pſal.* 30. 11, 12. *and* 59. 16, 17. *and* 9. 13, 14. They encreaſe our patience, *Rom.* 5. 3. *Jam.* 1. 3. 2 *Sam.* 15. 26. *Heb.* 5. 8.

2. Secondly, God by afflictions worketh and encreaſeth in us all thoſe vertues, which concern either our neighbours, or our ſelves. For, II.

1. Hereby we are moved to do juſtice unto all men.

2. We are made more merciful, and compaſſionate towards others in miſery, *Heb.* 5. 2. and 2. 18. and 4. 15, 16.

3. We are by them made more humble and courteous towards our neighbours, *Prov.* 18. 23. 1 *Kings* 20. 10, 18, 30, 31.

4. Afflictions bring us to a knowledge of our ſelves, *Pſa.* 30. 6. and 104. 29. *Hag.* 1. 9.

5. By the exerciſe of afflictions our ſtrength is encreaſed to bear them, *Prov.* 24. 10.

6. By afflictions God works and encreaſeth in us temperance, ſobriety, modeſty, and chaſtity.

Thirdly, God uſeth afflictions as meanes to convey to us divers worldly benefits and advantages. As III.

1. By afflictions we profit much in civil wiſdom and policy.

2. By them we are enabled to diſcerne our friends from our foes; He who is a friend in need, is a friend indeed.

3. By them we come the better to reliſh Gods bleſſings and benefits, *Prov.* 27. 7.

Queſt. *What further helps are there to comfort us in, and under afflictions?*

Anſw. Firſt, if we compare our leſſer and lighter afflictions with thoſe greater and heavier, that many of Gods Saints that were deareſt to him, have ſuffered. As *Abraham*, *Gen.* 12. 1, 2, 10. *and* 13. 7, 8. *and* 14. 12, 14. I.

and 16. 2. *and* 20. 2. *and* 21. Of *Isaac*, *Gal.* 4. 29. *Gen.* 25. 35. Of *Jacob*, *Gen.* 27. *and* 34. *and* 35. 22. *and* 37. 35. Of *Moses*, *Heb.* 11. 25. Of *Job*, *David*, *Jam.* 5. 11. 1 *Sam.* 30. 2 *Sam.* 18. 33. Of *Paul*, *Act.* 9. 15, 16. 1 *Cor.* 4. 10. *&c. and* 2 *Cor.* 4. 9, 10. *and* 6. 4, 5, 6. *and* 11. 23, *&c.* And its the lot of the whole Church militant to suffer afflictions, *Isa.* 41. 14. *and* 54. 11. 1 *Thes.* 2. 14. The Scripture often foretels the manifold afflictions of the faithful, *Luke* 9. 23. *John* 16. 20. *Revel.* 3. 19. 2 *Tim.* 3. 12. *Heb.* 12. 6, 8. *Acts* 14. 22. 1 *Pet.* 5. 9. *Heb.* 10. 33, 34.

II. Secondly, if we compare our light and small afflictions with those grievous and intolerable punishments which Christ suffered for us, *Isa.* 53. 2, 3. *Heb.* 2. 10. *and* 5. 8. *Luke* 24. 16. *and* 8. 3. *and* 9. 58. *Mat.* 27. 38, *&c.* 46. and consider further.

1. That Christ suffered all those miseries being innocent, *Isa.* 53. 9. 1 *Pet.* 2. 22. 1 *John* 3. 5.

2. Yea, he suffered them for us who are sinners, dead in our sins, children of wrath, and enemies to God, *Isa.* 53. 4 5. 1 *Pet.* 2. 24.

3. That we shall be adjudged unworthy to reigne with Christ, if we be not content to suffer with him, *Matth.* 10. 38, 39. *and* 16. 24, 25. *Luke* 14. 13.

4. That God hath pre-ordained those to be like Christ in sufferings, who shall reign with him in glory, *Rom.* 8. 29. 1 *Pet.* 2. 21. 2 *Cor.* 8. 9. *Mat.* 20. 22, 23.

VIII. Eighthly, we may be comforted by comparing our afflictions with the punishments of the wicked, which Christ hath freed us from. For,

1. The wicked endure many and great miseries in this life, for the attaining of earthly vanities, *Jer.* 5. 9. *Hab.* 2. 13.

2. But especially their intolerable torments in hell, do infinitely exceed all the miseries of Gods people in this world.

IX. Ninthly, we may be comforted if we compare our earthly afflictions with our heavenly joyes, *Luke* 6. 21. *John* 16. 20. *Rom.* 8. 18. 2 *Cor.* 4. 17. 1 *Pet.* 1. 4, 6, 7. 1 *Cor.* 2. 9.

X. Tenthly, we may comfort our selves from the assurance we have of deliverance out of all our afflictions, *Psal.* 118. 18. *Psal.* 34. 17, 19. *and* 147. 3. *Heb.* 12. 10. *Psal.* 125. 3. *Isa.* 57. 16. For,

1. God takes notice of all our afflictions to deliver us out of them, *Psal.* 34. 15. *and* 94. 7, 9. *and* 33. 18, 19. 2 *Pet.* 1. 9. *Psal.* 40. 17.

2. God is present with us in all our afflictions to help and relieve us, *Job* 5. 15, 16. *and* 36. 15. *Psal.* 34. 18. *and* 121. 5. *and* 145. 18, 19. *and* 91. 14, 15. *John* 14. 18. *Isa.* 43. 1, 2. *and* 41. 10, 13, 14. *and* 46. 1, 2, 3. 2 *Chron.* 32. 7, 8. and our God is Omnipotent, and therefore able to help us, *Psal.* 18. 31. *Isa.* 63. 1. *Nahum* 1. 6, 7. *Isa.* 26. 4. Yea, he loves us, and therefore will deliver us, *Deut.* 7. 6. *and* 32. 9. *Tit.* 2. 14. 1 *Pet.* 2. 9. *Jer.* 31. 3. *Psal.* 103. 13. *Isa.* 49. 15. and he never shewes his love more then in the time of affliction, *Isa.* 63. 9. *Judg.* 10. 16. Jer. 31. 20. *Lam.* 3. 31, 32, 33.

Mr. *Downhams Christian Warfare.*

CHAP.

CHAP. VIII.

Questions, and Cases of Conscience about the Angels.

Quest. *WHat are Angels?*

Answ. Created good spirits sent forth by God to minister for the good of the Elect, and for the punishment of the wicked, *Heb.* 1. 17, 14. 2 *Kings* 19. 15.

Quest. *What titles doth the Scripture give to them?*

I. *Answ.* First, they are called spirits, to shew their nature, which is spiritual.

II. Secondly, *Ministers*, to shew their Office, which is to Minister to God, to Christ, and to the sons of men.

III. Thirdly, *Men of God*: So *Judg.* 13. 6, 9. The Angel is called a man, because he appeared in the shape of a man: and a man of God, because he came from, and was sent by God.

IV. Fourthly, *Sons of God*: So *Job* 1. 6. Because they received their being, and are sustained by God, as also for that being made after his Image, they still retain the same.

V. Fifthly, *Gods*. So *Psal.* 8. 5. to set out their excellency, *Psal.* 82. 1, 6. For so in Scripture-language excellent things are stiled Gods, *Psal.* 97. 7.

VI. Sixthly, *Cherubims*, Gen. 3. 24. *Ezek.* 10. 1. which signifies a Figure or Image: most usually a resemblance of a young man: for so they appeared as a man, to shew that they had knowledge and understanding, (as men have reasonable soules) and as a young man, to set out their beauty, vigour, strength, &c.

VII. Seventhly, *Seraphims*, *Isa.* 6. 2, 6. which comes from an *Heb.* word that signifies to burn: and they were so called, either from this particular act in touching the Prophets lips with a burning cole: or from their fervent zeale in executing the Will of God.

Eighthly, *Watchers*: So *Dan.* 4. 13, 17. and its attributed to Angels.

1. Because of their nature, being spirits they are not subject to drowsinesse and sleepinesse: but wake and watch day and night.

2. Because of their office, which is alwayes to behold the face of God, *Mat.* 18. 10. and to be ever ready to do his Will, *Psal.* 103. 20. which requires watching.

3. Because of the constant and continual care that they have over the Saints to keep them from the manifold dangers, whereunto they are subject. Hence they are said to be full of eyes round about, *Ezek.* 1.18.

IX. Ninthly, *Holy ones*; So *Dan.* 4. 13, 17. because of that holinesse wherein they were at first created, and in which they still abide: Hence called holy Angels, *Mar.* 8.38. *Mat.* 25.31.

X. Tenthly, *Gods Host.* So *Gen.* 32.2. *Psal.* 103. 21. *Luke* 2. 13. because God useth them as an Host to protect his Saints, 2 *Kings* 6.17. and to destroy his enemies, 2 *Chron.* 32. 21. *Rev.* 12. 7.

XI. Eleventhly, *Thrones.* So *Col.* 1.16. because of their dignity and excellency, being fit to sit on thrones, at least in comparison of other creatures.

XII. Twelfthly, *Dominions*: So *Col.* 1.16. because God hath given them dominion and rule, whereby as Lords under God they order and govern matters and persons in the world.

XIII. Thirteenthly; *Principalities*; as Dominions note indefinitely and generally, such as have authority without respect to any peculiar jurisdiction; So Principalities are such as have a special and peculiar jurisdiction: So *Tit.* 3.1. Its attributed to Angels, *Eph.* 3. 10. *Col* 1.16. because God sets them over particular Policies, Kingdomes and Persons.

XIV. Fourteenthly, *Powers*: the word properly signifies that right which Governours have to exercise their authority. So *John* 10. 18. *Acts* 5. 4. It shewes therefore that Angels have a good right to that Government which they take upon them.

XV. Fifteenthly, *Mights*: this title imports strength and abilitie to accomplish what they undertake. Hence they are said ro be mighty in strength, *Psal.* 103. 20. So they are called, *Rom.* 8.38.

Quest. *What are the principal properties of the Angels?*

I. *Answ.* First, they have great knowledge: for they are understanding creatures able to understand any mysteries that are revealed; they understand according to the spiritual power of an Angelical minde, comprehending all things that they will together most easily, *Mat.* 18. 10. In Heaven they alwayes behold the face of God, implying, that they are privy to the whole Counsel of God revealed in Heaven. On earth also they frequent the Assemblies of Saints, whereby they know the whole counsel of God made known to the Church, *Eph.* 3. 10. 1 *Pet.* 1.12. And this gift is necessary, because their maine function, is to be Gods messengers to declare and execute his Will, which they could not do without knowledge thereof.

II. Secondly, Prudence: For Knowledge works Prudence, and Prudence directs Knowledge. Hence *Jam.* 3.13. they are coupled together. And this is necessary, because the evil Angels, against whom the good Angels defend the Saints, are exceeding crafty and subtile.

III. Thirdly, Purity: which is perfect without the mixture of any impurity and sin. Signified by the pure white linnen wherewith they are said to be cloathed, *Rev.* 15. 6. Hence they are stiled holy Angels, *Mar.* 8. 38. under which is comprised their sincerity, *Rev.* 14. 5. and their integrity in executing Gods Will, *Psal.* 103. 20. and these are necessary to make them fit to appear in the Presence of the pure and holy God; For *Rev.* 21. 27. *Hab.* 1. 13. *Psal.* 5. 4.

IV. Fourthly, Glory: such is the brightnesse of their glory, that its resembled to lightening, *Mat.* 28. 3. so that men on earth cannot endure the brightnesse of Angels, *Numb.* 22. 31, 33. *Mat.* 28. 4. Yea, good men cannot endure it, *Luke* 1.12. *and* 2.9. *Rev.* 19. 10. *and* 22.8. *Dan.* 8.17. and this is necessary for the glory of the Lord whom they serve, as Courtiers attending upon Kings are gorgeously attired, *Mat.* 11.8.

Fifthly,

Fifthly, Power: Hence they are called mighty, 2 *Thes.* 1.7. *Strong*, *Rev.* 5.2. to excel in strength, *Psal.* 103.20. Resembled to horses and charets of fire, 2 *Kings* 6.17. See what one Angel did, 1 *Kings* 17.35. and this is necessary, because the Church and children of God whom they defend, have here against them, not only many, mighty, cruel, malicious men, but Principalities, Powers, &c. *Eph.*6.12. V.

Sixthly, Speed: Hence they are said to have wings, *Isa.* 6.2. *Dan.*9.21,23. they are swifter then any corporeal substances in these respects. VI.

1. They cannot be hindered by any bodily impediments, no corporal substance can stay their course; they can passe through, and passe over Castles, Cities, Stone-walls, Iron-gates, Woods, Rivers, Seas, &c.

2. They have no corporal gravity to slaken their motion.

3. They need not such space of time to passe from place to place, as bodies need. They can suddenly move from heaven to earth, or into any place of the world.

4. They have great forwardnesse to do any task enjoyned by their Lord, more then any other creatures. Its necessary for them.

1. Because heaven and earth are so far asunder, and they have oft occasions to passe from one to the other.

2. Many Saints in the world, (whose distresse requires present succours) are far distant one from another.

3. Devils are very swift to mischief: and its meet that good Angels be as swift to protect, as evil ones to annoy.

Seventhly, Zeal, which is most fervent; Hence *Seraphim*; such as burne with zeal, and a *flame of fire*, Heb. 1.7. Its necessary because of the fiery fury of the devil and his instruments in plotting against Gods glory, and his Saints good, therefore the good Angels must be as zealous in maintaining the cause of God and his Saints, as the other are furious against them. VII.

Eighthly, Constancy in good: and this with respect both to their condition and disposition. VIII.

In respect of their condition they are immortal, and without decay; Hence after the Resurrection we are said to be equal to the Angels, *Luke* 20.36.

In respect of their disposition: It alwayes remains good, and ever will do: they never yielded to any evil, nor were weary of good, nor never repented of doing good. Hence *Rev.* 7.15. they serve God day and night: And *Mat.* 18.10. Its necessary, because the Lord whom they serve is *Jehovah* that changes not, *Mal.*3.6. *Jam.*1.17. God established the good Angels that stand, and this is the true cause of their unalterable constancy.

Quest. *What are the Offices of the Angels?*

Answ. They may be ranked under three Heads.

First, such as they perform to God, which are these. I.

1. They attend in his Presence for the honour of his Majesty, and to set out his magnificence. So 1 *Kings* 22.19.

2. They follow the Lord whithersoever he goes. Hence stiled *Charets of God*, Psal. 68.17.

3. They are his Messengers to be sent on his Errands, *Psal.* 104.4. *Dan.* 7.10.

4. They are oft employed in declaring his Will, as in delivering the Law, *Acts* 7.53. *Gal.* 3.19. *Heb.* 2.2. So in divers other particulars: As *Gen.* 16.7, 9. *and* 19.1. 2 *Kings* 1.3. *Dan.* 7.16. *Luke* 1.13, 26. *and* 2.10. *Acts* 1.11. *and* 5.19, 20. *and* 8.26. *and* 10.3. *Revelat.* 1.1.

5. They are his Ministers, to do what God appoints them, *Psal.* 103.20. *Gen.* 19.1. *Numb.* 20.16. *Numb.* 22.22. *Dan.* 6.22.

6. They are Executioners of Gods judgements, as 2 *Sam.* 24. 15, 16. 2 *King.* 19. 35. *Rev.* 15. 7.

7. They are ſpecial inſtruments of praiſing God, *Rev.* 7. 11, 12. *and* 4. 8. Hence they are called on to do it, *Pſal.* 103. 20. *and* 148. 2.

II. Secondly, ſuch as they perform in relation to Chriſt, and that eſpecially as Son of man: As, In general, they aſcended and deſcended on him, *John* 1. 51. *Gen.* 28. 12. *Heb.* 1. 6. *Pſal.* 91. 11. More particularly,

1. They foretold his conception, *Luke* 1. 30, 31.
2. Declared his birth, *Luke* 2. 9. *&c.*
3. Prevented his danger, *Mat.* 2. 13, 14.
4. Miniſtred to him in his need, *Mar.* 1. 13.
5. Protected him from enemies, *Mat.* 26. 53.
6. Comforted him in his Agony, *Luke* 22. 43.
7. Opened his Grave at his Reſurrection, *Mat.* 28. 2.
8. Witneſſed his Reſurrection, *Luke* 24. 5, 6, 23.
9. Confirmed his Aſcenſion, *Acts* 1. 10, 11.
10. Accompanied him to Heaven, *Pſ.* 68. 17, 18. *Eph.* 4. 8.
11. Reveal what he will have done, *Rev.* 1. 1. *and* 22. 16.
12. Fight with him againſt his enemies, *Rev.* 12. 7.
13. Gather out of his Kingdome all things that offend, *Matth.* 13. 49, 50.
14. Accompany him at his laſt coming, *Mar.* 8. 38. *Mat.* 25. 31.
15. Execute his laſt judgement, *Mat.* 13. 49, 50.

III. Thirdly, ſuch as they perform in relation to mens bodies and ſoules, in this life, and hereafter. In general, they are ſaid to attend on the Saints, and to miniſter to them, *Heb.* 1. 14. Hence, *Mat.* 18. 10. In particular,

1. They are Stewards to provide for them in their need, 1 *Kings* 19. 5, &c.
2. As Phyſicians to cure their maladies, *John* 5. 4.
3. As Nurſes to bear up and keep them from hurt, *Pſ.* 91. 11, 12.
4. As Guides to direct and keep them from wandrings, *Gen.* 24. 7. *and* 32. 1.
5. As ſouldiers to guard them, *Pſal.* 34. 7. 2 *Kings* 6. 17. and to deſtroy their enemies, 2 *Kings* 19. 35.
6. Reſcuers and deliverers to pull them out of dangers, *Acts* 5. 19. *and* 12. 7, *&c.* *Dan.* 6, 22. In reference to our ſoules in this life:
   1. They are as Prophets or Teachers to inſtruct them, *Dan.* 8. 16, 17. *and* 9. 22. *Luke* 1. 15, 34, 35. *Act.* 1. 11.
   2. They are Comforters to them in their feares and perplexities, *Gen.* 21. 17. *Iſa.* 6. 6, 7.
   3. Coadjutors to ſtand with them againſt Satan, *Zach.* 3. 1, 2. *Judg.* 9.
   4. Fellow-members to rejoyce with them at the Converſion of ſinners, *Luke* 15. 10.
   5. Tutors to puniſh them for their offences, that they may be brought to repentance, 2 *Sam.* 24. 16. In the life to come they are,
      1. Watchers, to carry their ſoules at the ſeparation of them from their bodies into Heaven, *Luke* 16. 22.
      2. As Keepers at the laſt day to gather all the Elect together, *Matth.* 24. 31.
      3. Fanners or Fiſhers to ſeparate the evil from the good, *Matth.* 13. 49.
      4. Companions in Heaven to joyne with them in praiſing God, *Rev.* 7. 9, 10, 11.

Dr. *Gouge on Heb.*

Queſt.

Queſt. *Why doth God uſe the Miniſtery of the Angels about us?*

Anſw. Not for any neceſſity, for he can do it of himſelf without them; but to declare his abundant love to, and care of us in providing for our comfort, and making farre more excellent creatures then our ſelves our Keepers.

Queſt. *Why are the Angels ſuch tender Keepers of Gods children?*

Anſw. Firſt, becauſe Chriſt our Head (who is their Lord and Head alſo) hath reconciled things in Heaven and Earth, *Col.* 1. 20. *viz.* Angels and men: ſo that whereas they hate us for our ſinnes, now they tender us as his members. I.

2. They love us as Nurſes their children, now that they ſee that God loves us ſo dearly, as to give his own and only Son to death for us. II.

Thirdly, becauſe he hath given them charge and commandment ſo to do, *Pſ.* 91. 11. III.

Queſt. *What comfort doth the conſideration hereof bring to Gods children?*

Anſw. Firſt, When we ſee our own weakneſſe and impotency on the one hand, and the multitude, power and policy of the enemies on the other. When we ſee a whole Army of ſins beſieging us, and a whole Legion of dangers ready to oppreſſe us, we may be comforted when we conſider, that not only Gods Protection, like a wall of fire is round about us, but that he hath alſo ſet his Angels to pitch their tents about us, ſo that there are more with us then againſt us, and the bleſſed Angels are ſtronger then the powers that are againſt us: and when we conſider that God hath not only charged one or two Angels with us, but the whole bleſſed company of them, to defend and protect us. I.

Secondly, when we neglect the Watch over our ſelves, through ſleep of ſoul or body, what a comfort is it that the Angels watch over our ſafety? as *Mat.* 2.13. when *Joſeph* ſlept, dreaming of no danger from *Herod*, the Angel admoniſheth him in a dream, and tells him how to eſcape. II.

Thirdly, when we ſee great difficulties between us and our deſires, what comfort is it that we have Gods Angels ready to do it to our hands? as *Mar* 16. 3. They can rowle away all ſtones, and make our way ſmooth for us to all good duties. III.

Fourthly, when Satan begins to inſult, and makes as if he would trample upon us, what comfort is it that we have ſo ſtrong a guard about us, one Angel being able to ſhut the mouth of this roaring Lion, as he did thoſe in *Daniel.* Dr. *Taylor.* IV.

Fifthly, that their care and attendance on us will be perpetual, becauſe their love to us is founded on their love to Chriſt our Head, whoſe Members and Spouſe we are. V.

Ob. *But Gods children oft fall into inconveniencies, how then are they attended by the Angels?*

Anſw. Firſt, they are preſerved by the Angels from many inconveniences that they know not of: as we have devils about us continually, ſo certainly there is a conflict between the good Angels, and them about us continually. I.

Secondly, if at any time we fall into inconveniences, its becauſe we are out of our way, and then they have no charge over us. For *Pſ.*91.11. II.

Thirdly, if we ſuffer in the cuſtody of Angels any inconvenience, it is that we may be tried by it, exerciſed and made better by it: For if they keep us not from ill, they keep us in ill, and deliver us out of it at length: ſo that there is nothing in the world that befalls Gods children, but they are gainers by it at laſt, whatſoever it is, *Rom.* 8.28. III.

Queſt.

Queſt. *What may this Guardianſhip of the Angels teach us?*

I. *Anſw.* Firſt, Not to grieve theſe good ſpirits: Its wondrous humility in them that they will ſtoop to be our ſervants that are weaker, and baſer then they: and its wonderful patience that they will continue to guard us, though we grieve them by our ſinnes: this conſideration would keep us from ſecret ſinnes where no eye of man ſees us, but God and our conſciences, and the bleſſed Angels ſee us, and grieve when we fall into ſinne.

II. Secondly, to bleſſe God that hath thus honoured us, not only by taking our nature on him, but giving us his own guard of Angels to attend us: which ſhews that in Chriſt we are advanced above the Angels: indeed they ſtand, and are confirmed by Chriſt, hence called the Elect Angels, 1 *Tim.* 5. 21. but they are not the Spouſe of Chriſt as we are; he hath honoured our nature more then the Angelical.

Queſt. *But what need we the guard of Angels, ſince God can guard us without them?*

Anſw. It is not by reaſon of any defect in God to ſupply his want of power, but further to enlarge and demonſtrate his goodneſſe: God could do it of himſelf, but having ordained ſuch ranks of creatures, he makes all to ſerve for his own ends.

I. Queſt. *What may we learn further from hence?*

Anſw. Firſt, to take an holy State upon us, and to think our ſelves too good to abaſe our ſelves to ſin, to be ſlaves to men, ſeeing we have Angels to attend upon us; we are Kings, and have a mighty guard, therefore we ſhould carry our ſelves anſwerable.

II. Secondly, deſpiſe not the meaneſt Chriſtian, ſeeing Angels deſpiſe not to attend upon them.

Queſt, *What excellencies are attributed to the Angels in Scripture?*

Anſw. They are ſaid to be excellent for holineſſe, *Mar.* 8. 38. excellent for beauty, *Acts* 6. 15. excellent for ſtrength, *Pſal.* 103. 20. excellent for wiſdom, 2 *Sam.* 14. 17. excellent for ſwiftneſſe. Hence *Iſaiah* 6. 2.

Queſt. *Wherein ſhould we imitate the Angels?*

I. *Anſw.* Firſt, rejoyce at the Converſion of ſinners as they do, *Luke* 15.

II. Secondly, Reverence the Majeſty of God as they do, by covering their faces, *Iſa.* 6. 2, 25.

III. Thirdly, Stand ready preſt to execute the Will of the Lord as they do, *Pſal.* 103. 20, 21.

IV. Fourthly, execute it for manner as they do, *viz.* with chearfulneſſe, ſincerity, and without wearieſomneſs.

Queſt. *What further comfort may the Nature and Offices of the Angels afford us?*

I. *Anſ.* Firſt, In regard of their readineſſe they ſtand before the face of God, ready to take a Commiſſion from him to execute vengeance on the enemies of the Church, or to do ſervice for the heires of grace.

II. Secondly, here is comfort when we are ſolitary: when *Jacob* was alone, the bleſſed Angels were with him.

III. Thirdly, in reſpect of our weakneſſe: the Angels are Nurſes to uphold and keep us from dangers.

IV. Fourthly, in reſpect of contempt: If the world contemn us, yet God honours us in giving us ſuch ſervants.

V. Fifthly, in reſpect of evil ſpirits, though they maligne us, yet the good Angels love us, and are for us.

Queſt. *How are the Angels imployed?*

Anſw.

Anſw. Firſt, in reſpect of God they ſtand before him to execute his Will, *Pſal.* 103. 20, 21: and to praiſe him, Iſa. 6.3. I.

Secondly, In reſpect of man they are employed. II.

1. By way of puniſhment, and that
   1. To blinde them that they cannot ſee, *Gen.*19.11.
   2. To ſtop them that they cannot go, *Num.*22.26.
   3. To ſlay them that they cannot live, 2 *King.*19.15. *Acts* 12.23.
2. In mercy to the godlie, and that
   1. To defend them from dangers, *Pſ.* 34.8.
   2. To comfort them in troubles, *Luke* 22.23.
   3. To encourage them in duties, 2 *King.* 1.15.
   4. To reveal to them hidden myſteries, *Dan.*9.22,23,24.
   5. To carry their ſoules to heaven, *Luke* 16.22.

Queſt. *How elſe doth God uſe the Miniſtery of Angels?*

Anſw. Firſt, in the ſwaying of the Kingdomes of the world, and wherein we live: For *Eph.* 3.10. they are called *Principalities and Powers*, becauſe God gives them a preheminence under him, and a power of ordering theſe inferiour things; As the devils are called, *Powers of darkneſſe*, Eph. 6.12. becauſe the wickedneſſe of the world doth ſet them up as Kings and Princes: So *Dan.*10.13. the Angels are called *Great Princes*. They are made to be above Kings and earthly Powers, as God is above them, *Eccl.* 5.8. *Marvel not at the oppreſſion in a Province; for there is an high one above the High on earth*: and there is the Father, Son, and Spirit, *higher then both*. A created Angel led the *Iſraelites* into *Canaan*, as may be gathered by comparing the 20. and 31. Chapters of *Exodus* together. I.

Secondly, they are Gods Warriours and Miniſters of his manifold decrees. Hence they are often called Chariots, 2 *Kings* 2. 11. *and* 6. 17. *Hab.* 3. 8. *Pſ.* 68. 17. II.

Thirdly, they are Spirits of Heaven, *Mat.* 24. 36. *Gal.* 1.8. reſembling their Creator as children do their father: Hence they are called, *Sons of God*, *Job* 1. 6. *and* 38. 7. both in regard of their ſubſtance, which is incorporeal: and in regard of their excellent properties, life, and immottality, bleſſedneſſe and glory, a part whereof is their juſt Lordſhip, and Command over the inferiour Creatures. For as they ſtand before the Lord, who ſends them out at his pleaſure to ſerve his Providence, ſo they have no ſmall ſtroak in ordering and managing natural and civil affaires. Hence *Ezek.* 1. 6, 7. they have faces to look every way, when as Gods Watchmen, they ſtand Sentinel in Heavens Turret: their feet are like *Calves feet*, round, and ready to go either forward or backward with greateſt facility. For as they ſee every way, ſo they are ready to go every way, for diſpenſing Gods benefits, or executing his chaſtiſements on the Elect, and his vengeance on reprobates. *Let us labour to obey God as the Angels do; elſe we may be Angels for gifts, and yet go to Hell.* III.

Angels wait for Gods commands, and are ready to run on his errand, *Mat.* 18. 10. *Dan.* 7. 10. *Jacob* ſaw them at *Bethel*, aſcending to contemplate and praiſe God, and to miniſter to him; and deſcending to execute Gods Will upon men for mercy or judgement?

Queſt. *What other employment have they?*

Anſw. They are eye-witneſſes of what is done in the Church of God, 1 *Cor.* 11. 10. *The woman ought to have power on her head, becauſe of the Angels.* This was ſhadowed out in the old Church? *Exod.* 36. 8. the *Curtaines* were wrought with *Cherubims*, to ſignifie that about us, who are the true Tabernacle, and Church of God, there are troops of Angels. Hence 1 *Timothy* 5. 21.

Queſt. *How manifold is the knowledge of the Angels?*
Anſw. Its fourfold.

I. 1. Natural, whereby they know the Works of Creation, and the inviſible things of God in it, all the truth in which they were created.

II. 2. Supernatural, which is ſuch a ſight of God, whereby they are confirmed in their eſtate, for there was in them ſome further apprehenſion of God, than in them that fell. Now they could not have it, unleſſe they had received it.

III. Thirdly, a knowledge of Revelation, *Dan.* 7. 16, *&c.*

IV. Fourthly, a knowledge that they get by obſerving things that come to paſſe, both ſpiritual and natural; For beholding the graces of the Spirit, and working of them, they gather an habitual knowledge, whereby they can diſcern, both the Worker of them, and perſons in whom they are wrought effectually: So, obſerving the courſe of things caſual, they can probably foretel things which in part are caſual.

Now the knowledge which the Apoſtle ſpeaks of, that they have acquired, *Eph.* 3. 10. is this knowledge of experience, beholding that which the Goſpel wrought in the Church, they did more fully ſee the work of Redemption. For,

1. They did ſee accompliſhed before their eyes things which they had known in ſome ſort; as we know things abſent unaccompliſhed.
2. They did thus grow to a more full and confirmed enlightening, in the wiſe work of our Redemption.
3. And, which is the principal, they did thus come to a more full knowledge, and acknowledgment of the deep riches of the wiſdome of God, the fountain of the former. For though the Angels had alwayes a bleſſed knowledge of *God*; yet not a perfect, either in regard of themſelves ſeeing, or of God ſeen: they did not ſee him *totaliter*, ſo as there was no further thing in him to be ſeen; nor yet with ſuch a ſight in regard of themſelves; ſo perfect, that no further light could be lent to it then it had.

Baines on the Eph.

CHAP.

CHAP. IX.

Queſtions, and Caſes of Conſcience about Anger, Wrath, Paſſion, Malice, Hatred, and Revenge.

Queſt. *How many ſorts of Anger be there?*

Anſw. Two. 1. Good. 2. Bad.

Queſt. *What is good Anger?*

Anſw. Its a diſpleaſure not againſt the perſon, but againſt the ſin of our neighbour, or of our ſelves: this anger being moderate, and joyned with compaſſion is an holy anger: Commanded, *Eph.* 4. 21. Commended, 2 *Cor.* 7. 11. Or,

Its a diſpleaſure at that which ſtands in our way, and hinders good. Thus *Moſes* was angry, *Exod.* 11. 8. *Lev.* 10. 16. *&c.*

Queſt. *What is bad Anger?*

Anſw. Its a deſire to be revenged upon the perſon of our neighbour, either by words or deeds, threatned, *Mat.* 5. 22.

Queſt. *Why is Anger placed in the heart?*

Anſw. Firſt, to be an Harbinger, or Uſher to prepare the way, for obtaining ſome good deſired, and to remove the obſtacles that lie in the way.

Secondly, to be as it were the hearts dagger for the defence of love, deſire, delight, and hope. II.

Queſt. *How muſt we act Anger?*

Anſw. Firſt, againſt ſin as the open enemy, and grand Obſtructer of Gods glory, and good to our ſelves, *Iſa.* 59. 2. eſpecially againſt ſin in our ſelves: and in thoſe that are near and dear to us. So *Moſes*, *Exod.* 32. 19. *Nehemiah*, *ch.* 13. 17, 21. I.

Secondly, For the removal of the impediments of Gods glory, and our good. II.

Thirdly, for the Reformation of the perſon, and the abuſe. III.

Queſt. *How may it be proved that there is a good and lawful Anger?*

Anſw. Firſt, becauſe its attributed to God himſelf, *Rom.* 1. 18. *John* 3. 36. I.

Secondly, it was made by God, and was in man before the fall. II.

Thirdly, yea, it was in Chriſt himſelf as man, *Mar.* 3. 5. *Mat.* 10. 14. *Joh.* 2. 15. III.

Fourthly, many holy men in Scripture are commended for it, *Exod.* 16. 20. *Act.* 8. 20. *Act.* 7. 24. and 13. 11, 12. *Neh.* 5. 6. IV.

Fifthly, in true repentance there muſt be anger and revenge, 2 *Cor.* 7. 11. V.

VI. Sixthly, the Scripture commends it, *Eccles.*7.3. and commands it, *Ephes.*4.26. *Mat.* 5.22.

VII. Seventhly, there be just occasions for anger, and if we be not angry at them, we fail in our duty to God and man.

Quest. *When is anger rightly ordered?*

Answ. When it's moved, quickned and guided by faith, stirring up godly sorrow for sin in our selves or others, joyned with an holy and just desire of revenge, to the saving of the person, appeasing of Gods anger, and promoting the Kingdome of Christ.

Holy anger must have a just and weighty occasion: so we read of *Moses*, he was angry, when contrary to the command of God *Mannah* was reserved till the next morning, *Exod.* 16.20. when they tempted God in worshipping the golden calf, *Exod.*23.19. When *Corah*, &c. rebelled, *Numb.*16.15. The causes of just anger are,

I. First, when we see God dishonoured, and his glory defaced. So in *Phineas*, *Numb.*25.7,8. and *Elias*, 1 *King.*19.14.

II. Secondly, when injury is unjustly offered to our selves: For by Gods law we are bound to seek the preservation of our own good name, and estate. So in *Paul*, *Acts* 23.2. and in Christ, *John* 18.23. But this gives no place to private revenge, when out of bitternesse of spirit we seek the hurt of them that wrong us. Forbidden, *Matth.*5.39. *Rom.*12.17. yet when wronged we may implore the aid of the Magistrate, yet without a desire to hurt him that wrongs us, as *Luke* 18.3.

III. Thirdly, when injury is offered to our brethren; for by the law of charity we are bound to love them as our selves: so in *Moses*, *Acts* 7. 24. in *David*, 2 *Sam.*13.21. in *Nehemiah*, ch.5.6. hence, *James* 1.9. we are commanded *to be slow to anger*: For the object of holy anger is sin, not the person: so in *David*, *Ps.*119.139. in *Jeremy*, ch.6.10,11.

Quest. *What are the properties of holy anger?*

I. *Answ.* First, It must begin at home: we must be most angry with our own sinnes.

II. Secondly, it must be mixed with love: God himself in wrath remembers mercy, *Hab.* 3.1,2. So in *Moses*, he prays for those with whom he was angry, *Exod.* 32.31, &c.

III. Thirdly, anger for an offence must be mixed with sorrow for the offence. So in Christ, *Mark* 3.5. Hence *Gal.*6.1.

IV. Fourthly, we must shew Christian modesty in our anger, by abstaining from malicious speeches, and unjust actions: So in *Michael*, Jude 9.

V. Fifthly, We must observe a due *decorum*, and fit respect in it, and that,

1. In regard of our selves, we must have respect to our place and calling: A Magistrate must shew his anger, not onely in countenance and words, but in his actions also: and so must a father, the contrary was *Eli's* sin; but a private person must onely shew it in countenance and words.

2. The offenders are not to be used all alike: A mean man must not shew his anger to a noble man, or Magistrate as he may to his equal; the sonne must not shew his anger to his father as the father may to the son. *Moses*, a Magistrate useth the sword, *Exod.*32.27. *John Baptist*, a Minister, useth onely the sword of the Spirit, *Matth.*3.7. *Jacob* a private man towards *Laban*, useth only mild and gentle admonitions, *Gen.*31.36. *Jonathan* by rising from the Table, and going out, 1 *Sam.*20.34. The three children in humble and respective words to the King, *Dan.*3.16. *Paul* the like to *Festus*, and *Agrippa*, Acts 25.10,11. and 26.25,29.

VI. Sixthly, it must be contained within the bounds of our particular callings,

ſings, ſo as that it make us not to neglect our duty either to God or man.

Seventhly it muſt be moderate, riſing and falling according to the nature of the offence: It will not favour ſin in one, and deteſt it in another: flie out againſt one offence, and connive at another. VII.

Eighthly, it muſt be ſeaſonable for time and continuance: It muſt not continue longer then the cauſe continues, our ſafeſt courſe is quickly to be appeaſed if the party offending repent of his ſin againſt God, and his wrong againſt us, or our brethren. For reformation is the aim of holy anger. VIII.

Ninthly, the ends of holy anger muſt be juſt and holy: which are, IX.

1. The glory of God which is ſet forth by our anger, when being private perſons we manifeſt our deteſtation of ſin in word and countenance: Being Magiſtrates we puniſh ſin, and execute juſtice.

2. The good of Church and Common-wealth, which moſt properly belongs to Magiſtrates who are to puniſh ſin, not onely that civil juſtice may be maintained, but that Gods anger which hangs over whole countreys where ſin is countenanced, or not juſtly puniſhed, may be averted.

3. The good of the party: For hereby the offender is reſtrained from the like future miſcarriages.

Queſt. *How are we to ſtir up juſt and holy anger in our ſelves?*

Anſw. We are to ſtir it up by the exaggeration of the injury done, or received, and that by the conſideration of theſe foure circumſtances.

Firſt, from the perſon that doth the wrong: his baſeneſſe, wiſdome, gravity, and office: if he hath pretended former friendſhip, received from us many kindneſſes, which he repays with injury and ingratitude: if he hath often done us wrong, which we never revenged, or greatly endamaged himſelf to endamage us: In all which reſpects we have much more cauſe to be angry with our ſelves for ſinning againſt God: Think with thy ſelf that if a baſe Peaſant ſhould buffet a Prince, what an injury it would be? how much more abominable is it for me ſo vile a wretch to rebel againſt God? That I ſhould ſin againſt him who hath enriched me with ſuch wiſdome and underſtanding; that hath adorned me with ſo many gifts, afforded me ſuch means to keep me from ſin: that I ſhould abuſe my talents, and his mercies, ſo as to fight againſt him with his own weapons. As he hath laden me with his mercies, I have preſſed him with my ſinnes, &c. I.

Secondly, the ſecond circumſtance is the injury it ſelf, as if we be injured in our ſoul, body, name, goods, &c. and as the thing wherein we are wronged is the greater, ſo is our anger which we conceive againſt it: This we ſhould conſider in the wrong we do againſt God: We injure him in his glory which is moſt deare to him: impeach his ſovereignty, deny him homage, and all this to ſatisfie our fleſhly luſts, and to enlarge the Kingdome of Satan. II.

Thirdly, the perſon injured; as if he be a perſon of great authority, eſteem, and vertue: If one that was then endeavouring the offenders good, &c. In theſe particulars we have great reaſon to be angry with our ſelves for ſinning againſt God: For hereby we have done intollerable injury to the Lord of glory: To whom we are indebted for ineſtimable favours, who hath been always ready to do us good, &c. III.

Fourthly, the mannner of injuring: as if we be eſteemed as friends, and yet ſecretly injured as enemies: If the injurie was premeditated long aforehand: If in place where we ought to be loved, and honoured, we be wronged, and diſgraced: If the injury be publick before many: If often reiterated, &c. In which reſpects we have the more cauſe to be angry with our ſelves for ſinne: IV.

For in words we profeſſe our ſelves Chriſts ſervants, but in deeds we deny him: We lightly regard his preſence: ſin againſt knowledge, and conſcience, &c. If ever we had juſt cauſe of indignation, it's againſt our ſelves for ſinning againſt God.

Queſt. *Why is anger rightly to be ordered?*

I. *Anſw.* Firſt, becauſe of all paſſion it's deepleſt rooted, and extends its branches fartheſt; For no age, condition, or nation are free from it: other paſſions only trouble ſome particular perſons. Luſt enflames one, ambition another, covetouſneſſe another, &c. But whole ſtates are enflamed by anger, and fury.

II. Secondly, Inordinate anger is moſt infamous: an argument of ſhameful levity, infirmity, madneſſe. An angry perſon hates truth, embraceth errour, oppoſeth them that admoniſh him; entertains perverſe counſel: forgets his own credit: is an enemy to his own ſafety: againſt himſelf is untameable: againſt his neighbours is intollerable: under a weak pretence of revenge anger makes men violate all bonds of friendſhip; tread under feet all Laws both Divine, and Humane: Other paſſions will hearken to Reaſon, but this to none.

III. Thirdly: as of all infirmities there are none worſe, or more dangerous then thoſe which disfigure the face of a man: ſo of all Paſſions none are more pernicious then anger: for the eyes of ſuch a man ſparkle: his face is enflamed with blood which flows from the heart: his hair ſtares with horrour: his mouth foames: his tongue falters; his feet and hands are in perpetual motion: he vomiteth out nothing but threats; ſpeaks of nothing but blood and revenge, &c.

IV. Fourthly, It's a deceitful paſſion: An angry man ſees not the thing as it is, and yet ſwells and boils inwardly.

V. Fifthly, it's the character of a fool, *Prov.* 12. 16. *and* 14. 17, 29. *Eccleſ.* 7. 9.

VI. Sixthly, it makes a man unmindful of his own condition: If poor, yet hee'l waſte his goods: Being a private man, he would rule: being weak, he becomes a lion: where delay is requiſite, he makes haſte: where haſte is neceſſary, he doubts.

VII. Seventhly, an angry perſon can neither pleaſe God nor man: He regards no commandments; doth nothing in order, but all raſhly and without diſcretion.

Queſt. *What are the ſeveral kindes of diſordered anger that muſt be ſhunned?*

Anſw. It's diſordered when it's not moved by faith, ariſeth not from love, keeps not within its bounds, and is not directed to a right end. The kinds of it are many.

I. Firſt, deviliſh, which rageth againſt vertue and godlineſſe; is incenſed by innocent and vertuous actions; as in *Caine*, *Geneſ.* 4. 5. In *Saul*, 2 *Sam.* 20. 30. In *Aſa*, 2 *Chron.* 16. 10. In the *Jews*, *Luke* 4. 28. In *Nebuchadnezzar*, *Dan.* 3. 13.

II. Secondly, raſh, and unadviſed: the branches whereof are,

1. Unjuſt anger that proceeds from our own ſuſpicion and imagination only, as in *Eliab*, 1 Sam. 17. 28.

2. When we are provoked without cauſe, or upon every ſmal occaſion contrary to the law of love, 1 *Corinth.* 13. 7. *Prov.* 10. 12. and it's a mans *glory to paſſe by a Tranſgreſſion*, *Proverbs* 19. 11. And ſo ſudden anger which is admitted without deliberation; condemned, *Eccleſ.* 7. 9. Its a fooliſh thing, *Prov.* 14. 17. 29. ſuch *abound with tranſgreſſions*, *Proverbs* 29. 22.

Thirdly,

Thirdly, immoderate, and immodeſt anger: which may be diſcerned by theſe ſignes. III.

1. When men utter words diſhonourable to God by blaſpheming, ſwearing, curſing, &c. or opprobrious to their neighbours, as when their anger breaketh out into bitter and reviling ſpeeches, as *Shemei* did againſt *David*, 2 *Sam.* 16. 5. the *Jewes* againſt *Steven*, *Acts* 7. 54. Forbidden, *Epheſ.* 4. 32.

3. When we have no regard of order, and comelineſſe, either in reſpect of our ſelves, or thoſe with whom we are angry: In reſpect of our ſelves, when (though private men) we take revenge, which belongs to God, *Rom.* 12. 19. In reſpect of the party with whom we are angry; as when a ſonne being angry with his father (though upon juſt cauſe) uſeth him unreverently: and ſo of ſervants towards their Maſters, &c. and all inferiours towards their ſuperiours.

4. When it makes us forget any duty of love which we owe to them, as to pray for them, and endeavour their reformation: So in the Diſciples, *Luke* 9. 54.

5. When it ſtirs us up to violent and unſeaſonable reproofs, *Pſalme* 106. 32, 33.

6. When its not mixed with ſorrow proportionable to the diſpleaſure that we conceived: He that is rightly angry, though he be diſpleaſed with the offence, yet he pities the offender.

Fourthly, when anger is partial its diſordered: and that is, IV.

1. When its hot againſt ſome ſins, and can brook others as bad, either becauſe they ſuite with our diſpoſition, or that we have little wrong by them.

2. when we are zealous againſt ſin in our enemies, but favourable to it in our ſelves or friends.

3. When we are as angry for ſmall as for great offences: whereas our anger ſhould be proportioned to the offence.

Fifthly, when it's directed againſt the perſon of the offendor, not againſt his offence, and aimes at his hurt, and deſtruction, but ſeeks not the glory of God, the good of the Church, or Common-wealth; the private benefit of our ſelves, or neighbours, or the reformation of the offendor. Such was *Cains* towards *Abel*: *Sauls* towards *David*, *Nebuchadnezzars* towards the three children, but Chriſts rule is otherwiſe, *Mat.* 5. 44. V.

Sixthly, when being long retained it turns to hatred. VI.

Queſt. *What Motives may diſſwade us from ſinful anger?*

Anſw. Firſt, conſider the ſinful cauſes of it, which are I.

1. Unbelief in Gods Word; *David* tells us that he was ſo patient towards his adverſaries becauſe he waited upon God, *Pſal.* 38. 13, &c.

2. Folly, for *Eccleſ.* 7. 9. it *reſteth in the boſome of fools.*

3. Self-love which makes us ſo to prize our ſelves as never to think on the injuries and indignities we do to others; and hainouſly to aggravate every ſmall wrong done to our ſelves.

4. Pride, which makes us more ſharp-ſighted in apprehending a wrong, and more furiouſly inſolent in taking revenge, *Prov.* 13. 10. ſo in the *Ephramites*, Judg. 8. 1. and 12. 1, &c. ſo *Pſal.* 10. 2. This ſet *Haman* againſt *Mordecai*, and the Jews, *Eſth.* 3. 5, 6.

5. Covetouſneſſe: For if the hope of a covetous man fail his expectation, their unquiet thoughts prepare a lodging in their hearts for anger; they trouble their own houſe, *Prov.* 15. 27.

6. Impotency, and effeminateneſſe of mind which makes men unable to bear injuries: Hence women, children, ſick, and aged perſons are ſo waiward.

7. Luxu-

7. Luxurious niceneſſe; If the houſes of ſuch are not kept neat; their diet cooked to their mindes: if a ſpot be on their cloaths, they are ſo enraged that the houſe will not hold them.

8. Curioſity: For when men have an itching deſire to ſee and heare all things: How friends, and foes ſpeak of them: what ſervants do, and ſay, &c. they come to hear, and know many things which provoke them to anger. Hence *Prov.* 20.3. *Eccleſ.*7.21,22.

9. Lightneſſe in believing reports, and liſtening to tale-bearers: Hence, *Prov.*26.20. and 16. 28. ſo in *Saul*, 1 *Sam.* 22. 19. yea, in *David*, in hearkening to *Ziba*, 2 *Sam.*19.29. Hence *Jam.*3.6.

10. Inordinate love, or exceſſive ſorrow: For the powers of the ſoul, being weakened by theſe paſſions, are made unable to beare any burden.

11. Want of meditating on the common imperfections whereunto we are all by nature ſubject: For if we conſider that our ſelves have as great, or greater faults as thoſe we are angry for in others, we would not be ſo eaſily provoked for every triflin; occaſion, *Eccleſ.* 7. 21, 22. *Titus.* 2. 3. If we would look more at home, and leſſe abroad, it would prevent much anger.

12. Tenderneſſe of education, and fooliſh cockering of mothers, begets anger, making their children more teaſty then waſps, more proud then peacocks, more wanton then the Aſſe-colt, &c. whereas ſeverer education would pull down their ſtomacks, and make them more patient.

13. Idleneſſe, unthriftineſſe, and voluptuouſneſſe nouriſh anger. Hence, *Proverbs* 26.17. 1 *Theſ.* 4. 11. 1 *Tim.* 5. 13. *Proverbs* 16. 12, &c. *and* 20. 1.

II. Secondly, conſider the miſchiefs of this paſſion above others: Other paſſions do but draw men to evil: but this precipitates them into it; thoſe do but ſhake, but this overthrows them. Love is ſtronger then death, yet anger overcomes it; the father in anger forgets his love to his child, the childe to his father, &c. Yea, anger makes a man forget the love of himſelf: as appeares by thoſe, who to ſatisfie their anger violently thruſt themſelves into imminent dangers of death: Covetouſneſſe is a violent paſſion, as apppears by thoſe who venture body and ſoul to get riches, yet anger makes them hazard the loſſe of their eſtates, and to ſpend all amongſt Lawyers to be revenged on their enemies. Voluptuouſneſſe makes men plunge themſelves into particular pleaſures; but choler makes them of ſo bad a diſpoſition, that they rejoyce in other mens miſeries: It's worſe then envy; for as envy deſires to ſee any one miſerable, it's choler that procures their miſery. Feare is a cruel tyrant which makes men thruſt themſelves into danger to avoid danger, and to kill themſelves for fear of greater torment, yet anger vanquiſheth fear, cauſing them, who tremble to ſee another mans wound, contemne their own death: ſo that as other affections lead a man, this draws him: others entice him, this compels him: others make us prone to evil, but this caſts us headlong into the gulf of all wickedneſſe.

III. Thirdly, conſider the manifold evil effects of anger which are produced of it ſelf, or are cauſed from others: As

1. It blindes reaſon, and makes men for the preſent as though they were diſtract of their wits. It's a ſhort madneſſe, and in this reſpect worſe; for that madneſſe is involuntary, but this paſſion is entred into willingly and wittingly. Madneſſe is an evil of puniſhment, but this is an evil of ſin: So in *Simeon*, and *Levi*, Gen.34.25. In *David*, 1 *Sam.*25.13,22. in *Saul*, 1 *Sam.*22. 18,19. in *Theodoſius*.

2. As it ſprings from, ſo it cauſeth infidelity, and fretting againſt God, as

as in *Moſes*, *Numb.* 20. 10, &c. *Prov.* 19.3. 2 *Sam.* 6. 8.

3. It extinguiſheth the love of *God*, which cannot kindle in ſuch an unquiet breaſt. How ſhould we love *God* whom we have not ſeen, if we love not our neighbour whom we have ſeen, 1 *John* 4. 20.

4. It's an hindrance of holy prayer. An angry man cannot call upon God, or if he ſhould, God would not hear. Hence, *Pſal.* 26.6. 1 *Tim.* 2.8. *Mat.* 5. 23. and 6.12,14,15. 1 *Pet.* 3.7.

5. It makes the Word of God unprofitable: Hence, *Jam.* 1. 19. *Be ſwift to hear, ſlow to wrath.* It hardens the heart that the Word cannot take root.

6. It ſo fills, and ſwells the minde that there is no room for good thoughts, and meditations, it's ſo full of thoughts of revenge, &c. ſo that it ſtops communion with God, and diſturbs the peace of conſcience.

7. It makes men impatient of admonition, which is ordained by God as one means to recover us from ſinne: ſo in *Abner* when juſtly reproved, 2 *Sam.* 3.8.

8. It grieves the Spirit of God, and lets the Devil into mens hearts, to whoſe image they are conformed by unjuſt anger, *Epheſ.* 4. 27. 30, 31.

9. It diſfits a man for ſociety. Hence, *Prov.* 22.24,25. *make no friendſhip with an angry man, &c.*

10. It macerates, and vexes the ſoul with fury, ſo that they become ſelf-tormentors; *Rage, and fury, tortures more then wrong, and injury.*

11. It expoſeth to infinite dangers, by provoking men to enter into private quarrels ſo as wholly to neglect themſelves, that they may hurt their enemies: Like the Bee that looſeth her life to ſting others. It oft ruines the body; ſome being extraordinarily moved have broken their veins, and vomited out their ſouls with their blood. Others have fallen into mortal diſeaſes, as Apoplexies, frenzies, madneſſe, palſies, falling-ſickneſſe, &c. Theſe are its effects in regard of our ſelves; now in regard of our neighbours.

1. It overthrows all friendſhip: for there was never friendſhip ſo inviolable, but anger hath diſſolved it. Hence, *Prov.* 27. 4. *Anger is cruel, and wrath raging*: they will fall from words to blows, then to wounds, then to death.

2. Yea, it makes men hurt whom they ſhould moſt love, as wife, children, ſervants, who being neceſſarily converſant with them, are moſt expoſed to their fury.

3. It's the gate of vice whereby it enters. Hence, *Pſal.* 37.8. *Ceaſe from anger, leave off wrath, fret not thy ſelf to do evil*; ſo *Prov.* 29.22. *A furious man abounds in tranſgreſſions*: ſo *Jam.* 1.20.

The effects of anger which are cauſed by others as a deſerved puniſhment of it, are,

1, It ſubjects a man to the wrath of God, and brings his curſe upon him, *Mat.* 6.14,15. Hence *Job* 5. 2. *Prov.* 19.19. *Mat.* 5.22.

2. Such are a prey to Satan, whileſt they plot, and deviſe that miſchief which pleaſeth him; and when once by paſſion he hath blinded the eye of reaſon, he can eaſily lead us into all wickedneſſe. As Crows firſt pick out the ſheeps eyes, and then prey upon them.

3. It brings contempt from men, whence by it they blaze abroad their folly, whereas wiſdome procureth honour and reſpect.

4. An angry man lies open to the malice, fraud and violence of his adverſary: For having no power over his paſſion when provoked, he ruſheth himſelf head-long into danger, not caring what he ſaith, or what he doth.

doth, though tending to his own prejudice, and to his adverſaries advantage.

IV. Fourthly, conſider the high account the Lord makes of a heart well fortified, and purged from this baſe paſſion, *Prov.* 23.26. God calls for the heart, *i.e.* a heart well drained from ſinful affections; and a Chriſtian may fetch a ſurer evidence of his ſpiritual eſtate from his reformation herein, then from any particular duty to the affirmative Commandments of the morall Lawe.

Object. *But I am chollerick by nature and cannot expel it?*

Anſw. This excuſe is no bettet then *Adams* fig-leafe to hide the nakedneſſe of thy ſin. It will not excuſe us before a temporal Judge to ſay, we are prone by nature to ſuch a ſin: much leſſe before God, God gave us not ſuch a nature, but it comes from original ſin, therefore we muſt not excuſe one ſin with another; and what ſerves grace for but to reforme nature. If thou beeſt regenerate by the Holy Ghoſt, he makes of a *Leopard a Lamb*, *&c.* Eſay 11. 6, 7.

Object. *Though I be ſomewhat hot for the time, yet it's quickly gone?*

Anſw. Eccleſ. 7. 9. *Be not of an haſty ſpirit, for anger reſts in the boſome of fools:* Many are the miſchiefs of ſudden anger: as it begins without ſon, ſo it ends without ſhame, and repentance: Gods children ſhould reſemble their heavenly father, who is ſlow to anger, *Exodus* 34. 6, 7.

Object. *I ſay nothing in my paſſion, what would you have me doe?*

Anſw. Concealed anger, (if nouriſhed in the heart, and hidden to have a better opportunity for revenge, or being diſſembled for credits ſake) is worſe then profeſſed anger. Firſt, in reſpect of the party that is angry, becauſe turbulent affections kept in, torment the more, like a raging fire that hath no vent, or a violent ſtreame that is ſtopped. Secondly, in reſpect of the perſon with whom we are angry; becauſe it makes him leſſe wary, and more ſecure. Hence a ſecret enemy is more dangerous then a profeſſed enemy: *Prov.* 12. 20. and 14. 17. as we ſee in *Caine*, *Gen.* 4. 8. In *Abſolon*, 2 *Sam.* 13. 22, 23. in *Joab*, 2 *Sam.* 20. 9. in *Judas*, *Luke* 22. 47.

Object. *But he hath often offended me; I can bear no longer.*

Anſw. Love covers a multitude of ſins, Prov. 11. 12. we muſt forgive to ſeventy times ſeven times, *Mat.* 18. 22. as *David* did to *Saul*; *Joſeph* to his brethren.

Object. *But except God give us the gift of patience we can never put up injuries contentedly?*

Anſw. Such would have God do all, and will do nothing themſelves: For if they ſincerely deſired the grace of patience, they would uſe Gods meanes to get it.

Queſt. *But by what means is corrupt anger to be ſubdued, and mortified?*

I. *Anſw.* Firſt, faith, as it moderates all paſſions, ſo this of ſinful anger: and that

1. By ſtamping Gods image of goodneſſe, patience, and long-ſuffering upon the ſoul: A man cannot have fellowſhip with God by faith, but he ſhall be like him: Faith teaches us to imitate our heavenly father, as *Exod.* 34. 6. *Pſal.* 103. 8, 9. ſee his long-ſuffering, 1 *Pet.* 3. 19, 20. *Ezek.* 4. 5. therefore *Col.* 3. 12. Look upon Chriſts example, and imitate him.

2. By acknowledging the providence of God, without which the leaſt injury could

could not befal us: the leaſt being a portion of that cup which Gods hand reacheth out to us: So in *Job*, chap. 1. 21. in *Joſeph*, *Gen.* 50. 20. in *David*, 2 *Sam.* 16. 10,11. This perſwaſion that all our ſufferings come from God, is a forcible motive to patience. For

1. It conſtraines us to confeſſe that all our chaſtiſements are juſt, yea, leſſe then our ſins deſerved, being but light and momentany: we have cauſe therefore to admire Gods goodneſſe in ſuch gentle rods, rather then to be angry at them.
2. It teacheth that the manner of Gods dealing is exceeding tender, and compaſſionate, *Pſal.* 25. 10. when we deſerve to be caſt into hell fire, he doth onely lop and prune to make us more fruitful, therefore we have more cauſe to be thankful then to be offended.
3. It ſhews that God in his infinite wiſdome will diſpoſe of every thing for our good, as he hath promiſed, *Rom.* 8. 28. why then ſhould we be angry, ſeeing God will turn the injuries of men into bleſſings? ſay therefore with Chriſt, *John* 18. 11. *ſhall I not drink of the cup, &c.*
4. It acknowledgeth the preſent courſe that God taketh to be beſt, and moſt behooful for us: For God is wiſeſt, and his preſcriptions moſt ſafe and healthful: we have therefore no reaſon to be angry unleſſe we will fight againſt God.

3. It looks up to Chriſt, and imprints the vertues of his death upon the ſoul: He that believes in Chriſt crucified, is made like unto Chriſt in love, meekneſſe, and all other graces that he manifeſted in his death. For it thus pleadeth; Chriſt endured ſcoffs, reproaches, railings, revilings, buffetings, ſcourgings, yea, and death it ſelf: not for any demerit of his but for our ſakes; and ſhall we grudge to ſuffer ſmall injuries from men at our Saviour Chriſts requeſt, ſeeing we have deſerved far greater?

4. It ſubmits to the abſolute ſovereignty of the Lord, and will not encroach upon his Prerogative Royal: Now all revenge is Gods right, and he hath not given it to man, *Rom.* 12. 19. A private man in the Common-wealth may not uſurp the place of a Judge, nor a ſervant of a Maſter: much leſſe may a Chriſtian, by revenging his own quarrel in word or deed, intrude himſelf into Gods office.

5. Faith works humility, and lowlineſſe, and baniſheth ſelf-love, and pride: For it minds a man of his ſin, and the deſert thereof: and that whatſoever good he enjoys, he holds as an almes of grace; whatſoever he ſuffers, he acknowledgeth leſſe then his deſert, and a juſt chaſtiſement of love, and therefore is patient.

6. It raiſeth the heart to an earneſt deſire of ſpiritual things, and treadeth under feet all vaine and tranſitory things, and therefore a believer is not much diſquieted when he is croſſed in them. As the upper region of the aire is not moleſted with winde, raine, haile, &c. ſo a heavenly minded Chriſtian is lifted up far above theſe ſublunary things, and cannot be afflicted with them.

7. Faith begets ſoundneſſe of ſpirit, and Chriſtian hardineſſe: But a ſound mind is not eaſily diſturbed with wrongs that are offered, no more then ſound fleſh is when handled.

8. It ſeeks the approbation of God, but is not vainly inquiſitive what others think, or ſpeak, or do; whereas he that baſely enquireth what is ſaid againſt him in every company, diſquiets himſelf with anger, and makes his faults more publick.

9. It acquaints us with the common frailties of all man-kinde; diſcovers the filthineſſe of original ſinne which hath infected all the ſons of *Adam*: It puts us in minde how often we have provoked God, and offended our brethren, the

remembrance whereof is a great curb to carnal anger, seeing we do many things that need pardon both from God and man.

10. It kindles in us just indignation against our own sinnes, which restraines carnal anger from breaking out against others: For he that is zealous against his own sins, hath no leasure to quarrel with others for petty wrongs and injuries.

11. Faith proceedeth with counsel and deliberation: It considers before it judge, and judgeth before it proceed to execution: It defers to censure till time hath revealed the truth.

12. Faith worketh by love, which is of more force to restrain us from revenge, then injury to provoke unto anger: For love suffers long, yea, *suffers all things*, 1 *Corinth.* 13. 4, 7. It makes us look upon him with whom we are angry as a brother: To remember that we would have other men to forgive us when we wrong them, and therefore we must do the like.

13. It's the property of faith to receive the whole Word, and to diffuse the saving vertue thereof into every power of the soul, which changes us in to the nature of it self: But the Word requires meekness, long-suffering, and patience: the Word is compared to leaven that leaveneth the whole lump.

14. Faith obtaineth of God by prayer the spirit of meekness whereby our nature is renewed after the image of God; and our affections sanctified that they may further Gods glory, the good of our brethren, and our own salvation.

15. It shews the danger of retaining anger which is a high degree of murther. It shewes that the promise of forgiveness is made onely to them that forgive, *Matth.* 6. that judgement mercilesse belongs to them that shew no mercy, *James* 2. 13. that with what measure we mete it shall be measured to us, *Mat.* 18. 23.

Quest. *What further meanes may a Christian use to subdue anger?*

I. *Answ.* First, shunne all businesses above thy reach, least being oppress with an unsupportable burden, it makes thee froward and teasty.

II. Secondly, yea abstaine from multitudes of businesses, because amongst so many, some will certainly miscarry, and so inflame thy distracted minde with anger.

III. Thirdly, shun the society of chollerick persons, least thou beest infected by them, and learn their wayes, *Prov.* 22. 24, 25. As one stick kindles many.

IV. Fourthly, avoid contentious controversies: For if thou canst not bring over men to thy opinion thou wilt be apt to be angry, thinking that it will derogate from thy wit, and understanding, if thou prevailest not.

V. Fifthly, take heed of medling with the strife that belongs not to thee, especially of medling with fooliſh and indiscreet persons, *Proverbs* 26. 17. *and* 29. 9.

VI. Sixthly, look often upon the admirable examples of the patience of Gods Saints which have been before thee, as of *Abraham*, *Gen.* 13. 8. of *Moses*, *Exod.* 17. 4, 11. of *David*, 2 *Sam.* 16. 10. of *Stephen*, *Act.* 7. 60. especially of Christ himself, 1 *Pet.* 2. 22.

VII. Seventhly, look also upon the examples of such as have given themselves over to fury, whereby thou shalt see the uglinesse, and brutishnesse of this sin. Is not his countenance disfigured? his words absurd: his actions rude? &c.

Eighthly,

Eighthly: flie jealouſies and ſurmiſings which fill us with choller as much as juſt grounds: cauſing us to make a bad conſtruction of a look, a ſmile, &c. and ſo to grow hot againſt the innocent. VIII.

Ninthly, be not light in giving credit to reports, ſeeing the many practices which are uſed to abuſe the credulous: Flatterers will ſeek to inſinuate themſelves by accuſing the innocent. IX.

Tenthly, make the beſt conſtruction of every thing: If the party that hath wronged thee be a young man, impute it to his raſhneſſe, and want of experience: If a Father? let the remembrance of former benefits mollifie thee towards him: If they be perſons under the command of others? it may be they have been forced to it: if good men? believe they had no will to hurt thee: if wicked? its no more then we expected from them. X.

11. Remove the ocaſions of anger: As *Cotys* King of *Thrace*, when one brought him curious veſſels, but brittle, he commended their rare workmanſhip, yet preſently brake them, leaſt (being of an haſty nature) when his ſervants by any accident brake them, he ſhould be exceſſively angry. XI.

Queſt. *But when anger hath ſeized upon us, what means may we uſe to ſupplant it?*

Anſw. Firſt, yeeld not obedience to it: believe it not when it would provoke to revenge: In other paſſions giving them liberty brings ſome eaſe, but anger, the more we give way to it, the more it is enflamed. I.

Secondly, remember that it's a diſhoneſt thing to revenge an injury, *Prov.* 12.16. and 20. 3. and 16. 32. and ſhews a ſhort wit. II.

Thirdly, do not multiply words which are the fuel of anger: we may as well think to quench fire with wood, as anger with words. III.

Fourthly, when angry, make ſome delay before thou ſpeakeſt, or doeſt any thing: Anger ſmothered will languiſh, but let out, will flame to further miſchief. Beſides thou mayeſt in a moment do that in thy anger that thou mayſt repent of whileſt thou liveſt. IV.

Fifthly, get out of the company of ſuch as have offended thee, as *Jonathan* did, 1 *Sam.* 20. 34. V.

Sixthly, Remember that daily thou ſinneſt often againſt God; and therefore thou haſt reaſon to turn thine anger againſt thy ſelf. VI.

Seventhly, conſider whether thou purpoſeſt ever, or never to lay aſide thy anger. If ever? it's better that thou ſhould'ſt preſently quench it with the water of the ſpirit, then that it ſhould burn out of it ſelf. If never? remember that thou nouriſheſt a viper in thy boſome that will eat out thy bowels. VII.

Eighthly, Conſider how much precious time thou ſpendeſt about a bad matter, which being ſo ſhort, and precious, ſhould be better imployed. VIII.

Ninthly, we ſhould by earneſt and hearty prayer beg the aſſiſtance of Gods Spirit, whereby our affections may be ſo ruled, and ſanctified, that they may be ſerviceable to Gods glory, the good of our brethren, and the furtherance of our own ſalvation. IX.

Tenthly Meditate on the unbounded mercy of God, whoſe vertues thou muſt imitate if thou beeſt his childe; God forgives that man that injureth thee much more then thou canſt: He forgives him infinite ſins, and canſt not thou forgive him one offence? and yet thou haſt more reaſon: for thou knoweſt not his heart; it may be he meant better to thee then thou imagineſt: Thou art not acquainted with the ſtrength of his temtation, which perhaps was ſo violent as would have overthrown thee; nor the reaſon why God ſuffers him to be overcome by it. Conſider alſo that thy ſelf ſtands in need of infinite mercy for waſhing away X.

thy many foule offences: and wilt thou not let one drop fall upon thy brother to forbear, and forgive in trifling wrongs?

Queſt. *How may we cure anger in others?*

I. *Anſw.* Firſt, if thou liveſt with thoſe that be furious, the beſt way to winne them to kindneſſe, is for thy ſelf truly to repent of thy ſins. For *Prov.* 16. 7. *If a mans wayes pleaſe the Lord, he will make his enemies to be at peace with him*, Iſa. 11. 6. &c. He makes *the Wolfe to feed with the Lamb*, &c. the hearts of men are in his hands, and he turnes them as he pleaſeth: as he did *Eſaus* to *Jacob*, *Gen.* 32. 9. &c. *and* 33. 4, 5. Remember his Promiſe, that if we humble our ſelves, he will grant us compaſſion in the ſight of them that hated us, 2 *Chron.* 30. 9. 1 *Kings* 8. 47, &c. 2 *Chron.* 7. 11. &c. *Solomon* prayes for it.

II. Secondly, keep ſilence: for as fire cannot continue long if the fewel be taken from it, ſo anger cannot long endure if croſſe anſwers be not multiplied. Hence *Prov.* 26. 21. and 30. 33. *Jam.* 3. 5, 6. As Cannon-ſhot loſeth its force if it light on earth, or ſoft wooll, but daſheth the ſtone-wall in pieces: ſo the violence of anger is abated, when not reſiſted: but furiouſly rageth when it meets with oppoſition.

III. Thirdly, give a ſoft and milde anſwer, either excuſing thy fault by ſhewing thy innocency, or in all humbleneſſe confeſſing it, and craving pardon, *Prov.* 15. 1. *and* 25. 15. *Gen.* 50. 17. *Jude* 8. 1. &c. as milk quencheth wilde fire, and oile lime, ſo doth a milde anſwer anger.

IV. Fourthly, adminiſter grave and wholeſome admonition, with ſeaſonable counſel and advice, as we ſee in *Abigail* to *David*, 1 *Sam.* 25. 24. But this muſt be done when the heat of anger is ſomewhat aſſwaged, and with mildneſſe and moderation, elſe it may provoke more.

V. Fifthly, humble ſubmiſſion allayes choler: the Lion tearrs not the beaſts that proſtrate themſelves: As we ſee in *Jacobs* caſe with *Eſau*, *Gen.* 33. 3, 4.

VI. Sixthly, benefits and kindneſs aſſwage anger; ſo it did *Sauls* anger againſt *David*, 1 *Sam.* 24. 17. and 26. 21. Hence *Prov.* 25. 21. *If thine enemy hunger, give him bread*, &c. A great fire melts the hardeſt iron: ſo ſaid *Jacob*, *Gen.* 32. 20. So *Prov.* 21. 14.

VII. Seventhly, mark diligently the diſpoſition of angry perſons, and by all lawful meanes conform thy ſelf to them: ſhunning all occaſions of offence by thy milde and courteous carriage. So *Eccl.* 1. 3. *and* 10. 4.

See *Mr. Balls Power of Godlineſſe*; *Dr. Tailor on Tit.* *Mr. Bolton*, *Mr. Reinor*, and *Dr. Harris*.

Queſt. *How are vicious and vertuous anger differenced?*

Anſw. Chiefly in the object: the vertuous regards the intereſt of God, the vicious the intereſt of a mans ſelf; but both proceed from glory, and have their motions for the vindication of glory: For a religious anger hath for its motive the glory of God: but the motive of vicious anger is a mans particular glory, and the reſenting of private contempt either true, or imagined. Hence the proudeſt men are moſt cholerick, for being great lovers of themſelves, and valuing themſelves at a very high rate, they deem the ſmalleſt offences againſt them to be unpardonable crimes. But he that knows himſelf, and apprehends how ſmall a thing he is, will not think the offences againſt him to be very great, and therefore will not be much moved at them.

Queſt. *What other cauſes be there of ſinful Anger?*

Anſw. Firſt, weakneſſe contributes much to it: For though a fit of anger look like a ſally of vigour and courage, yet its the effect of a ſoft ſpirit. Great and ſtrong ſpirits are patient, but a weak nature can ſuffer nothing. The winde ſtirres leaves and ſmall twigges, ſeldome the bodies of great trees.

Se-

Secondly, all things that make a man tender and wanton, make him alſo impatient and cholerick, as Covetouſneſſe, Ambition, paſſionate Love, Eaſe, and Flattery. II.

Thirdly, anger is produced by giving way to the wandring of thoughts, curioſity, credulity, idleneſſe, and love of ſports. III.

Fourthly, its ſometimes ſtirred up by contrary cauſes, as by proſperity and adverſity, the reply of an adverſary, or his ſilence: too much or too little buſineſſe; the glory to have done well, and the ſhame to have done evil: there is nothing but will give occaſion of anger to a peeviſh and impotent ſpirit. IV.

Queſt. *What are the evil effects of it, the more to make us ſhun and hate it?*

Anſw. Firſt, its dreadful, when aſſiſted by power, like an impetuous ſtorme, that overthrows all that lies in its way: How often hath it razed Cities, ruined Empires, and extirpated whole Nations? One fit of anger in *Theodoſius*, (the beſt of Emperours) ſlew many thouſands of innocents amongſt the nocents in *Theſſalonica*. How many have been maſſacred by wicked Princes? and what ſlaughters would there be in the world, if mean fellows had as much power as wrath? I.

Secondly, its dangerous to the angry man himſelf; for by the overflowing of the gall, wrath overflows all the faculties of the minde, which diſcovers it ſelfe by the inflammation of the face, the ſparkling of the eyes, the quick and diſordered motion of the limbs, the injurious words, the violent actions, &c. wrath turnes a man into a furious beaſt: yea, in the heat of ſuch fits many get their death, or do ſuch things as they repent at leiſure. II.

Thirdly, there is no cauſe ſo good, but its marred by impetuous anger: The great plea of anger is the injuſtice of others: But we muſt not repel one injuſtice by another; For though an angry man could keep himſelf from offending his neighbour, yet he cannot excuſe his offence againſt God and himſelf, by troubling the ſerenity of his ſoul, and therefore expelling Gods Image, and bringing in a ſtorme and confuſion, which is the devils Image. As when a Hogſhead of Wine is ſhaken, the dregs riſe to the top; So a fit of raging choler doth thruſt up all the hidden ordure, which before was ſetled by the feare of God or men. III.

Fourthly, the wrong done to Piety or Juſtice, is no juſt reaſon for our immoderate anger: for they have no need of ſo evil a Champion, which is rather an hinderance then a defence of their cauſe, and in ſtead of maintaining them tranſgreſſeth againſt them. To defend ſuch reaſonable things as Piety and Juſtice are, there is need of free reaſon: and whether we be incenſed with the injury which is done to them, or the wrong done to us, we muſt be ſo juſt to our ſelves, as not to lay the puniſhment upon us for the faults of another, or make our ſelves miſerable, becauſe our neighbours are wicked. IV.

To which end we muſt remember, that in the violation of Juſtice, God is more intereſſed then we are, and knows how to puniſh it when he ſees it expedient: and if God will not puniſh as yet, our wills muſt not be more haſty then his, and it becomes not us to be impatient for our own intereſt, when himſelf is patient in the wrong done to his own: Let the cauſe of our anger be never ſo holy and juſt; yet that of *James* is a perpetual truth, *chap.* 1. 20. *The wrath of man works not the righteouſneſſe of God.* If it be the cauſe of God that we defend, we muſt not uſe that good cauſe to bring forth evil effects, and the evil of that which incenſeth us can hardly be ſo grievous as the loſſe of humanity and right reaſon, of which a man is deprived by exceſſive wrath. For *Prov.* 27. 4. *Wrath is cruel, and anger is outragious. It reſteth in the boſome of fooles*, Eccl. 7. 9.

ifthly,

V. Fifthly, the good opinion and love of our ſelves, which (when all is ſaid) are the chief cauſes of anger, ought alſo to be motives to abate or prevent it: For would any man that thinks well of himſelf, and loves his own good, make himſelf vile and bruitiſh? But this is done by letting the reines looſe to our choller: whereas the way to deſerve the good opinion of our ſelves and others, is to maintain our ſelves calme and generous, never removed from the Imperial Power over our ſelves by any violence of Paſſion. *Prov.* 16. 32. *He that is ſlow to anger is better then the mighty, and he that rules his ſpirit, then he that takes a City*: *Alexander M.* deſerves not the name of a great Conquerour, who was a ſlave to his anger.

Ob. But I have many provocations from thoſe with whom I muſt neceſſarily live, ſervants eſpecially, they are ſo bad, &c?

Anſw. Anger is a remedy worſe then the diſeaſe, and no houſhold-diſorder is worth the diſordering of our ſoules with paſſion. Better were it for us to be ill ſerved, or not ſerved at all, then to make our ſervants our Maſters, giving them power of diſpoſſeſſing us of the Command of our ſelves, whenſoever it pleaſeth them to provoke us to anger. Yet a wiſe man may expreſſe indignation without anger, making others tremble, himſelf ſtanding unmoved.

Queſt. *How may we from ſeeing anger in others, learne to cure it in our ſelves?*

I. *Anſw.* Firſt, learne to hate it, and take heed of it, by obſerving how imperuous and ſervile it is together: How ugly, unbecoming, unreaſonable and hurtful it is to others, and more to a mans ſelf.

II. Secondly, mark carefully the wholeſome warning which an angry adverſary will give us: For he will be ſure to tell us all the evil that he ſeeth in us, which our ſelves ſee not. A benefit not to be expected from our beſt friends.

III. Thirdly, Study the Science of diſcerning mens ſpirits, conſidering with a judicious eye the ſeveral effects of every mans anger. For no paſſion doth ſo much diſcover mans nature as this. If a man be a contemner of God, as ſoon as he is angry, he will wreak his teen upon God with blaſphemies: If he hath Piety and Ingenuity, he will make them plead for him, yet but lamely, as diſcompoſed by anger: If he be a Coward, he will inſult over the weak: and if he find reſiſtance, you ſhall ſee him threaten, and tremble together, like baſe dogs, then barking moſt when they run away. If he be haughty, he will expreſſe his anger by a ſcornful ſmile, and will boaſt of his blood and valour, as *Lamech* did. And from hence let us reflect upon our ſelves: He that mindes well how wrath betrayes a man, and layes open his infirmities, and that a man that hath no rule over his own ſpirit, is like a City that is broken down, and without walls, *Prov.* 25. 28. will fence himſelf againſt that treacherous paſſion, by Chriſtian meekneſſe and moderation, and will learn to be wiſe by his neighbours harmes: and will obſerve Chriſts Precept, *Mat.* 11. 29. *Learn of me, for I am meek and lowly, &c.*

Queſt. *What is hatred?*

Anſw. It is an indignation for an injury received or imagined, or for an ill opinion conceived of a perſon or action. It differs from anger in this: Anger is ſodden, and hath a ſhort courſe, but hatred is more durable and laſting; Anger ſeeks more a mans vindication then the harme of others, but hatred ſtudies the hurt of his adverſary.

Queſt. *Whence doth hatred proceed?*

Anſw. Its a compound of pride and ſadneſſe: and it proceeds out of Ignorance of ones ſelf, and the price and nature of things: Hence 1 *John* 2. 11. *He that hates his brother is in darkneſſe, and knows not whither he goes, becauſe that*

that darkneſſe hath blinded his eyes; As then blinde men are commonly teſtie: ſo the blindneſſe of ignorance makes men prone to hate their neighbours.

Queſt. *Is there no good uſe of hatred?*

Anſw. Yes, First, its naturally good, ſerving to make us avoid things that are hurtful. I.

Secondly, its morally good, when we uſe it to oppoſe that which is contrary to the Sovereign good, which is God: For when we hate that which God hateth, we cannot do amiſſe, ſo we be ſure that God hates it: as when we hate the unjuſt habits and actions which are condemned by the Word of God. But as for mens perſons, becauſe God hath not declared his hatred, or love to this or that man, we muſt love them all, not fearing to offend God thereby, though he ſhould hate any of them; for we cannot offend him by obeying his Commandment, which is, *that we ſhould love our neighbours as our ſelves.* There is indeed an hatred of iniquity in God againſt thoſe that oppoſe his glory, which obligeth us alſo to hate them with that hatred of iniquity, and to oppoſe them ſo long as they oppoſe God. So *David*, *Pſ.* 139. 21. *Do not I hate them that hate thee, &c? I hate them with a perfect hatred, I count them mine enemies*; But we muſt take heed leſt the hatred of iniquity, bring a hatred againſt the perſon. For to love our enemies, and to overcome the evil with good, is the moſt ingenuous imitation of God himſelf. Hence *Mat.* 5. 44. *Love your enemies, &c. that you may be the children of your heavenly Father, &c.* There is need of a great meaſure of wiſdom, and grace to obſerve theſe two Precepts together, *Pſal.* 97. 10. *Ye that love the Lord hate evil*; and *Thou ſhalt love thy neighbour as thy ſelf*, *Mat.* 22. 39. Hating iniquity in the wicked, and loving their perſons, and both for Gods ſake. II.

Queſt. *What is the chief uſe of hatred?*

Anſw. It is to be incited to good by the hatred of evil; For which end it is not neceſſary that the greatneſſe of hatred, equal the greatneſſe of the evil: We are not obliged to hate evil things as much as they deſerve; for then the great current of our affections would run into the channel of hatred, and leave the channel of love dry: whereas the hatred of evil is not requiſite of it ſelf but by accident, as a conſequence of the love of good: For if the hatred of vice perſwade us to vertue, we ſhall be yet more perſwaded to it by the love of goodneſſe.

Queſt. *What are the effects of hatred, which may make it hateful?*

Anſw. First, many of them are the ſame with the effects of anger: For there is no anger without ſome degree of hatred, if not to the perſon, yet to the action: But there is ſome hatred without anger, when, in cold blood, men premeditate the deſtruction of an adverſary. I.

Secondly, all the deſtructions in the world, wherein mans Will is an Agent, are immediately wrought by hatred: For though they may have remote cauſes of ambition, covetouſneſſe, carnal love, emulation, and all the violent Paſſions: yet theſe deſtroy not but by accident, till ſome oppoſition hath driven them into hatred, which is the Executioner and Avenger of wrongs. II.

Thirdly, unto hatred all the cruelty of Tyranny, and malice muſt be imputed: and therefore its no marvel, if by hating our neighbours we become Gods enemies, 1 *John* 4. 20. *If a man ſay he loves God, and hates his brother, he is a liar.* III.

Fourthly, hatred is a bitter venome, which being once diffuſed, and ſoaked into the ſoul, turnes a man into an Hell-fury: makes him contrary to all good, and ready and induſtrious to all evil; yet doth it more harme to a mans ſelfe, then to any other, conſuming his ſpirits with a continual malignant Feaver, and baniſhing from his ſoul, ſerenity, and meekneſſe, which ſhould nouriſh other vertues, and give reſt to the ſoul. IV.

V. Fifthly, its often seen that whilest men consume themselves with hatred of others: the person hated is healthful, merry and quiet, as if imprecations made him prosper: Ill-grounded hatred drawing Gods blessing upon the party, unjustly hated and persecuted: as *David* hoped, *Psal.* 109. 28. *Let them curse, but blesse thou.*

Quest. *What means may we use to prevent, or cure hatred?*

Answ. Consider that hatred is conceived for one of these two ends.

I. First, either to avenge our selves, or

II. Secondly, to avenge injustice: which is the cause of God.

I. First, Now before we think of revenging an injury, we must consider whether we have done or received the greater wrong: For its ordinary that the offender is harder to be reconciled, that it may not be thought that he is in the wrong.

II. Secondly, calmly consider whether the revenge may not do us more harme then the injury: For besides, that there is no enemie so despicable, but it is better to let him alone then provoke him, the harme that hatred doth within us cannot be recompenced by any sweetnesse of revenge, though there were no other harme in it, then to delight in robbing God of that which he hath reserved to himself: seeing he challengeth revenge as due to him, excluding all others, *Heb.* 10. 30.

III. Thirdly, strive against the tendernesse, which makes you quick to pick offences, and slow to make satisfaction: Be also ingenuous to devise arguments for patience: Art thou condemned being guilty? acknowledge Justice: Art thou innocent? bow under Authority. Art thou lately offended? Its too soon to resent it. Is the Sun gone down since? Its then too late. Art thou wounded? look to thy cure, not to revenge. Art thou well again? let not thy minde be harder to heal then thy body. Art thou offended by a friend? Remember the friendship more then the offence, Is it done by an enemy? Labour to make him thy friend by returning good for evil. Is he too strong for thee? Its folly to contend with him. Is he too weak? Its a shame to do it, Is he thy Superiour? Thou must yield to him, Is he thy Interiour? Thou must spare him, &c.

IV. Fourthly, since pride represents our enemies to us under a vile and unworthy notion, let us fetch some good out of that evil: Let contempt help patience to bear their provocations: For if a dog bite me, should I bite him again? Or if an Asse did kick me, should I kick him again?

V. Fifthly, when another offends thee, remember that thou hast offended others: It is too great a flattery of self-love to think to be excused by others, whilest we will excuse none: we must therefore put on a resolution of mutual forbearance.

VI. Sixthly, above all, we must remember, that we are all guilty before God, and stand in need of his mercy, and unlesse we forgive we pray against our selves, and beg condemnation every time we say the *Lords Prayer.*

VII. Seventhly, meditate often upon death, which will conduce much to the laying down of hatred: Let us not be so hot in our dissensions: death will quench our heat within a few dayes: as when two little fishes are contending for a Fly, the Pike comes and devoures them both: so whilest we quarrel about small things, death is coming, which will swallow up him that is in the right, and him that is in the wrong; the Vanquisher, and the vanquished, and send both to plead their causes before the great Judge: and it will go ill with us, if we appear in Judgement without Repentance and Faith, and without charity to our neighbours they cannot be found: why should our hatred be long, since our lives are so short? *Ira mortalium debet esse mortalis.*

II. Secondly, to temper our hatred against injustice and sin, let us consider that for

for the moſt part this is but a pretence, whereby we cozen our ſelves, and others to palliate perſonal hatred. If we take Gods cauſe ſincerely in hand, we muſt conforme our ſelves to his Will and Wiſdom, expecting till he ſend his Meſſenger, Death, to attach, and bring the wicked before his Tribunal, *Pſal.* 37. 8. *Ceaſe from anger, and forſake wrath; Fret not thy ſelf in any wiſe to do evil, for evil doers ſhall be cut off*, v. 10. *yet a little while, and the wicked ſhall not be.* If we hate wickedneſſe, we may be ſure that God hates it more, and will puniſh it: but in his own time, to ſatisfie his Juſtice, not our humours; Certainly, if we hated iniquity in good earneſt, we would hate it more in our ſelves. If our enemies be wicked, we muſt love them for Gods ſake, and for our own, becauſe we alſo are ſubject to the like infirmities. Dr. *Peter du Moulin of governing the Paſſions.*

Queſt. *How is immoderate anger a ſin?*

Anſw. Firſt, in regard of the impulſive cauſe of it, when a man is exceſſively angry, where he hath no juſt reaſon for it, *Mat.* 5.22. I.

Secondly, in regard of the degree and meaſure of it; when, though we have a juſt cauſe, yet our anger exceeds the cauſe, *Gen.* 49.7. II.

Thirdly, in regard of the end, when it is not directed to Gods glory, and the reſtraint of ſin: but that therein we ſeek our own glory, or profit, or the ſatisfying of our proud mindes, *Prov.* 13. 10. *and* 21. 24. *and* 28. 25. III.

Fourthly, in regard of the direct effects of it: as when we break out into curſes, execrations, and reviling ſpeeches in our Paſſion, *Pſ.* 106.33. IV.

Fifthly, in regard of the indirect effects of it, as when we thereby loſe the uſe of our reaſon, *Prov.* 16.32. *Luke* 21. 19. or when it works not the righteouſneſſe of God: that is, when by our anger we are diſfitted for thoſe duties which God hath preſcribed, and requires of us. V.

Sixthly, in regard of the duration of it, when it continues longer then it ought to do, *Eph.* 4. 26. VI.

Ames. Caſ. Conſci.

CHAP. X.

Queſtions, and Caſes of Conſcience about Anger in God.

Queſt. *WHat is anger in God.*

Anſw. It's the inward diſpleaſure which he hath againſt ſin, and his purpoſe to puniſh it, accompanied with threatnings upon his purpoſe, and execution upon his threatnings.

Queſt. *How may it be proved that there is anger in God?*

Anſw. Firſt, by his judgements executed upon ſinners: as upon the lapſed Angels: the old world: *Sodom* and *Gomorrah*: the ten Tribes: the two Tribes, &c. I.

Secondly, by his threatenings againſt ſinne, *Iſaiah* 63. 6. *Job* 42. 7. II.

Thirdly, by the Saints complaining of it, and praying againſt it, as *Pſal.*6.1. *and* 38.1,3. *and* 74.1. *and* 90.11. III.

Queſt. *Why is there anger in God?*

Anſw. Firſt, becauſe of that antipathy which is in him againſt ſin, as it's contrary to his pure nature: oppoſed God and would turne him out of his Soveraignty: For by ſin we caſt out God, and admit the devil into our hearts, and prefer our luſts before Gods will, and our carnal reaſon in contriving ſinne before Gods wiſdom in his Word. I.

Secondly, Sin is the onely object of Gods anger, though fooliſh perſons make a ſport and trifle of it: For it, *Adam* was caſt out of Paradiſe, *Gen.*3.23. the old wo ld deſtroyed, *Gen.*6.13. 2 *Pet.*3.12. yea, it made God in a ſort angry with his own dear ſon, ſo that he cried out, *My God, my God, why haſt thou forſaken me*, Mat.27.46. and if God ſhewed anger againſt ſin by puniſhing it in our Surety, Chriſt, who was made ſin for us, and yet had no ſin in himſelf: what will become of wicked and ungodly ſinners. II.

Queſt, *Why are judgements called Gods anger?*

Anſw. Becauſe they iſſue from his anger: For its not the judgements, but the anger in them which lies heavy upon the ſoul: whereas when we ſuffer ill, knowing that it is not from anger, but for trial of our graces, or for exerciſe of them we take it patiently. Hence, *Deut.*28.27. *The Lord will ſmite thee with the botch of Egypt, and with the Emrods, and with the ſcab, and with the itch, whereof thou canſt not be healed*: What is a ſcab, or the itch (which now are ſo light ſet by) ſuch a terrible judgement? O yes, when it comes with Gods diſ-

pleasure: what is it that blows the coals of hell, and makes that fire so hot, but Gods anger? *Isa.*30.33.

Quest. *How will it appear that Gods anger is so terrible?*

I. *Answ.* First, we may see it in the earnestnesse of *Davids* suit to have Gods wrathful countenance turned away from his sins, and from him because of his sins, *Psal.*51.9. As also in that of the Church, *Psal.*85.4,5. *Turne us O God of our salvation, and cause thine anger towards us to cease: Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? &c.*

II. Secondly, in the expressions whereby the Scripture sets it forth, as *Psal.* 76.7. *Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry.* Psal. 18. 7. *The earth shook and trembled: the foundations of the hills also moved, and were shaken because he was wroth.* Psal. 2.12. *and ye perish from the way, when his wrath is kindled, yea but a little.* It was time for *Moses* to call upon *Aaron* to make haste, and go quickly to make an attonement, when there was wrath gone out from the Lord, *Numb.*16.46. It's called Gods fierce wrath, *Jer.*3.9. his sore displeasure, *Psal.*2.5. *Oh! rebuke me not in thine anger*, saith *David*, Psalm 6.1. He cared not what God laid upon him, so it were not in anger.

III. Thirdly, the greatnesse of Gods anger may be estimated by the greatnesse of his mercy. Patience abused turns into fury. What is blunter then iron, then steele in it self? But let it once be sharpened, and nothing is keener: Nothing so calm naturally as the *Sea*, but when once stirred, nothing is more tempestuous. The best wine makes the sharpest vineger. So nothing being so merciful as God is in himself; if he be once provoked, nothing is more terrible, *Heb.* 12.29. *Our God is a consuming fire*, Heb.10.31. *It's a fearful thing to fall into the hands of the living God.*

IV. Fourthly, the bitternesse of Gods wrath may be concluded out of our Saviours agony: It was no small thing that made even him standing in our roome, *To offer up prayers, and supplications with strong crying, and teares, to be saved from that which he feared*, Heb.5.7.

See Mr. *Hieron.* on *Psal.*51.

Quest. *What means then may we use to divert this fierce anger of God?*

Answ. Repentance is the best means we can use to pacifie Gods displeasure. When the Lord hath threatned many grievous judgements, and plagues for sinne one upon the neck of another, denounced with variety of expressions in the most terrible manner, yet after all that terrible thundring. See *Deut.* 30.1, &c. It follows: *It shall come to passe when all these things are come upon thee, the blessings, and the curses which I have set before thee, and thou shalt call them to minde amongst all the Nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, &c. that then the Lord thy God will turn thy captivity, and have compassion upon thee, &c.* Not that repentance is the meritorious cause of pardon, but God will have an order in things: where there is no sense of sin, and humiliation, with prayer for pardon, and reformation, trusting in God for mercy, there the anger of God abides still. Again, 2*Chro.*7.14. *If my people that are called by my Name shall humble themselves, and pray, and seek my face, and turn from their wicked ways: I will hear from heaven, and will forgive their sin, and heal their land*: and no marvel; for he is gracious, and a sin-pardoning God, *Exod.*34.6,7. so *Ezek.*18. and ch.33. *Manasses* was a very great sinner, being enabled by his authority to do the greater mischief, yet upon his humiliation, and prayer, he found mercy, 2*Chron.*33.12,13. so in the Prodigal, *Luk.*15.20. *David*, Psal,32.3,4. confesseth that whilest he neglected repentance, Gods hand was heavy upon him, so that *his moisture was turned into the drought of Summer, &c.* But when he confessed; God forgave the *iniquity of his sin.*

Quest. *Why is repentance such an effectual means to divert anger?*

Answ.

Answ. Becauſe it's Gods nature ſo to do: His nature is more inclined to mercy then to anger. For God to be angry, it's upon the ſuppoſition of our ſins; but to be merciful, it always proceeds from his own bowels. *Micah* 7.18. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſions of the remnant of his heritage: He retaineth not his anger for ever, becauſe he delighteth in mercy.* What comes naturally, comes eaſily, without pain, as beams from the Sun, water from the ſpring, heat from the fire: Hence, *Pſal.* 9.10. *They that know thy Name will put their truſt in thee, for thou Lord haſt not forſaken them that ſeek thee.*

Queſt. *How can Gods anger be ſaid to be turned away from his children, when yet oft-times they finde the effects of it in the courſe of their lives?*

Anſw. There is a double anger in God, { 1. Vindicative. 2. Fatherly.

Now God after our firſt converſion removes his vindicative anger from us: after which, though he ſometimes threatens and frowns upon us, yet it is with a Fatherly anger: and this is that which God removes, together with the ſhame, and correction attending it, when we repent of our ſins, and reform our ways. Or

There is { A childe of anger. A childe under anger.

Now Gods children after their converſion are never children of wrath, and anger, though ſometime, they be children under anger, if they make bold with ſin: ſo that then, though they have the right of Sons, yet they cannot make uſe of it, to go boldly to the Throne of grace, conceiving God to be angry with them, and ſo continue till they humble themſelves, & reform their ways: God was ſo angry with *Moſes* that he ſuffered him not to go into the land of *Canaan*, Numb. 20. 12. ſo he was with *David* when he had numbred the people, 2*Sam.* 24.1. and with the *Corinthians* for their unworthy receiving the Sacrament of the Lords Supper, 1*Cor.* 11.30. Theſe were all children under wrath, but not children of wrath.

Queſt. *How may we know Gods anger to be removed, when yet we endure the afflictions?*

Anſw. God is infinitely wiſe, and in afflicting hath many excellent ends: as

I. Firſt, when he afflicts us, it's to correct us for our ſins: after which when we have pulled out the ſting of ſin by confeſſion and humiliation; though the affliction doth continue, yet his anger doth not.

II. Secondly, affliction ſomtimes is only for the exerciſe of our faith, and patience, and trial of our graces, and for the exemplary manifeſtation unto others of Gods goodneſſe to us. But even then we may know that afflictions come not in anger to us, when after repentance God ſpeaks peace to our conſciences, ſo that though the grievance continue; yet it's attended with peace and joy in the Holy Ghoſt.

See Dr. *Sibs his returning Back-ſlider.*

Queſt. *How is God ſaid to be angry with his children?* Iſa. 64.5.

Anſw. Gods anger toward his children doth not exclude them out of his love, ſeeing it is not the anger of an enemy, but of a gracious father, who is not angry with their perſons to deſtroy them, but with their ſins to convert and ſave them. As children by their miſcarriages may anger their parents, and provoke them to frown upon them, yea, ſharply to correct them, and yet at the ſame time their parents entirely love them, and ſeek their amendment: So Gods children, when they ſin, provoke him to anger, and are ſaid to be out of his favour, not that God changes his fatherly affections, or purpoſes utterly to reject them: but only changes the effects of his love, into effects of hatred by ſuffering them to be vexed with terrours of conſciences, and outwardly ſcourges them with temporary afflictions, not out of hatred to their perſons, whom he hath once loved in Chriſt, and therefore for ever loves them: but for hatred of their ſins, and love to their perſons whom by this means he brings to repentance, and reformation of their ways.

Queſt.

Queſt. *What is anger in God?*

Anſw. The ancient Fathers do unanimouſly agree that anger in God is nothing but the Divine revenge or puniſhment that he inflicts for ſin: For there are no perturbations, or troubled affections in God as there are in men: Hence St. *Auſtin* ſaith, *Ira Dei non eſt perturbatio concitati animi, ſed tranquilla conſtitutio juſti ſupplicii.* And again, *Cum iraſci dicitur Deus, non ſignificatur perturbatio, qualis eſt in animo iraſcentis hominis: ſed ex humanis motibus vindicta ejus iræ nomen accepit:* So then Gods anger being nothing but his revenge or puniſhment that he inflicts for ſinne, it muſt needs follow that the anger of God is always provoked by ſinne: ſo *Gen.* 6. 11. *with* 17. *and* 18. 20. *Job.* 31. 3.

Queſt. *Why doth God poure out his anger upon ſinners?*

I. *Anſw.* Firſt, becauſe of his juſtice: for though God be not delighted with our ſuffering, yet he is delighted with his own juſtice, according to which puniſhment is due to ſin. It is not evil therefore in God to puniſh wicked men, becauſe it proceeds from his love of juſtice. But its evil for men to deſerve puniſhment, becauſe it proceed from the love of wickedneſſe.

II. Secondly, becauſe its for our profit. For this is the principal end of all Gods puniſhments, that they amend the ſinner: Hence St. *Auſtin* ſaith, *Quicquid Divinitus ante ultimum judicium vindicatur, non ad interitum hominum, ſed ad medicinam valere credendum eſt.* Neither will it weaken this argument to ſay, that wicked men are ſo far from being warned by their puniſhments to avoid ſin, as that they are hardened by them to the aggravation of their condemnation: becauſe notwithſtanding this, they have this profitable effect on the godly; For by the puniſhment of fooles wiſe men are reformed. As *Cyprian* ſaith; *ſupplicia imprudentium prudentibus conferunt ſanitatem.*

III. Thirdly, becauſe of the ordination of Divine providence. For God is the Author of order in the world, and ſuffers nothing that wants order: But ſin is in its own nature nothing but diſorder. Hence *Aquinas* ſaith rightly. *Æquum & ordinatum eſt, ut qui contra voluntatem Divinam percipere voluit peccati voluptatem, ut contra voluntatem propriam cogatur experiri ſupplicii acerbitatem.* It's but juſt and equal that thoſe which will needs ſolace themſelves with the pleaſures of ſin contrary to the will of God, ſhould taſte of the bitterneſſe of puniſhment contrary to their own wills.

CHAP.

CHAP. XI.

Queſtions, and Caſes of Conſcience about ſome of the Antinomian Errours.

Queſt. THe Antinomians ſay; That through the blood-ſhed and righteouſneſſe of Chriſt in their free Juſtification. God ſees no ſin in them, and therefore they ſhould ſee no ſin in themſelves; Or if they do ſee it with the eye of Reaſon, yet they ſhould not ſee it with the eye of faith.

Queſt. *Is this true Doctrine?*

Anſ. No; for the blood of Chriſt was never ſhed to deſtroy all ſenſe and ſight of ſin in believers. But he died rather to make them ſenſible of their ſins: For he died to ſave his people from their ſins, 1 *John* 3. 5. *Tit.* 3. 14. but by the ſight of ſin they come to be weaned from it, and ſo ſaved out of it: and hence it is, that the greateſt and deepeſt ſpirit of mourning for ſin is poured out upon believers, when God hath poured upon them the Spirit of grace, *Zach.* 12. 10, 11. and godly ſorrow works repentance, &c. 2 *Cor.* 7. 10. The blood of Chriſt which was ſhed for the killing of ſin, makes them ſenſible of their ſin, with the aggravations of it, being now not only againſt the Law of God, but againſt the blood and love of the Son of God. The contrary doctrine is very falſe and pernicious.

Queſt. *Whether is the Law given as a Rule to believers under the Goſpel?*

Anſw. Yea, as may be proved by theſe Arguments.

I. Firſt, if ſin be *the tranſgreſſion of the Law*, as the Apoſtle affirmes it to be, 1 *John* 3. 4. then a believer is bound to attend the Law as his rule, that ſo he may not tranſgreſſe it: as *David* did, *Pſal.* 119. 11. For whoſoever makes conſcience of ſin, cannot but make conſcience of obſerving the rule: and they which lay aſide the rule, cannot make conſcience of ſin, which is downright Atheiſm and Profanenеſſe. *Porquius*, a great Libertine in *Calvins* time, makes this only to be ſin, *viz.* to ſee, know, or feel ſin, and that the great ſin of man is to think that he doth ſin, and that the old man is put off by not ſeeing ſin. But theſe are liars, 1 *John* 1. 8, 10.

II. Secondly, a true believer, though he cannot keep the Law perfectly as his rule, yet he loves it dearly, and blames himſelf when he cannot keep it, and

cries out with the Apoſtle, *Rom.* 7. 12. *The Law is holy and good, though I am carnal*: He loves his Copy, though he can but ſcribble after it.

III. Thirdly, had believers been free from this directive power of the Law, *Paul* would never have perſwaded them to love upon this ground, Becauſe its *the fulfilling of the Law*, *Gal.* 5. 13, 14.

Ob. *But the Law written in the heart and the ſpirit, is the rule of life: therefore not the written Law.*

I. *Anſw.* Firſt, the Law written in the heart, is called a Law, not in reſpect of perfect direction, (which is eſſential to the rule) but in reſpect of mighty and effectual operation, there being a power in it as of a ſtrong Law effectually, and ſweetly compelling to the obedience of the Law.

II. Secondly, for the ſpirit, he is indeed the principle of our obedience, whereby we conform unto the rule, but not the rule it ſelf. Only this is true,

1. That the Spirit enclines the heart to the obedience of the rule.

2. It illuminates the minde many times to ſee it by ſecret ſhinings of preventing, as well as brings things to remembrance which we knew before.

3. It acts them alſo ſometimes: as when we know not what to pray, it prompts us. *Rom.* 8. 26. when we know not what to ſpeak before our adverſaries, it gives it in to us, *Mat.* 10. 19 when we know not whither or how to go, its a voice behinde us, and leads us to the fountain of living waters, *Iſa.* 30. 21. *Rev.* 7. 17. But all theſe quickening acts proves it not to be a rule by which we ought to walk, but only by meanes of which we come to walk, and are enclined, directed, and enabled to walk according to the rule.

IV. Fourthly, the Spirit of God which endited the Scriptures, and this Law, is in the Scriptures, and in the Law as well as in the Believers heart, and therefore to forſake or reject the Scriptures, or this written rule, is to forſake and reject the ſpirit ſpeaking in it as our rule; nay, it is to forſake that Spirit, which is the Supream Judge, according to which all private ſpirits, nay, all the actings, dictates, movings and ſpeakings of Gods Spirit in us, are to be tried, examined, and judged, as *Iſa.* 8. 20. *John* 5. 39. For which the men of *Bereah* were commended, *Act.* 17. 11.

Ob. *The difference between the Old and New Teſtament is this: That of Moſes was a Miniſtery from without, but that of Chriſt from within, and therefore the letter of the Scriptures is not a Law to a Chriſtian, but the Law written in their hearts, &c?*

Anſw. If this be the difference between the diſpenſation of the Old and New Teſtament Miniſtry, then we may all burne our Bibles as uſeleſſe: and then its a marvel why the Apoſtles preached, or why they wrote the Goſpel for after-times; that men might believe, &c. as it is, *John* 20. 31. 1 *John* 5. 13. For either their writing and preaching was not an external Miniſtry, which is contrary to ſenſe: or it was not Chriſts Miniſtry, which is blaſphemous: whereas Chriſt in the Spirit, leads us to Chriſt in the letter; the Spirit within to the Word without, by which we ſhall be judged at the laſt day, *John* 12. 48. and therefore certainly we are to be regulated by it now.

Ob. *But the faithful receive an Unction of the Spirit, which teacheth them all things?*

Anſw. This teaching is either immediate or mediate: If immediate, why doth St. *John* tell them that he writ to them, that they might hereby know that they had eternal life, 1 *John* 5, 13. But if mediate, to wit, by the Word externally preached, or writ, then that external word is ſtill to be our rule, which the anointing of the Spirit helps us to know: when therefore he ſaith, 1 *John* 2. 27. that being taught of the Spirit, they need not that any man ſhould teach them, he ſpeaks not of the immediate teaching of the Spirit, but explains his meaning in the words following; *Ye need not that any man ſhould teach you,*

(i. e.

(i.e. otherwise, or after another manner of way then the Spirit taught them) *but as the anointing teacheth you all things, and is truth.* For if Ministers are to preach in demonstration of the Spirit, then they that hear them, and are taught by them, need no man to teach them otherwise, then as the same spirit in the same demonstration teacheth them all things. As therefore the Spirit leads us to the Word, so the Word leads us to the Spirit, but never to a spirit without or beyond the Word, whereby the outward administration in the Word, or letter should cease, when the inward administration of Christ in the Spirit comes.

Ob. *We are not to be led or guided by any outward commands in our obedience unto God, because God is to work all our works for us, and we are not to live, but Christ is to live in us?*

Answ. Its vain to think that we are not to look at any Promises, because Christ is to accomplish all Promises for us: If the question therefore be, by what we are to live? the Apostles answer is full, *Gal.* 2, 19, 20. We are *to live by the faith of the Son of God*: But if the question be, According to what rule are we to live; the answer is given by *David*, *Psal.* 119. 4, 5. *Thou hast commanded us to keep thy Precepts diligently, &c.* So *v.* 17. 77. If any demand what is the rule of faith by which we live? *Answ.* The Gospel, *Phil.* 3. 16. But if you demand, what is the rule of life it self? *Answ.* The Moral Law, and of this is the controversie.

Ob. *But we are neither subject to the Law, nor to sin: Because all things both good and evil come from Gods Will, and all things that are done are wrought by him, and all that he doth is good, and therefore all sinful actions are good, because he works them?*

Answ. The commanding Will of God, called *Voluntas mandati*, is to be our Rule, and not the working Will of God, called *Voluntas decreti*; For we cannot sin by fulfilling the one, but we may sin in fulfilling the other: Gods secret, and working Will was fulfilled when *Josephs* brethren sold him into *Egypt*, and when the *Babylonians* afflicted *Israel* seventy years, and when the *Jewes* caused Christ to be crucified, yet in all these they sinned, and provoked God against them, *Acts* 4. 28. Gods Will is his own rule to work by, not ours: and therefore *Samuel* convinced *Saul*, when he spared *Agag*, that his disobedience against Gods command, was *rebellion, and as the sin of witchcraft*, though therein he fulfilled the decree of God, 1 *Sam.* 15. 23.

IV. Fourthly, a fourth Argument to prove that the Law is our rule, is this: If the love of Christ is to lead us, then the commands of Christ (wherein he discovers one chief part of his love) are to guide us, and to be a rule of life to us; He that believes that a Christian under the rule of the Law, is under bondage, may justly be feard that himself is still under the bondage of sin, and Satan, and never knew what the true love of Christ is: For it's a great part of the love of Christ to command us to do any thing for him. A poor humbled Prodigal will account it great love to be made an hired servant.

Object. *The Law indeed requires doing, but not the Gospell, and therefore Believers that are under the Gospel are under no Law of doing?*

Answ. As the Gospel requires no doing that thereby we may be just, so it requires doing also when by Christ Jesus we are made just: For it commands us to be *holy as God is holy*, 1 *Pet.* 1. 15. and *perfect as our heavenly Father is perfect*, Mat. 5. 48. The Law and Gospel require the same perfection of holiness, onely here is the difference, the Law requires it that thereby we may be made just, and therefore accepts of nothing but perfection: but the Gospel requires it, because we are already perfectly just in Christ: Hence though it commands as much as the Law, yet it accepts of lesse, even the least measure of sincerity, though mixed with the greatest measure of imperfection.

Object. *A Believer hath repented in Chriſt, and mortified ſin in Chriſt: ſo that mortification, and vivification is nothing but a believing that Chriſt hath mortified ſin for us, and been quickned for us, and ſanctification that is inherent in Chriſt, and not in us, is the evidence of our juſtification?*

I. *Anſw.* Firſt, this principle confounds a Chriſtians juſtification, and ſanctification, as it caſts the ſeed of denying all inherent graces in a believer, and lays the *baſis* refuſing to do any duty, or conform to any Law in our own perſons; and it will follow, that as the perfection of Chriſts righteouſneſſe to our juſtification, ſhould make us abhor any righteouſneſſe of our own to our juſtification: ſo if we be perfectly ſanctified in Chriſt, then perfection of Chriſts righteouſneſſe to our ſanctification, ſhould make a beleever not only renounce the Law, but abhorre all perſonal righteouſneſſe through the ſpirit to our ſanctification: and then a Believer muſt abhor to ſeek any love, or feare of God in his heart, which directly is an inlet to all manner of prophanneſſe.

II. Secondly, Chriſt indeed is our ſanctification, as well as our righteouſneſſe, 1 *Cor.*1.30. but not materially, and formally, but virtually, meritoriouſly, and (with meet explications) exemplarily. Our righteouſneſſe to our juſtification is inherent in him, but our ſanctification is inherent in our ſelves, though derived from him: Hence we are never commanded to juſtifie our ſelves, unleſs it be inſtrumentally, and Sacramentally, but we are commanded by faith to waſh our ſelves, *Iſa.*1.18. *Act.*22.16. we are exhorted to repent, to believe, to mortifie our earthly members, to walk in newneſſe of life, &c. becauſe theſe things are wrought in us by Chriſt to our ſanctification, but not wrought in Chriſt for us as our righteouſneſſe to our juſtification.

Object. *They that are in Chriſt are ſaid to be compleat in him*, Col. 2. 10. *and that they receive all grace from his fulneſſe*, John 1. 16. *therefore they have no grace in themſelves; but its firſt in him, and conſequently their ſanctification is perfected in him?*

Anſ. Though the perfection and fulneſſe of grace is firſt in Chriſt, yet beleevers have not all in him after one, and the ſame manner, nor for the ſame end: For our righteouſneſſe to our juſtification is ſo in him as never to be inherent in us, neither here, nor in heaven; but our righteouſneſſe to our ſanctification is ſo far in him as it is to be derived to us, and hence it's formally in us, but virtually and meritoriouſly in him.

Object. *A Chriſtian muſt do what is commanded, but not by vertue of the command, for the ſpirit will binde their hearts to the Law, but they are not bound by any authority of the Law to the directions thereof; For the Spirit (ſay they) is free, and they are under the government of the Spirit, which is not to be controlled by any Law?*

Anſw. If their meaning be that a beleever is not bound by the commanding power of any Law to conforme thereunto, only the ſpirit will conforme their hearts to it, ſo that perhaps they ſhall do the thing which the Law requires, but not becauſe the Law commands it, then it will follow, that in caſe a beleever fall into any ſin: as whoredome, drunkenneſs, murder, &c. theſe wicked acts though they be ſins in themſelves; yet they are not ſo to him, becauſe he is now free from the Law, and not bound to obedience by vertue of any command, and where there is no Law, there is no tranſgreſſion.

Object. *The Law is our rule as it was given by Chriſt, and not as it was given by Moſes?*

Anſw. The Law may be conſidered, either materially, as it contains the matter of the Covenant of Works, and thus a believer is not to be regulated by it: or it may be conſidered finally, or rather relatively, as it ſtood in relation to

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the people of the God of *Abraham*, who were already under *Abrahams* covenant, which was a Covenant of Grace, *Gen.* 17. 7. And so the Law as it was given by *Moses*, was given by Christ in *Moses*: Hence it is that the Law of love commanded by *Moses* is called the Lawe of Christ, *Gal.* 6. 2. therefore we must not set *Christ*, and *Moses* together by the eares.

Object. *The written Law is not to be a Christians rule, but so far as its written in the heart?*

Answ. This is a cursed assertion: For did not Christ himself resist tentations to sin by cleaving to the written word, *Mat* 4.4,10. and was not this done for our imitation: So *David*, and *Christ* delighted to do Gods Will, because it was so written of them, *Psal.*40.7,8. *Paul* exhorts children to obedience, because it's the *first Commandment with promise*, Eph.6.2. *Paul* preached what was in the Old Testament, *Acts* 22.20. what is it but Popery to make the spirit within to be the supream Judge, and superior to the Spirit of God in the written Word without? The grace of God appearing in the Gospel will have us to walk worthy of God in all well-pleasing according to the Law, *Tit.*2.12,13. and to mourn bitterly that we are so unlike the will, and image of God revealed in the Law, *Rom.* 7. 23,24.

Object. *Paul speaks of a Law written and engraven in stone, and therefore of the Moral Law, which yet he saith is abolished by Christ in the Gospel?* 2 Cor. 3. 6, 7, 11, 13.

Answ. The meaning of this place, as also *Gal.* 3.25. is, that the Apostle speaking of the moral Law by a *Synecdoche*, comprehends the ceremonial Law also, both which the false Teachers urged as necessary to salvation, and justification, at least together with Christ, against whom the Apostle here disputes: The moral Law therefore is abolished, First, as thus accompanied with a yoke of ceremonies. Secondly, as it was formerly dispensed, the greater light of the Gospel obscuring that lesser light of the Law, as *ver.*10. Thirdly, he may speak of the moral Law as a Covenant of life, which the false Teachers urged, in which respect he calls it a *Ministry of death, and a letter which killeth*; and thus its abolished by Christ, that with open face we may behold the glory of the Lord, as the end of the Law for righteousnesse to every one that doth believe.

Object. *The Gospel under which Believers are, requires no doing, for doing is proper to the Law, which promises life, and requires conditions; But the Gospel promiseth to work the conditions, but requires none, and therefore a beleever now is fully free from the Law?*

Answ. The Gospel and the Law are taken two wayes. 1. Largely, the Law is taken for the whole doctrine contained in the Old Testament, and the Gospel for the whole doctrine of Christ, and the Apostles in the New Testament. 2. Strictly, the Law *pro lege operum*: for the Law of Works: the Gospel, *pro lege fidei*: for the Law of faith: The Law of Works is strictly taken for that Law which promises Gods favour, and life upon condition of doing, or of personal obedience: the Law of faith is strictly taken for that doctrine which reveals remission of sins, and reconciliation with God by Christs righteousnesse only, apprehended by faith: Now the Gospel in this latter sense excludes all works, and requires no doing in point of justification, but only believing: but take it largely for the whole doctrine of Gods love, and free grace, and so the Gospel requires doing: For as it's an act of Gods free grace to justifie us without calling for our works: so it's an act of the same free grace to require works of a justified person, to serve him in righteousnesse, and holinesse all the days of our lives, *Tit.*2.14. and to think that the Gospel requires no conditions, is a dreame against multitudes of Scriptures, which contains conditional, yet

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evangelical promises. There are indeed no conditions required of us in the Gospel, but what the Lord himself hath, or shall work in us: but it doth not therefore follow that no conditions are required of us; for requiring the condition is the means to work it, and the means and end should not be separated: As Christs righteousnesse must go before as the matter, or moving cause of our justification: so faith must go before this righteousnes, as an instrument, or applying cause of it by which we are justified: 'Tis true, God justifies the ungodly. But not immediatly without faith, but mediately by faith, *Rom.* 4. 5. when the Apostle affirms that *we are justified by faith without works*, he doth hereby plainly give that to faith which he denies to Works: so then as he denies works to be the antecedent condition of our justification, so he affirms the contrary of faith which goes before our justification. Believe, and live.

Object. *There is no sin now but unbelief, which is a sin against the Gospel onely; therefore there being no sin against any Law, Christ having abolished it by his death, the Law cannot be our rule?*

Answ. Are drunkennes, whoredome, theft, &c. then no sinns to be repented of, or watched against, but only unbelief? will not the Lord judge men, not only for unbelief, but for all the works done in the body, as *Rom.* 2. 16. 2 *Cor.* 5. 10 Is not *the wrath of God revealed from heaven against all unrighteousnesse, &c?* Rom. 1. 18. If there were no sin but unbelief, how can all flesh, *Jews* and *Gentiles* become guilty before God, that so they may believe the Gospel? as *Rom.* 3, 21, &c. if they be all guiltles till unbelief comes in? No sin indeed shall condemn a man if he believe, but it will not hence follow that there is no sin but unbelief; sin is before unbelief comes: a sick sinner, before an healing Saviour: sin kills the soul, as it were, naturally, unbelief, morally: No sin shall condemn us if we believe: but it doth not hence follow that there is no sin before, or after faith, because there is no condemning sin, unlesse we fal by unbelief.

Object. *But now to preach the Law savours of an Old Testament spirit, which was wont to wound, then to heale, to humble, and then to raise: But now we are to be Ministers of the New Testament, and no Law is to be heard of?*

Answ. Indeed to preache the Law as the means of our justification, and as the matter of our righteousnesse without Christ, or together with Christ, as they did, 2 *Cor.* 3. 6 is a Ministry of the letter, not of the Spirit: But to preach Christ plainly, as the end of the Law, & to preach the Law, as the means to prepare for, and advance Christ in our hearts is no Old Testament Ministry, neither doth it put a vaile upon mens hearts that they cannot see the end of the Law, as 2 *Cor.* 3. 14. but it takes away the vail of all conceit of mans own strength, and righteousnesse by seeing his curse, that so he may flie to Christ, and embrace him for righteousnesse.

Object. *Indeed the children of the Old Testament were under the Law as their School-master to lead them to Christ*, Gal. 3. 24, 25. *But now* (saith the Apostle) *we are no longer under this School-master?*

Answ. Be it so that the sons of God are now no longer under the terrour of this School-master, is it not therefore a Ministers work to preach the Law unto the slaves of sin?

Object. *No, but we must say: Thou poor drunkard, &c. here is a God that hath loved thee, and a Christ to die for thee: here is salvation by him only, because thou art a sinner, fear not; thou art free from damnation, Christ died for thee.*

Answ. Is a poor drunkard, a villaine that never believed in a state of condemnation? *Rom.* 8. 1. *Paul* saith, *there is no condemnation to them that are in Christ*, but where are they freed that are out of Christ? who are by nature the children

children of wrath whil'ſt dead in ſin, *Eph.* 2. 1, &c. much leſſe are ſuch to believe becauſe they are ſuch: Are not ſuch Miniſters therefore that preach this doctrine like the falſe Prophets, *Iſa.* 48. *ult.* and 57. *ult.* that cry, *peace, peace*, when God ſaith *there is no peace to the wicked?* and ſaith not Chriſt, *John* 3. *ult. He that believes not, the wrath of God abides on him*: It was upon him before, and when he believes not, it abides ſtill on him. Muſt the Miniſters of the New Teſtament preach lies, and tell drunkards and villains, before they reject the Goſpel by unbelief, that the Lord loves them, and there is no condemnation to them?

Object. *To judge of Juſtification by ſanctification is a doubtful evidence, a carnal and inferiour evidence?*

Anſw. If to be under the power and dominion of ſin be a certain evidence of condemnation, ſo that he that ſays he knows Chriſt, *and yet walks in darkneſs is a liar*, 1 John 1. 6. and 2. 4. then ſanctification, whereby we are freed from the power of ſin, is a clear and full evidence of our actual juſtification: 1 *Joh.* 2. 3. *Hereby we know that we know him, if we keep his Commandments*: So *Act.* 3. *ult.* Chriſt is ſent to *bleſſe his people by turning them from their iniquities*: then they that are turned from them by him, may know certainly that they are bleſſed. So 1 *Tim.* 4. 8. *Godlineſſe hath the promiſe of this life, and that which is to come*; therefore ſanctification is a clear evidence of Gods love to us; ſanctification is always an evidence in it ſelf of a juſtified eſtate, though it be not always evident unto us.

Now to prove that its no carnal, and inferior, but the firſt evidence, and a principal one, take theſe propoſitions.

Firſt, the free offer of grace is the firſt evidence to a poor loſt ſinner that he may be beloved. I.

Secondly, the receiving of this offer by faith (relatively conſidered in reſpect of Chriſts ſpotleſſe righteouſneſſe) is the firſt evidence that ſheweth why he is beloved, and what hath moved God actually to love him. II.

Thirdly, the work of ſanctification (which is the fruit of our receiving this offer is the firſt evidence ſhewing that he is beloved. III.

See *Shepheards morality of the Sabbath.*

Object. *That which revealeth any evidence of aſſurance that I am Chriſts, and he is mine, is the Spirit ſpeaking perſonally, and particularly to my heart, with ſuch a voice, Son, be of good cheer, thy ſins are forgiven thee: and this is that broad ſeale of the Spirit, making an immediate impreſſion on my heart, without any begged teſtimony from marks of ſanctification, which is the revealing evidence of my intereſt in Chriſt: and the receiving evidence is faith, believing this Teſtimony of the ſpirit, only becauſe the ſpirit ſaith ſo; not becauſe I have evidences or particular marks of ſanctification, ſuch as are, univerſal obedience, ſincerity of heart, and love of the brethren?*

Anſw. The *Papiſt* is the black devil, taking away all certainty of aſſurance: the *Antinomian* is the white devil; a ſpirit of hell clothed with all heaven, and the notions of *Free-grace*; they ſay, Free-grace in us is a dream: ſanctification inherent is a fiction: Chriſt is all: there is no grace exiſtent in the creature; Grace is all in Chriſt, and nothing but imputed righteouſneſſe. But if works of ſanctification can give no aſſurance, then

Firſt, the joy, and rejoycing which we have in the Teſtimony of *a good conſcience, that in ſimplicity, and godly ſincerity, not with fleſhly wiſdome, but by the grace of God, we have our converſation in the world*, 2 Cor. 1. 12. muſt be but a dream. *David, Job, Moſes, Samuel*, the Prophets, and Apoſtles, their joying in a good conſcience, muſt ariſe from doubtful and conjectural evidences: yea, then none can ſay in any aſſurance: *I believe in Chriſt*: *In the inward man I delight in the Law of God. I am crucified to the world. My converſation is in Heaven,*

Heaven, &c. for all these are inherent qualifications in a childe of God, but they are doubtful and uncertain. How then hath God promised *to love the righteous*: to give the *prize to him that runneth, &c.*

11 Secondly, the testimony of the Spirit, bearing *witnesse to our spirit that we are the children of God*, Rom. 8. 16. is in this sense, an immediate act of the Spirit, because the reflex acts of the soul are performed without any other *medium*, or meanes, but that whereby the direct acts are performed. I know that I know, and I know that I believe; my sense by the same immediate operation of the Spirit, by that which I know God, without any other light, teacheth me to know that I know God: As by light I see colours, and my common sense needs not another light to make me know that I see colours: so when I believe in Christ, that habitual instinct of the grace of God actuated and stirred up by the Spirit of God, makes me know that I know God, and that I believe, and so that I am in Christ to my own certain feeling and apprehension: but this doth not hinder, but the assurance of my interest in Christ is made evident to me by other inferiour evidences, as 1 *John* 2. 3. *Hereby we know that we know him, if we keep his Commandments.* By keeping Gods Commandments we do not simply know that we know him by certainty of faith; but we know that we know God these two wayes.

1. We know (the instinct of the new man being stirred up to action by the winde which bloweth when, and where it lusteth) our knowing of God to be sound, saving and true; we do not so much know our knowing of God by this supernatural sense, as we know the supernatural qualification and sincerity of our knowing of God; so that we rather know the qualification of the act, that the work is done according to God: then the act according to its substance, though we do also know it in this relation. So 1 *John* 3. 14. *We know that we have passed from death to life, because we love the brethren*, i. e. our love to the brethren doth evidence to us, both that we are translated to the Kingdome of grace, and also we know that that translation is real, true, sincere, and effectual by love, and all the fruits of the Spirit.

2. By these works of sanctification we have evidence that we have interest in Christ, not as by formal light suggesting to us, that the immediate impression of this great, and broad Seal of God, and his personal and particular testimony is true, (for Gods Spirit needeth not another witnesse to adde authority to what he saith) but because this Conclusion, (thou *John, Thomas, &c.* hast interest in Christ to thy own feeling) must be proved by Scripture, (except with *Enthusiasts*, we separate the Word and the Spirit) therefore these works of Sanctification prove the Conclusion consequently by Scripture and sense, and so lead us to the word of Promise, thus. He that believeth, and maketh sure his belief by walking not after the flesh, but after the Spirit, hath a clear evidence to his own feeling that he hath interest in Christ. But I *John, Thomas, &c.* do believe, and do make sure my belief by walking, not after the flesh, but after the Spirit; therefore I have a clear evidence to my own feeling that I have interest in Christ. The Proposition is Scripture, *John* 3. 36. *and* 5. 24. *and* 11. 25, 26. *Rom.* 8. 1, 2. 1 *John* 1. 4. *and* 2. 3. The Assumption is made sure by sense, not at all times, but when the Spirit is breathing upon the soul. For though I do believe, and walk after the Spirit, yet to my own feeling I have only evidence of my interest in Christ, when the Spirit stirs up my sense to compare my faith, and walking with the Promises of God in Christ.

Ob. *If this be so, then all the certainty that I have of my interest in Christ, is ultimately and principally resolved into this weak and rotten foundation of my own good works, which being examined by the Law of God, will be found so sinful, that they must needs involve me under the Curse of God?*

Answ.

Answ. This will not follow for if our works of Sanctification were the causes of our peace and comfort, then it might have some colour of truth: but, though these works have sin cleaving to them, yet because our supernatural sense of the *Spirit* suggesteth that these works are the fruits of faith, and are done in some measure of sincerity, and flow not from the *Spirit* of the Law, but from the *Spirit* of the Gospel, therefore they lead us to Christ, and drive us upon a clear Gospel-Promise, thus.

First, That the adherent sinfulnesse of our works are purged by the blood of Christ. I.

Secondly, That our peace and assurance depends not upon our works, but upon the Promises of the Gospel in such *Scriptures* as these, 2 *Tim.* 4. 7, 8. 1 *Cor.* 9. 24. *Rev.* 22. 14. Only our inherent qualification leads us, as a moral motive, to look to the Promises of *God*, which is the foundation of our peace. II.

Thirdly, if works of sanctification be no sure marks of our interest in Christ, because sin cleaveth to them, which involves us in the curse, then neither can faith in Christ be a sure mark of our interest in Christ, because it is mixed with sinful doubtings: But as faith justifies, not because its great and perfect, but because its lively and true, (as a palsie-hand may receive a piece of gold as well as a strong one) so also do our inherent works of Sanctification evidence to us that we are in Christ, and so lead us to the Promises of the *Gospel*, as signes, not causes of our interest in Christ, and that under this notion, because they are sincerely performed, not because they are perfect, and without sin. III.

Fourthly, in exalting Christs righteousnesse one way by making Christ all, they make Christ nothing another way, by vilifying the glory of sanctifying grace. For we are not by good works to make our calling and election sure to our selves, and in the evidence of our own consciences, if our good works be no signes of our interest in Christ. IV.

Fifthly, the Spirit which they make the only witnesse, must be known to us by Scriptures, not to be a deluding Spirit: For if this Spirit cannot be known by those things which are called the fruits of the Spirit, *Gal.* 5. 22. *Love, Joy, Peace, &c.* as the fruits are evidences of the life of the tree, then men are to labour for faith, and the raptures, impressions, and the immediate and personal influence of a Spirit from Heaven without making any conscience of holy ving, and so this is the high-way for men void of all sanctification to believe that they are in Christ; and they may live after the flesh, and yet believe the Testimony of the broad *Seal* of an immediate working *Spirit*. V.

Mr. *Rutherfords Parl. Sermon.*

Ob. *But Rom.* 4. 5. *Its said that God justifies the ungodly?*

Answ. First, *Some* answer it thus: that these words are not to be understood *in sensu composito*, but *diviso*, and *antecedenter*: He that was ungodly, is, being justified, made godly also, though that godlinesse doth not justifie him; and so they compare these passages with those of making the blinde to see, and the deaf to hear, not that they did see whilest they were blinde, but those that were blinde do now see; which is true and good. But I.

Secondly, *Ungodly* here is meant of such, who are so considered in their nature, having not an absolute righteousnesse: so then the subject of Justification is a sinner, but withal a believer: Now its impossible that a man should be a believer, and not have his heart purified, *Acts* 15. 9. For whole Christ is the object of his faith, who is received not only to justifie, but also to sanctifie. II.

Ob. *But Rom.* 5. 10. *Christ died for us whilest we were enemies?*

Answ. If Christ died for us whilest we were enemies, why do they say, that if a man be as great an enemy as enmity it self can make him, if he be willing

to take Chriſt, and to cloſe with him, he ſhall be pardoned, which includes a contradiction: For how can an enemy to Chriſt cloſe with Chriſt? But Chriſt died, not only to juſtifie, but to ſave us: now will they hence infer, that profane men living and dying ſo ſhall be ſaved; and indeed, the grand principle, that Chriſt hath purchaſed and obtained all graces antecedently to us, in their ſenſe, will as neceſſarily infer, that a drunkard abiding ſo, ſhall be ſaved, as well as juſtified.

Ob. *But its ſaid that Chriſt died, and roſe again for ſinners?*

Anſw. We muſt know that this is the meritorious cauſe of our pardon and ſalvation; but beſides this cauſe there are inſtrumental cauſes, that go to the whole work of Juſtification; therefore ſome Divines, as they ſpeak of a Converſion Paſſive and Active; ſo alſo of a Juſtification Active and Paſſive: and they call that Paſſive, not only when the meritorious cauſe, but the inſtrument applying it is alſo preſent, then the perſon is juſtified. So then to that grand mercy of Juſtification, ſomething is requiſite as the efficient, *viz.* the grace of God; ſomething as meritorious: *viz.* Chriſts ſuffering: ſomething as inſtrumental: *viz.* Faith: and one is as neceſſary as the other.

Mr. *Burges Vindicia Legis.*

CHAP.

CHAP. XII.

Queſtions, and Caſes of Conſcience about Apoſtaſie, or Falling away.

Queſt. *WHat is Apoſtacy?*

Anſw. It's a leaving or forſaking that good way and courſe which men had once taken for the obtaining of grace: ſo *Gal.*5.4. *Ye are fallen from grace.*

Object. *How many ſorts of Apoſtacy are there?*

Anſw. First, there is a falling from God, either ſecret, when the heart by diſtruſt is withdrawn; or open when men do blaſpheme the truth, and rail at the Doctrine of God, as thoſe Jews did, *Act.*19.9. I.

Secondly, there is a temporary defection, or falling away, which afterwards is repented of: Or a final of ſuch as die in their Apoſtacy: as *Julian* did. II.

Thirdly, there is a ſpiritual defection from ſome part of Doctrine and obedience: as in *David*, *Peter*, *&c.* And a total when the foundation of faith is denied. III.

Fourthly, ſome fall from God in their firſt yeares, following their ſuperſtitious Anceſtors, as many that are borne of Popiſh parents: Others that fall in their middle age after their enlightning with the truth, as ſundry inconſtant Proteſtants; which fall to Popery, or Hereſie: So 1 *Tim.*4. 1. Foretold, 2 *Theſ.* 2. 3. IV.

Fifthly, there is a univerſal departure from the whole Doctrine of Chriſt, after it is once known by the enlightning of the Spirit, with a malicious deſpite of it, becauſe its the truth of God, *Heb.*6.6. and 3.12. and 10.29. Read more of it, 2 *Pet.*2.20. 1 *Joh.*5.16. V.

Queſt. *How farre may a childe of God Apoſtatize, and fall back?*

Anſw. First, he may looſe all his zeale; and be but lukewarme, *Rev.* 3. 15, 16. ſo 1 *Sam.* 17. 16. there was no zeale in any to oppoſe the blaſphemy of *Goliah.* This was foretold, *Matth.* 24. 12. *The love of many ſhall wax cold.* I.

II. Secondly, he may loſe all his affections which are the wings of the ſoul: as it was with *Sardis*, *Rev.* 3. 2. ſo with *Aſa*, 2 *Chron.* 16. 10. and *David*, 2 *Sam.* 11. 25.

III. Thirdly, he may grow to be ſenſeleſs of ſin, and of the grace of God: ſo were *Joſephs* brethren when they had thrown him into the pit, *Gen.* 37.25. ſo the *Iſraelites* when they had made the golden calf, *Exod.* 32. 6. ſo *David*, 2 Sam. 11. 13.

IV. Fourthly, he may grow to be notoriouſly vain and worldly: ſo *Paul* complains of ſome of his dear friends, *Phil.* 2. 21.

V. Fifthly, he may grow to that paſs that the ſervice of God may be a burden to him: he may cry out as thoſe, *Mal.* 1. 13. Hence Paul exhorts the *Galatians*, ch. 6. 9. *Be not weary of well-doing.*

VI. Sixthly, he may be ſo dead that nothing can quicken him: and ſo it may fare with the whole Church, even when God ſhews ſignes of his departure: Hence *Iſa.* 59. 16. *I wondred that there was no interceſſor.*

Queſt. *Were then is grace in ſuch an one? Is he unchilded againe?*

Anſw. The grace of a childe of God can never be wholly loſt, not for any goodneſs in himſelfe, but through the goodneſs of God to him: For,

I. Firſt, there is a ſeed of God ſtill remaing in him, 1 *John* 3. 9. ſo that he cannot commit ſin with that full ſwinge as wicked men do. Regeneration is an immortal ſeed, 1 *Pet.* 1. 23, 25.

II. Secondly, there are ſupernatural habits remaining in him, whereby he hath inclinations to good, and againſt evil, *Pſal.* 37. 24. *Though the righteous fall, yet ſhall he not utterly be caſt down, &c.* Now the difference between the ſeed, and habits is this. This ſeed is immediately in the ſoul, though it runnes through all the powers of it: But theſe ſupernatural habits are immediately in the powers and faculties of the ſoul: and herein they differ from moral and natural habits; in that theſe do naturally incline, but ſupernatural habits do never actually incline, but upon concurrence of ſpecial grace.

III. Thirdly, a childe of God hath ever an anointing, 1 *John* 2. 27. *i. e.* a gift, and grace of God, whereby his eyes are enlightned to look upon God and his Ordinances, and all ſin, and iniquity with an heavenly eye, which can never be taken away: ſo that he will not think or talk of God as a natural man doth: he will diſcover that he hath ſomething of God ſtill in him.

IV. Fourthly, there is a little ſtrength in his heart, as *Rev.* 3. 8. He doth a little fear God: hath ſome good deſires though but weak, and a little endeavour to pleaſe God: though corruptions be very ſtrong.

Queſt. *Whence proceeds this back-ſliding in Gods children?*

Anſw. From their giving way to ſin, and not looking to themſelves to abſtain from it; as from worldlineſs, paſſion, &c. as 1 *Tim.* 5. 6. This *David* found by woful experience, and therefore prays, *Pſal.* 51. 12. that God would uphold him with his *free ſpirit*. So we ſee in *Peter*, Matth. 26. 47. now the reaſons why ſin doth ſo deaden grace in their hearts are,

I. Firſt, ſin is a ſoul-killing thing: when the devil hooks a man into ſinne, he draws him into the *dead Sea*, *Hoſ.* 13. 1. when *Ephraim offended in Baal, he died*, Eph. 2. 1. *ye were dead in ſinne*: Hence he calls the Law of ſin, *the Law of death*, *Rom.* 8. 2. ſinne weakens all the powers and faculties of the ſoul, and body that they cannot ſtir to any duty. It's like a great weight on a mans back, *Heb.* 12. 1. As Chriſt ſaith, cares overcharge the heart, *Luke* 21. 34. It ſeparates between God which is the fountain of life, and the ſoul, and therefore no marvel if it deaden it.

Secondly,

Secondly, ſin grieves the holy Spirit of God: and we know that all the quickening of a Chriſtian conſiſts in the gracious aſſiſtance of Gods Spirit: ſo that if he withdraw and ſuſpend his actions we can do nothing of our ſelves. Hence, *Eph.* 4. 31. *Grieve not the holy Spirit of God, &c.* And 1 *Theſ.* 5. 18, 19. *It quencheth the Spirit.* II.

Thirdly, it puts a moſt bitter hard task upon the ſoul to go through, which cauſeth her reluctancy: For ſuch a man muſt humble himſelf greatly before God, muſt renew his repentance with bitter remorſe for his ſins: muſt come to a reckoning for it. This made *David* ſo loth to call himſelf to account when he had ſinned with *Bathſheba*. III.

Fourthly, it defiles the conſcience, till it be again purged by the blood of Chriſt, *Heb.* 9. 14. It knocks off a mans fingers from laying hold of the Promiſes, which are the things *by which men live*, *Iſa.* 38. 16. It makes the conſcience ſay, the Promiſes do not belong to me: For God is an holy God, and his Promiſes are holy, and there is no medling with them without holineſſe. IV.

Fifthly, ſin doth either utterly deſtroy, or mightily weaken all our aſſurance of welcome to God: and therefore it muſt needs dead the heart in all duties: as a childe when he hath committed ſome great fault, is afraid to come into his Fathers preſence, as we ſee in *Jonah* and *David*. V.

Queſt. *What are the particular ſins, which cauſe this deadneſſe and back ſliding?*

Anſw. *Firſt*, the niggardlineſſe of Gods children in his ſervice: when they will do no more then they muſt needs do: whereas a quickned heart will rather ſuperabound then be wanting: As often in Scripture the duty is commanded, but not the quantity, as how often, and how long we ſhould pray, meditate, give almes, &c. now a Chriſtian in ſuch caſes will rather overdo, then underdo: as *Philemon v.* 21. *I know thou wilt do more then I ask.* So 2 *Cor.* 8. 3. I.

Secondly. neglect of our ſpiritual watch; This cauſed deadneſſe in the Church of *Sardis*, *Rev.* 3. 12. Such lie open to the tentations of Satan. Hence 1 *Pet.* 5. 8. So we ſee in *Eve*, *Noah*, *Lot*, *David*, *&c.* Hence *Paul*, 1 *Cor.* 2. 3. *I was amongſt you with much feare.* II.

Thirdly, contenting our ſelves with a low kinde of Religion, that will never attain to any quickening: whereas Religion is an high thing, *Prov.* 15. 24. It, an high calling, *Phil.* 3. 14. So we ſee in *Jehoſaphat*, 2 *Chron.* 17. 6. *We* (ſaith the Apoſtle) *have our converſation in Heaven*, *Phil.* 3. 20. III.

Fourthly, vanity of mens mindes is another cauſe of great deadneſſe. Hence *David* prays againſt it, *Pſal.* 119. 37. when a man gives way to vain thoughts, vain ſpeeches, vain expence of time. IV.

Fifthly, evil examples is another cauſe: when we live amongſt dead and declining Chriſtians, and think all well if we be not worſe then they. V.

Sixthly, covetouſneſſe and wordlineſſe: whereas while we keep off our affections from the world we are full of life: But when we dote upon the world, it layes bolts and fetters upon our ſoules, as we ſee in *Demas*, and 1 *Tim.* 6. 10. See how heartleſſe thoſe hearers were from this cauſe, *Ezek.* 33. 31. Hence *Eph.* 5. 3. *Let not covetouſneſſe be once named amongſt you, &c.* VI.

Seventhly, idleneſſe and ſpiritual ſloth, when men let their mindes go as a ſhip without a Pilot: See the danger of idleneſſe, *Prov.* 19. 15. ſo when we do not lay forth our talents, and improve our gifts and graces. VII.

Eighthly. contenting our ſelves with what we have attained to, and not growing, and going on towards perfection, as *Heb.* 6. 1. where there is truth of grace there will be growth, 1 *Pet.* 2. 2. and ſo we are exhorted to it, 2 *Pet.* 3. 18. VIII.

Queſt. *What meanes may we uſe to prevent this backſliding, and to be quickned in grace?*

I. *Anſw.* Firſt, we muſt go to Chriſt for life and quickening grace: He came for that end that we might have life, &c. *John* 10. 10. Now to attain hereunto we muſt believe in him, *John* 7. 38. and then he invites us, *Iſa.* 55. 1. Believe in the Lord Jeſus Chriſt, ſet your hearts upon him, ſeek after him, and you ſhall have all good, even life it ſelf.

II. Secondly, carefully to attend upon the Miniſtery of the Word. So 2 *Cor.* 6. 11, 12. *You are not ſtraitened in us, but in your own bowels: For our mouth is open to you:* q. d. In our Miniſtry there is abundance of grace, life, &c. we come with our armes full, you may be enlarged ſweetly thereby, but that you are ſtraitened in your own bowels.

III. Thirdly, A careful ſhunning of all thoſe cauſes of deadneſſe and backſliding, which were before-mentioned.

IV. Fourthly, be earneſt with God to quicken thy heart to pray for his grace, that God would be pleaſed to put life into thee. Pray as *Eliah* did, that fire from heaven may come upon thy ſacrifice to warme and heat thy heart, and to ſtir thee up to that which is good, as the Church doth, *Pſal.* 30. 18. *Quicken us, and we will call upon thy Name.* Of all Petitions we ſhould pray moſt for life and zeale, next to Gods glory and our own ſalvation, (nay, indeed as the very meanes of both): For indeed there is no grace that we have more need of then this, for it ſets all other graces on work, and its moſt acceptable to God: yea, its the greateſt bleſſing God can beſtow upon us. Hence *Pſal.* 119. 156. *Great are thy tender mercies, quicken me, O Lord, &c.* where he takes the quickening of his heart as a gracious effect of Gods infinite mercy to his ſoul.

V. Fifthly, be diligent to take earneſt and effectual paines in this work, and in all Chriſtian duties in all the Worſhip of God: There is a ſecret bleſſing upon all thoſe that take paines even in the meaneſt calling, *Prov.* 10. 4. So it is in regard of ſpiritual life, there is a ſecret bleſſing upon thoſe that are diligent about the meanes of grace: as in prayer, ſtriving againſt ſin, hearing the Word, ſanctifying the Sabbath, receiving the Sacraments, &c. ſuch ſhall thrive in grace, when others ſhall be like *Pharaohs* lean kine, *Prov.* 13. 11. *He that gathers by labour ſhall encreaſe:* ſo is it here. *Paul* though he came late into the vineyard, yet by his diligence he out-went all the reſt of the Apoſtles.

VI. Sixthly, we muſt exerciſe that grace we have, and then we ſhall never fall. If a man have but a little knowledge, and uſeth, and improves it, it will much encreaſe. If we make uſe of our relentings and meltings, and ſtrike whileſt the iron is hot; If we act and exerciſe any grace, it will prove like the loaves in the diſciples hands, which whileſt they were diſtributing, encreaſed. Grace is like a ſnow-ball that encreaſeth by rowling.

VII. Seventhly, and laſtly, conſider the examples of Gods Worthies in all Ages, which will much quicken us to be as forward as they: when *James* would quicken them to patience, he propoſes the examples of *Job* and the Prophets, *Jam.* 5. 10. So when he would quicken them to Prayer, he propoſeth the example of *Elias*, *v.* 17, 18. The zeale of others will provoke us, 2 *Cor.* 9. 2. So when Chriſt would exhort his diſciples to ſuffer perſecution, he ſaith, *Conſider the Prophets which were perſecuted*, Mat. 5. 12.

Queſt. *What motives may perſwade us to avoid that deadneſſe which accompanies, or precedes backſliding?*

I. *Anſw.* Firſt, conſider the woful Ingredients of this ſinne, which are

1. A dulneſſe and blockiſhneſſe to learne any thing that is good; as its ſaid

ſaid of the Jewes, *Acts* 28. 27. when we enjoy excellent meanes, and profit not by them.

2. An awkardneſſe and liſtleſneſſe to the wayes of Jeſus Chriſt, as is ſaid of the Jewes, *Mat.* 15. 8. when we go about duties as having no heart to them.

3. Senſeleſneſſe of conſcience, when it feels not little ſins, and is little ſenſible of great ones.

4. Coldneſſe and lukewarmneſſe of affections: when we neither pray, nor hear, &c. with affections: we can finde teares upon other occaſions but not for our ſins: Our love waxes cold, as foretold, *Mat.* 24. 12.

5. Weakneſſe, and faintneſſe of endeavours: as *Solomon* ſaith, *Prov.* 13. 4. we would feigne have heaven and ſalvation, but we will not be at paines, and coſt to get it, far unlike to *John Baptiſts* hearers, *Mat.* 11. 12.

6. Dulneſſe and drowſineſſe of the whole man; though we are very careful, and induſtrious about the world, yet we are extream careleſſe of our ſoules; If our hearts were contrite we ſhould ſoon be quickned, *Iſa.* 57. 15.

Secondly. conſider that ſo long as we are dead hearted, we cannot pray. Implied, *Pſal.* 80. 18. nor hear profitably, implied by Chriſt, *Mat.* 11. 16, *&c.* II.

Thirdly, whileſt we are dead we can have no comfort, no aſſurance to our ſoules, that we have the truth of grace in us. When Chriſt gives grace, he is ſaid to quicken that man, *John* 5. 21. True repentance is from dead works, and unto life. Faith is not faith if it do not quicken. Hence *Galat.* 2. 20 Our ſinnes are not forgiven; if we be not quickened, *Col.* 2. 13. III.

Fourthly, we cannot grow in grace except we are quickned; Implied, *Hoſea* 14. 7. the *Philippians* love to *Paul* was dead till it was quickened, and then it flouriſhed, *Phil.* 4. 10. IV.

Fifthly, as long as we are dead, we ſhall be ſo far from growing that we ſhall not be able to keep our own. Hence *Rev.* 3. 2. Such men pine away, as *Ezek.* 33, 10. And no marvel, when it makes them neglect the meanes to keep life in them. V.

Sixthly, this ſin of deadneſſe is worſe then other ſins, and that in ſix reſpects. VI.

1. Other ſins for the moſt part are but in one part of a man: as pride in the heart, drunkenneſſe in the appetite, &c. but deadneſſe is in the whole man: It heaps all miſeries upon a man, as *Rev.* 3. 17. Such a man is like *Judah. Iſa.* 1. 6. *hath no ſound part.* Its like the deluge, that drowned the whole world.

2. Other ſins are againſt one or two of the Commandments: but deadneſſe is againſt all: Its a ſin againſt prayer, hearing, all Ordinances and Sabbaths: For in all theſe we ſhould have life.

3. This ſin is deeper in the ſoul then any other ſin: A man will be willinger to part with any ſin then deadneſſe, and to take up any duty then quickening: *Judah* was content to turne to God, but *not with her whole heart*, Jerem. 3. 10.

4. Other ſins may be but acts, and we may not have an habit of them, as we ſee in *Noah*, *Lot*, *David*, *&c.* But deadneſſe is an habit, *Eph.* 2. 1. and an eſtate of ſin is worſe then any act of ſin.

5. Other ſins are the firſt death of the ſoul: we are all *by nature the children of wrath*, and were once dead: but if after we are Chriſtians we grow dead again, we are twice dead: and it cauſeth the ſecond death, not of damnation, but of being dead after we are quickned.

Sixthly, though God threatens hell and damnation againſt other ſins, yet more eſpecially againſt deadneſſe, when we receive not the *truth in the love of it*: VI.

it: as 2 *Theſ.* 2. 10, 11, 12. Its a moſt woful thing when we do not love the Truth, Ordinances, Obedience, Duties, &c. See alſo *Rev.* 2. 4, 5. and 3. 16.

Now further to quicken us, let us conſider

1. We have life, and why ſhould not God have it? *In him we live, move, and have our being*: He gives us life and breath: why then ſhould we not give it him again? the Rivers that come from the Sea, return to it again. We ſhould therefore with the *Macedonians*, 2 *Cor.* 8. 5. *yield our ſelves to the Lord.*

2. All the world is alive in their courſes: O let Chriſtians be alive in theirs, as *Mich.* 4. 5. *Every man walks in the Name of his God: Let us walk in the Name of God.* They *whoſe belly is their God*, or their pleaſures, profits, preferments, &c. their minde and affections run all that way, why ſhould not we be as forward in our wayes.

3. Conſider the worth of the Kingdome of Heaven, eternal life, the Goſpel, Prayer, Ordinances, &c. Are they ſuch poor beggerly things, that they are ſcarce worth looking after? Yea, they deſerve our beſt affections.

4. If we be quickened, nothing will be difficult: for nothing is hard to a willing minde: the difficulty of Religion is over if a man be quickened. To ſuch an one *Gods Commandments are not grievous*, 1 John 5. 3. whereas if our hearts be dead, there is the greater labour required, *Eccl.* 10. 10. Its hard for ſuch to overcome luſts, to perform duties: whereas quickning is as oyle to the wheeles, it makes it go eaſie.

5. It will yield a great deal of peace, joy and comfort, as *Pſal.* 85. 6. *Revive us again, O Lord, and we ſhall rejoyce in thee.* Such as follow God with an earneſt heart, have ſuch joyes as none elſe can meddle with, God gives them unknown comfort, joy and peace.

6. It would make Heaven it ſelfe to rejoyce: as the Father of the Prodigal: *This my ſon was dead, and doth live*, Luke 15. 32. therefore its meet we ſhould rejoyce. So when a poor ſoul that was dead before, is now quickened in his wayes, the Angels in Heaven rejoyce at it.

7. If we were quickned, we ſhould not only do our ſelves good, but others alſo. So it was with *David*, Pſal. 34. 8. himſelf being quickened: *O taſte and ſee* (ſaith he) *that the Lord is good, &c. O feare the Lord ye his Saints.* And v. 11. *Come children, hearken unto me, I'le teach you the feare of the Lord, &c.* So it was with *Paul*, Acts 26. 29. *VVould that thou, and all that hear me this day, were not only almoſt, but altogether ſuch as I am, &c.* Fenners Alarm. Second Part.

Queſt. *How do temporary believers wither, and fall away from grace?*

I. *Anſw.* Firſt, in judgement, when they fall from the grounds of ſincerity, and truth whereof they were once perſwaded; as many, who for by-reſpects are carried from the truth which they once embraced; ſuch was *Demas*, who forſook the truth to embrace the preſent world: The *Galatians*, who by little and little fell *to another Goſpel*, Gal. 1. 6. At firſt through weakneſſe, and in part: afterwards in whole, and by obſtinacy. *Hymenæus* and *Philetus*, who once held the truth concerning the Reſurrection, but in ſhort time *erred from the faith, and deſtroyed the faith of many*, 2 Tim. 2. 18. As this was propheſied of theſe latter Ages, ſo our eyes have ſeen it abundantly fulfilled in numbers in theſe our dayes, who have departed from the faith, and given heed to the *ſpirits of Errour, and doctrines of Devils*, 1 Tim. 4. 1. by turning Anabaptiſts, Anti-Scripturiſts, Antitrinitarians, Seekers, Quakers, Ranters, &c.

II. Secondly, in affections, whereby they fall from their firſt love and zeal which once

once they had for God and goodnesse. Thus many who seemed fervent in spirit, and forward maintainers of religion, are now cooled and come to a state of indifferency, if not of neutrality, framing themselves to the times for their own profit, preferment, &c.

III. Thirdly, in practice, as the *Galatians* who *did run well*; but something *letted them*, and cast them back, *Gal.* 5.7. Thus many who began in *the spirit, end in the flesh*: who *having scaped the filthinesse of the world, are again entangled therein*, returning with *the Dog to his vomit, and with the washed sow to her wallowing in the mire*, 2 Pet. 2.20.

IV. Fourthly, in respect of means which should preserve them from Apostacy. Some have seemed to make conscience of hearing the Word preached, and tasted sweetnes in it, so that nothing could hinder them from taking all opportunities of hearing, but now they distaste the word, dislike, and cry down the Ministry, or *heap to themselves Teachers after their own lusts*, 2 Tim. 4. 3. Others that used to pray much, and often, and fervently, but now they wholly, or in great part neglect it. Others that were diligent in instructing their families, watching over their behaviour, &c, wholly lay it aside.

Quest. *What is the danger of these Apostates?*

I. *Answ.* First, in regard of God they are most hateful to him, seeing they can find nothing more worthy forsaking then the good way, and esteem every thing more worthy keeping then Gods image, and graces: Hence he stiles them *dogs*, and *swine*, 2 Pet. 2.23.

II. Secondly, in respect of the Church, they scandalize the weak, and make themselves and all professors a scorne to the wicked: they wound the hearts of the godly, who in them are made vile to the world: they open the mouths of the wicked to speak evil of the ways of God, and harden the wicked in their loose courses.

III. Thirdly, in respect of the sin it self, none more dangerous: For, 1. Relapses are more dangerous then the first diseases. 2. Satan returning, brings with him seven worse spirits and so he is for ever held under the power of them. 3. This sinne is commonly punished with other sins, which is Gods most fearful stroke. 4. It's a degree of the sin against the Holy Ghost, *Heb.* 10.26.

IV. Fourthly, in respect of the judgements which attend this sin. 1. The house not founded on the rock must fall, and the fall is great and irreparable, *Mat.* 7.27. 2. The judgement is certain, being already in part inflicted: The talent is already taken away, and in the next place the unprofitable servant is to be cast into hell fire, *Mat.* 25.28.

Quest. *What are signes and notes of a man thus Apostatizing in grace?*

I. *Answ.* First, a resting in a common and general hope of a good estate, without a desire and endeavour to get special assurance.

II. Secondly, an opinion of sufficiency: that he hath grace enough, and needs seek no more: and so not to go foreward, is to go backward.

III. Thirdly, a comparing of a mans self with those of inferiour graces, or means of resting contented if he be but as good as they.

IV. Fourthly, a shunning or slighting Gods Ordinances, and forsaking the Assemblies of the Saints; or if he use publick, yet he neglects private duties.

V. Fifthly, secret sins ordinarily committed, not bewailed, nor reformed: or allowing a mans self in lesser oaths, idle speeches, roving thoughts, expence of time wastfully, &c.

VI. Sixthly, hatred of Gods children and their wayes whether openly or secretly: Hence, *Psalme* 129.6. *They that hate Sion shall be as grasse on the house-top that withereth, &c.*

Quest. *What means may we use to keep us from this Apostacy?*

I. *Answ.* First, get sound judgement to discern the truth from errour, which is attain-

attained by the publick miniſtry. If we would not *quench the ſpirit*, we muſt not deſpiſe *propheſie*, 1 *Theſ.* 5. 19,20. If we would not fall we muſt be built upon the foundation of the Prophets and Apoſtles: we muſt attend upon reading, meditation, and conference, which notably begets, and confirms ſoundneſs of judgement: and by Prayer, which obtains the Spirit, called the Spirit of judgment, *Iſa.* 4.4.

II. Secondly, ſound perſwaſion of the truth thou profeſſeſt, and that by getting experience of it in thy heart: If a man once taſts the ſweetneſſe of Chriſt, and his merits, he will never be a Papiſt in the point of merit, but abhor his own works as *droſs and dung*: get experience of Gods love in Chriſt, and it will be ſtronger then death, &c. *Cant.* 8.6,7.

III. Thirdly, ſound affections and love to the truth: eſteeme it as a Pearl worth ſelling all to buy it: but if thou loveſt the world, or any thing better then the truth, with *Demas* thou wilt forſake it: So, 2 *Theſſal.* 2.10,11.

IV. Fourthly, ſound conſcience, to which is required, 1. Sincerity. 2. Tenderneſſe.

1. Sincerity, when a man is inwardly a true *Nathanael*, without guile.

2. Tenderneſs; whereby we fear and diſlike all ſin, the leaſt, the cloſeſt, the deareſt boſome ſin; whereas an evil conſcience makes *ſhipwrack of the faith*, 1 Tim. 1.19.

V. Fifthly, ſound converſation. Fruitfulneſſe in our life faſtens our faith, whereas a barren life hath little ſtability. We muſt *hear the word and do it*, if we will be built upon the rock, *Matth.* 7.24. God uſeth to recompenſe practice of grace with encreaſe of grace. Hence *John* 17.7. *If ye do theſe things ye ſhall know my doctrine*, and *Pſalm* 15. *ult. He that doth theſe things ſhall never fall.* The Talent uſed increaſeth, like the meal in the barrel, 1 *Kings* 17.16.

VI. Sixthly, ſound fellowſhip in the communion of Saints: In receiving, and communicating Chriſtian admonition, reprehenſion, counſel, comfort, &c. Hereby we ſtirre up the gift of God in our ſelves and others: Hence, 1 *Theſ.* 5.11. *Heb.* 12.12.

Queſt. *What motions may encourage us to the uſe of theſe means?*

I. *Anſw.* Firſt, conſider how hereſies and errours encreaſe daily in all places, amongſt all degrees, and our trial may be at hand, we know not how ſoon.

II. Secondly, this decay, and withering is fatal to reprobates, and befals them onely, but cannot betide Gods *Elect*, *Matth.* 24.24. the Elect *cannot be deceived.*

III. Thirdly, experience tells us that we may ſay of ſome great Profeſſors, as it's ſaid of the fig-tree, *Matth.* 21.20. How ſoone are they withered? which is a ſhrewd argument that the ſentence is out againſt them: *Never fruit grow on thee any more*, ver. 19.

See Dr. *Tailor, on the Parable of the Sower.*

Queſt. *Seeing many who have been once zealous for Gods way, afterwards decline it totally, what is it to ſet rightly forth at our firſt owning of Chriſt, and to lay a ſure foundation to prevent Apoſtacy?*

I. *Anſ.* Firſt, then are our beginnings hopeful when the Spirit of God in the Miniſtry of the Word, or other meanes of grace did work upon us: when it was not meere education under good governours, nor the acquaintance, and company which we had with thoſe that fear God, but an inward, experimental work of grace upon our hearts.

We read, 2 *Chron.* 24.22. of *Joaſh*, who in his latter days did moſt wickedly degenerate, when yet in his former time he had been very forward in repairing the Temple, and had ſhewed more zeal for Gods glory then the Prieſts did: But what was the ground? *Jehoiadah* the High Prieſt had a great hand over him,

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he helped him to his Kingdome, and engaged him to God ſeveral ways: but when this good man was dead he became a wolf, and put *Zacharie, Iehoiada's* ſon, to death, and that meerly becauſe he reproved him for his ſins: So that though *Joaſh* had ſome external reſtraint upon him, yet was there no internal renovation by Gods Spirit. Look therefore what put thee upon a forwardneſſe in the ways of God: was it the Spirit of God through the Word? then it is of God, and will endure: Otherwiſe a child miſhapen in the conception wil ever after be a Monſter.

II. Secondly, then will beginnings and endings be alike, when grace is rooted, and enters deep enough into the ſoul. Though thou haſt never ſuch affections, ſuch enlargements, yet if there be not a rooted, and deep work of grace upon thy ſoul, it will never hold out, *Mat.* 13.21. the ſeed that grew hopefully miſcarried, becauſe it had *no rooting*: and the houſe upon the ſandy foundation fell, becauſe the builder digged not deep enough: Hence the promiſe of regeneration is, *Ier.* 31.33. to *put the Law of God into their inward parts*: therefore grace is called the *inward man, the hidden man of the heart*: If therefore thy repentance hath been deep enough? If thy faith, and love be rooted? the gates of hell ſhall never prevail againſt thee.

III. Thirdly, good beginnings will end well when we profeſſe Chriſt out of love to Chriſt, and ſincere intentions, not from ſiniſter and worldly reſpects: The wolf will at laſt diſcover himſelf for all his ſheeps cloathing: as we ſee in *Judas*. To follow Chriſt for the loaves, or to know him only after the fleſh, will never endure. *Jehu* begins with zeal as hot as fire, yet his latter end was like *Jeroboams*, and all becauſe his ends were not pure. Obſerve therefore thy heart diligently in the motions and intentions of it. Is it to get applauſe? to be reputed of? to compaſſe great things for thy ſelf? If ſo the time will come that, thy building will fall, though ſo many did admire it.

IV. Fourthly, thy beginnings will end coldly, when thy judgement is not well inſtructed, and informed in the truth. Hot affections, but a weak judgement will quickly ſtagger, and is apt to be *carried up and down with every winde of doctrine*; Chriſt therefore prayeth, *John* 17.17. that they may be *ſanctified through the truth*: *Hymeneus and Philetus*, when they made ſhipwrack of the faith, they then caſt away a good conſcience: ſo that a ſound mind and judgement is a ſpecial help to perſeverance: they which are toſſed up and down with every new doctrine, are called *children*, *Epheſ.* 4. 14. becauſe their underſtandings are weak.

V. Fifthly, they that will perſevere muſt be well adviſed about the nature of grace, & how dear it wil coſt them to be Diſciples of Chriſt? what they muſt do and ſuffer for his Name: This Chriſt expreſſeth under two Parables: One of a King going to war: the other of a man undertaking a great building, *Luke* 14.31. *&c.* ſo think thou with thy ſelf: ſhall I joyn my ſelf to thoſe that fear God? am I fit for ſuch a great work? Am I mortified to all ſin? Can I endure to loſe all for Chriſt? Do I love him better then my relations, then my life it ſelf? &c. Mr. *Burges* on *Joh.* 17. P. 383.

VI. Sixthly, if thou wouldſt not Apoſtatize, practice ſo much as thou knoweſt, and the more thou practiſeſt, the more thou knoweſt, and the more thou knoweſt thus, the more thou loveſt, and the ſurer doeſt thou bind it upon thy ſelf, and this is the ſureſt hold, *John* 7.17.

VII. Seventhly, call no grounds of Divine truth into queſtion: ſuſpect not that which thou canſt not reach, but rather accuſe thy own weakneſſe, and ignorance: Our firſt Parents by queſtioning the truth of Gods threatning, loſt Gods image, which conſiſted in truth as well as holineſſe.

VIII. Eighthly, beware of indifferency in the matters of God; many think it better to be like the flexible willow, then the ſturdy Oke, or as wax, to take all forms of Religion: Theſe can never hold out when trials come. Dr. *Taylor* on *Tit.*

CHAP. XIII.

Queſtions, and Caſes of Conſcience about Apparel.

Queſt. *HOw are we to uſe Apparel?*

Anſw. Men and Women are to cover their bodies with decent and comely Apparel, and ſo to attire themſelves, as that in their Apparel they do expreſſe the vertues of their mindes, and the graces that be in their hearts, eſpecially modeſty, ſhamefaſtneſſe and frugality.

Queſt. *Wherein ſtands decency and comelineſſe of Apparel?*

Anſw. Firſt, in covering the whole body with it, except ſuch parts as are left bare for neceſſities ſake, as the face, and hands, *Gen.* 3. 10, 21. By ſin came ſhame upon the whole body, and the Lord made and appointed the wearing of garments, for the covering of the deformity of our naked bodies, *Deut.* 28. 48. Nakedneſſe is threatned as a curſe, therefore affected nakedneſſe is monſtrous and vile. I.

Secondly, in the faſhion making our garments in a decent manner, which is, 1. When its fitted for the ſex, *Deut.* 22. 5. 2. According to the condition, office and calling we are in, and according to our eſtate, and after the ancient cuſtomes of the Countrey, and place we live in, and to the example of the moſt grave, godly, and ſober men and women of our own rank, *Mat.* 11. 8. *Zeph.* 1. 8. 1 *Cor.* 11. 14, 15. *Phil.* 4. 8. 1 Pet. 3. 3, 4, 5. II.

Queſt. *May not ornaments of gold, ſilver, pearles, precious ſtones, lace, ſilk, ſattins, velvets, &c. be uſed?*

Anſw. Yea, ſome neceſſary cautions in uſing them being obſerved, as may be proved, *Gen.* 24. 22, 47. and 41. 42. *Exod.* 32. 3. *Pſal.* 45. 13, 14. *Mat.* 6. 29.

Ob. *But the Prophets ſeem to condemn and threaten ſuch ornaments,* Iſa. 3 18, *&c.*

Anſw. Some of thoſe ornaments were indeed meer vanities, and therefore not to be uſed. Others were in themſelves lawful, and are not ſimply condemned, but only in the abuſe of them as they were made inſtruments and

ensignes of pride, wantonnesse, and the lightnesse of the women, as appears, *v.* 16.

Ob. *But* 1 Tim. 2. 9. 1 Pet. 3. 3. *the Apostles forbid the wearing of gold, or costly Apparel?*

Answ. In these texts the Apostles do not simply forbid the wearing of such things, but the abuse of them in riot and excesse, directing their speeches to women, who it seems were excessive in adorning their outward man, and neglected the inward ornaments of modesty and humility, the chief ornaments of Christians. Hence 1 *Tim.* 2. 9, 10. 1 *Pet.* 3. 4. the latter are chiefly commended.

Quest. *What are those cautions to be observed in using these ornaments?*

I. *Answ.* First, they must be used sparingly, and with moderation, according to the rank, place and calling wherein God hath set us, and the example of the gravest and godly persons of our own rank and place, *Dan.* 5. 16, 17, 29. with *Mat.* 11. 8.

II. Secondly, they must not be used alwayes alike; but according to the times and seasons, *Jer.* 2. 32. *Luke* 16. 19. It was the rich mans fault to weare them every day.

III. Thirdly, they must be used to a right end; not to get honour and esteem amongst men: much lesse to inveigle others, (as the harlot did, *Prov.* 7. 10, 16.) but to the honouring of the body, that therein God may be honoured, *G n.* 24. 15. 1 *Cor.* 12. 23. 1 *Thes.* 4. 4.

Quest. *How do men and women sin in their Apparel?*

I. *Answ.* First, When they weare strange fashions and guises: threatened even in Kings children, *Zeph.* 1. 8. the general rule is, whatsoever things are of good report, these do, *Phil.* 4. 8.

II. Secondly, When with their Apparel, they cover not their nakednesse, but as having put off all shame, they discover those parts which modesty requires to be covered.

III. Thirdly, when they have their Apparel so made, as disfits them for employment, and makes them like pictures in a frame, you cannot stir one part except you stir all: they can scarce feed themselves: *Solomons* good Huswife was not so clothed, *Prov.* 31. 13, *&c.*

IV. Fourthly, when by their Apparel they confound Sexes: forbidden, *Deut.* 22. 5.

V. Fifthly, when they weare any garment in religious or civil employments to the scandal and offence of their brethren.

VI. Sixthly, when they prank up themselves beyond their calling, estate, and degree.

VII. Seventhly, when they distinguish not between times of mourning and rejoycing: whereas the like garments are not fit for all seasons.

Quest. *What are the proper uses of Apparel?*

I. *Answ.* First, to cover our nakednesse, and to hide our corporal shame and defects.

II. Secondly, to defend our bodies from the injury of winde and weather, both of the Summers heat, and the Winters cold. Hence Garments, *quasi Gardments.*

III. Thirdly, to preserve and cherish natural heat and life, which otherwise would spend too fast,

What shall we say then to those that make them the ensignes of vanity, and incentives to lust and luxury? whence else are those bushes of haire and periwigs, those frizlings, crispings, curlings, powdrings, paintings, parchings and spottings, especially of womens faces? What are the toyes they call fancies? Are they

they not such as an old Writer calls *Satanæ ingenia*, the devils fancies? whereas there is nothing more foolish, did we rightly consider it, then to shew pride in garments, which are indeed the ensignes of our shame; as if the Thief should be proud of his halter: They are called by a word in the *Hebrew*, which signifies *perfidiousnesse*, as being tokens of our perfidious dealing with God: when as at first man was naked, and yet not ashamed: They are but coverings of this vile body, *Phil.* 3. 21. or as it is in the *Greek*, *The Body of our Humiliation*: such as we cannot think of without humbling our soules for the intemperance, and uncleanneſse of it. And must our pride break forth in decking such a body? The Apostle saith, *Rom.* 8. 10. *the body is dead because of sin*: sure then a course hair-cloth may best become a dead Corpse See *Elton on the Commandments*.

Quest. *What is further to be considered in the use of Apparel?*

Answ. First, the preparation of it to be worne.

Secondly, the wearing of it when it is prepared.

Quest. *What Rules are to be observed in the preparing of it?* I.

Answ. Our care for apparel and bodily ornaments is to be very moderate, *Mat.* 6. 28, *&c.* 1 *Tim.* 6. 8. II.

Quest. *How shall we know what is necessary?*

Answ. A thing is necessary two wayes.

First, in respect of nature, for the preservation of life and health. I.

Secondly, in respect of our place, calling and condition, for upholding the credit of it. Now thats necessary raiment which is necessary both these wayes. II.

Quest. *Who shall judge what is necessary for persons of every condition?*

Answ. First, vain and curious persons are not competent Judges: but the examples of grave, modest, and frugal persons in every order and estate, who by their knowledge and experience are best able to determine it. I.

Secondly, though we must not seek for more then necessary Apparel, yet if God of his goodnesse give us more, we must receive it thankfully, and use it to the good example of others. II.

Ob. *But John Baptist saith, we must not have above one coat?*

Answ. His meaning must needs be, that he that hath not only necessary raiment but superfluity; must give of his abundance unto them that want. Christ himself had two coats, and St. *Paul* a coat and a cloak.

2. *Rule*: All Apparel must be fitted to the body, in a comely and decent manner, as becomes holinesse, *Tit.* 2. 3.

Quest. *How shall this be done?*

Answ. By observing these five rules.

First, it must be according to the sex both for men and women, *Deut.* 22. 5. which is not a ceremonial Law, but grounded upon the Law of nature, and common honesty. I.

Secondly, our Apparel must be suited to our callings, that it may not hinder nor disable us in the performance of the duties thereof. This justly condemns the Apparel, (especially of women and maid-servants) which sets them, as it were, in a frame, that they cannot with ease and conveniency do their businesses whilest they have it on. II.

Thirdly, our Apparel must be suited to our meanes, that so we may be able to maintain our families, and relieve the poor. III.

Fourthly, it must be answerable to our estate, and dignity, for distinction of order, and degrees in the society of men, when *Joseph* was set over the land of *Egypt*, he was arrayed in fine linnen with a chain of gold about his neck, *Gen.* 41. 42. So *Judg.* 5. 30. *Mat.* 11. 8. the contrary brings great confusion, and overthrows the order which God hath set in the states and conditions of men. IV.

Fifthly,

V. Fifthly, it muſt be fitted according to the ancient and laudable cuſtom of the Countrey wherein we dwell.

Queſt. *But if we ſee a faſhion uſed in other Countreys that we like, may we not take it up?*

Anſw. No, for God hath threatned to viſit all ſuch, *Zeph.* 1. 8. *Paul* taxes it as a great diſorder in the *Corinthians*, that men wore long haire, and women went uncovered, 1 *Cor.* 11. 13, 14.

VI. Sixthly, our garments muſt be ſuch as may expreſſe the vertues of our mindes, eſpecially of modeſty, ſhamefaſtneſſe and frugality, 1 *Tim.* 2. 9, 10. *Mat.* 5. 16.

Queſt. *What ſpiritual uſe are we to make of our Apparel?*

I. *Anſw.* Firſt, we muſt take occaſion thereby to be humbled for our nakedneſſe, in regard of grace, and of Gods favour by reaſon of original ſin: They that are proud of their Apparel, are proud of their ſhame. Its as if a thief ſhould be proud of his bolts or halter. Garments are the cover of our ſhame, and the ſignes of our ſins.

II. Secondly, by putting on our garments we are to be minded to put on Chriſt, *Rom.* 13. 14. which is done when by prayer we come to God, and entreat him to make the active and paſſive obedience of Chriſt a covering for us, and that Chriſt may be made to us wiſdom, righteouſneſſe, &c. and that we may be made conformable to him both in life and death in all moral duties, and that we may have the ſame minde, affection and converſation that he had.

III. Thirdly, by putting off our clothes, we are to put off the old man, *i. e.* the maſſe and body of ſinful corruption; and thats done when we hate ſin, and firmly reſolve againſt it.

IV. Fourthly, when we cloath and gird our ſelves, we are taught to gird up the loines of our mindes, to have our lamps burning, to prepare our ſelves to meet Chriſt, whether at death or the laſt judgement.

Queſt. *Why muſt we take heed of pride in Apparel?*

I. *Anſw.* Firſt, becauſe hereby we waſte that that ſhould be better employed, as for the good of the Church, Common-wealth, our families, and eſpecially for the relief of the poor.

II. Secondly, hereby precious time is abuſed, when we ſpend ſo much time in adorning our bodies, that we want leiſure to adorne and beautifie our ſoules.

III. Thirdly, hereby our attire it ſelf is abuſed, being made a ſigne of the vanity of our mindes, and the wantonneſſe of our hearts, which ſhould ſhew the Religion of our hearts.

IV. Fourthly, it confounds order in the ſocieties of men: It coming hereby to paſſe, that there is little or no difference between inferiours and ſuperiours.

V. Fifthly, great judgements are threatned againſt pride in apparel, *Iſa.* 2. 11, 12. and 3. 16, *&c. Zeph.* 3. 11.

Mr. *Perkins, Vol.* 2. *p.* 135.

Queſt. *What further Reaſons may be rendred againſt exceſſe in Apparel?*

Anſw. Firſt, God hath forbidden gariſhneſſe and exceſſe in Apparel, and therefore except we will ſhew our ſelves not to regard his word, we muſt take heed of it, 1 *Pet.* 3. 3, 4. 1 *Tim.* 2. 9, 10.

II. Secondly, conſider the coming in of Apparel, and we ſhall ſee that we have little cauſe to be proud of it: For we had none in the ſtate of innocency, nor needed none; we were naked, and not aſhamed: at which time Apparel would have been to mans body as a cloud to the Sun, not to deck but to darken it: but when by ſin we had wounded our ſelves, God was faine to cover it with a plaiſter.

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Our Apparel then is a badge of our ſin, and ought to humble us, and who is proud of a plaiſter that covers a filthy ſore.

III. Thirdly, its a moſt unſeemly thing for Chriſtians to put excellency in Appatel, and to be ſo careful about theſe outward toyes. It becomes the world well enough that know no better clothing, neither looking for grace here, nor glory hereafter: but Chriſtians ſhould think themſelves moſt beautiful, when they are moſt modeſtly attired; when they are arrayed with grace. We profeſſe our ſelves to be Pilgrims here, and therefore ſhould not faſhion our ſelves to the world, &c. *Rom.*12.2. 1*Pet.*1.14.

IV. Fourthly, its abſurd to place excellency in ſuch a thing as Apparel, for we borrow it of poore creatures that are far inferiour to our ſelves. The beſt ſilk is the excrements of a crawling worme, and the fineſt cloth is but the fleece of a ſilly ſheep. And when all is done, we are not ſo fine as the lilie of the field, *Mat.*6.28,29.

V. Fifthly, when the outſide is moſt decked, commonly the inſide is moſt neglected, whereas the body is but the caſe of the ſoul, and apparel the caſe of the body, and we uſe not to make the caſe of a thing ſo good, as that we put therein. Such are like a poor Jade with a velvet Saddle, and guilded trappings.

VI. Sixthly, whereas ſuch as are ſo careful to get brave apparel, do it to get honour and eſteem, God notably croſſes them; ſome laugh at them and flout them for it, others envie them, and others are angry at them for it: So that whereas they thought to pleaſe all, they pleaſe none, neither God nor man.

VII. Seventhly, it makes none better that wear it, whether they are beautiful or deformed, vertuous or vicious. If beautiful, what needs ſuch a deal of ſtir, which yet doth but hinder their native beauty? If deformed it uſually makes it but more known and taken notice of. If they be vertuous its not their gay cloaths, but their vertue that adorns them: If vicious, every one will ſay, that its coſt ill beſtowed, and it will but encreaſe their vices.

VIII. Eighthly, they that affect coſtly apparel ſin,

1. Againſt God by abuſing his creatures to pride, and neglecting his Worſhip publick or private, or by coming unprepared thereto, whileſt they ſpend ſo much time in adorning themſelves, dreſſing themſelves by the houre, and praying by the minute.

2. Againſt themſelves by neglecting the inward clothing of their ſoules, and procuring much envie, and ill ſpeech, and many cenſures from others.

3. Againſt their neighbours by provoking them to imitate their bad example: For when ſome begin, others will follow, and Pride ſpreads quickly, eſpecially where Religion keeps it not down.

IX. Ninthly, its not only a ſin, but the cauſe and encreaſer of much ſin. It comes from pride, and is a great encreaſer of pride. It hinders the ſervice of God, and the good of our own ſoules. It breaks the neck of Hoſpitality, deſtroys Charity, cauſeth racking of rents in the Countrey, and falſhood and deceit amongſt Tradeſmen to maintain it. It cauſeth luſt in the wearers, and provokes it in others.

Ob. *But though we weare ſuch Apparel, we are not proud of it, but as humble as others?*

Anſw. How ſhall we judge of that which is within, but by the outward fruits. Our light ſhould ſhine outwardly that others may behold it, *Mat.* 5. 16. we ſhould keep a conſcience void of offence both towards God and man, *Acts* 24. 16.

Ob. *We do it to pleaſe our husbands, they will have it ſo?*

Anſw. Many pretend this, when indeed they do it to pleaſe their own vain minds.

mindes. But if any have ſuch phantaſtical husbands, they muſt yet take heed of going too farre leſt they diſpleaſe God. Let them rather pleaſe their husbands by their humble ſubjection, and modeſt and ſober carriage.

Ob. *We do but what moſt do?*

Anſw. We muſt not follow a multitude to do evil; *Exodus* 23. 2.

Ob. *We could be content to lay it aſide, if others would do ſo?*

Anſw. We ought not to tarry for others, but rather to begin and give them a good example.

Mr. *Rogers on Peter.*

X. Tenthly, coſt and curioſity is againſt the firſt Inſtitution of Apparel: God clothed our firſt Parents in beaſts skins, and we are not better then they. He attired them in an habit becoming ſorrow, and the ſtate of baniſhed perſons.

XI. Eleventhly, Our bodies are but houſes of clay, and therefore we ſhould not be too ſolicitous to adorn them.

XII. Twelfthly, becauſe of the abſence of the Bridegroom Chriſt. A chaſte Spouſe is not much taken up in adorning her ſelfe, when her husband is from home.

XIII. Thirteenthly, ſuch as were moſt curious herein, are branded in Scripture to be moſt notoriouſly wicked perſons, as *Thamar*, *Jezabel* the whore, *Rev.* 17. 3. *Iſa.* 3. 16, *&c. Dives*, *Luke* 16. 19.

Mr. *Byfield* on *Peter.*

Queſt. *If there be any deformity in the body, may we not labour to cover it?*

Anſw. Yes: but we may not ſet a new forme on the face: Diſſembling is condemned as well in deed as in word, every one ſhould be content with their own natural favour, and complexion that God hath given them, and account of it as a precious thing, be it better or worſe. For the outward forme and favour that a man hath, is the work of God himſelf proportioned, and fitted to him by his ſpecial Providence. Being therefore the Lords own work, and his Will thus to frame it rather then otherwiſe, there is great reaſon that we ſhould reſt contented with the ſame. They therefore that deviſe, and uſe artificial formes, and favours to ſet upon their bodies and faces by painting, and colouring, that they may ſeem ſuch as indeed they are not, are condemned by the light of nature, and much more by the light of Gods Word, wherein we have but one only example thereof, and that is of wicked *Jezabel*, 2 *Kings* 9. 30. who by this mark is noted for a notorious ſtrumpet, in that ſhe painted her face. For what is this but to finde fault with Gods own Workmanſhip? and to ſeek to correct the ſame by a counterfeit work of our own deviſing, which cannot but be highly derogatory to his wiſdome, and diſpleaſing to his Majeſty.

Queſt. *What Arguments may be brought againſt womens painting their faces?*

Anſw. It is not only evil in regard of the abuſe, but utterly unlawful and abominable in its own nature, and in the general practice of it, as offending not only againſt the Law of God, but the very light of nature, ſuch as have no ſpark of grace branding it with a note of reproach whereſoever they diſcover it: Yea, even thoſe that practiſe it do condemn it in their own conſciences, and are aſhamed to be taken with the fact: But that all Chriſtians may abhorre it, Let them conſider,

1. That God is not the Author of this beauty, but the devil himſelf, who brings the works of God into diſgrace, not only by counterfeiting them, but by labouring to exceed them. Saint *Cyprian* thinks, that when wicked Angels, profeſſing

love

love to lewd women, that they might deſtroy them, abuſed their bodies to filthineſſe, as a reward of their wickedneſſe, they taught them this Art of painting; whence he inferreth, *Hæc non ſunt membra quæ Deus fecit, ſed quæ Diabolus infecit.* Theſe painted parts are not of Gods making, but of the Devils corrupting. Now what impiety is it to Profeſſors of Chriſtianity, being formed by God to ſeek to be reformed, and bettered by the Devil. Hence *Tertullian* ſaith, *The Devil hath certainly deviſed this Art, that he might oppoſe himſelfe againſt God: For that is Gods work which is natural, and that the Devils which is counterfeited: And what helliſh wickedneſſe* (ſaith he) *is it to adde to Gods work, the Devils Art? &c.*

Secondly, as it hath an evil Author, ſo it is in it ſelf evil, as ſpringing from ſinful roots, and bringing forth abundance of curſed fruits. II.

1. The root from which it ſprings is ſometimes Pride, which moves them, when they cannot match others in natural beauty, to uſe theſe Artificial helps, that they may excel them in that which is counterfeit. Somtimes it ſprings from luſt, and inward uncleanneſſe, which moves them to uſe theſe inveigling Arts, that by ſeeming more beautiful then they are, they may enſnare the affections of thoſe that look upon them.

2. The curſed fruits which it produceth, are either againſt God, others, or themſelves.

1. Againſt God they offend, by preſuming to adulterate his works, and by taking upon them to mend that which (as they ſuppoſe) he hath made amiſſe. Hence St. *Cyprian*, *God made man according to his own Image, and dare any preſume to change that which God hath made? In ſo doing they offer wrong to God, when they ſtrive to reform and transform that which he hath formed. For that which is natural is the Work of God, but the alteration of it is the work of the Devil, &c.*
2. They offend againſt men by deceiving and abuſing them, making them to admire a painted Statue in ſtead of Gods work. Again, they much more ſin againſt them, whileſt by theſe deviliſh Arts, and counterfeit beauty, they enflame their hearts with filthy and unlawful luſts. Hence St. *Jerome* calls it; *the fire of youth, the fuel of luſt, and the ſigne which ſhews where an unchaſte heart dwells.*
3. They moſt of all ſin againſt themſelves, yea, againſt both their bodies and ſoules. For it ſhews that they are aſhamed of themſelves in their native colour, and therefore being diſpleaſed therewith, like Players, they come diſguiſed in the likeneſſe of other perſons, and for want of a better, they act their parts in the habit of an harlot. Now what is this but unnaturally to deny themſelves? what is it but to make themſelves counterfeit idols, that unto them luſt may offer the ſacrifice of uncleanneſſe? what is it but to expoſe themſelves to the ſcorne and laughter of thoſe, who ſeeing their counterfeit beauty, ſhall afterwards happen to ſee them in their own complexion, and natural foulneſſe. Again, whileſt they labour to attain to this counterfeit beauty, they loſe that true complexion which they have by nature: For with their medicines and minerals which they uſe for this purpoſe, they make their colour pale, they wrinkle their faces, yea, oft-times poiſon their skin, and make dim their eye-ſight, and ſo over-greedily ſeeking falſe beauty, they finde true deformity, and make themſelves lothſome indeed, that they may appear beautiful in ſhew.
4. They ſin againſt their good name, whileſt following the practice of Harlots, they deſervedly get the reputation of being Harlots. For this outward painting of theſe earthly houſes, makes men think that they are to be let, and by hanging out this ſigne of Luſt, they invite Cuſtomers, ſeeming to offer their honeſty to ſale at eaſie rates: whereas Chriſtians ſhould not only

avoid ſin, but *the very appearance thereof*. And concerning ſuch St. *Ambroſe* paſſeth this ſentence: *Having adulterated their faces, they will ſoon after think of adulterating their chaſtity, and defiling their bodies.*

5. They diſgrace their Profeſſion of Religion, whileſt profeſſing themſelves the members of Chriſt, they behave themſelves like the limbs of Satan. The beſt beauty of a Chriſtian woman is modeſty and ſhamefaſtneſſe, and the beſt ornament is ſimplicity and humility: but how farre are they from ſimplicity and truth, who lie and diſſemble, even when they ſay nothing, ſpeaking falſhood and diſſimulation with their very faces, to as many as look upon them? unleſſe they think that only verbal untruth is forbidden, and actual falſhood permitted. Or that it is a greater fault to diſſemble in ſpeeches, then to deceive in deeds and actions.

Ob. *For our ſelves we take no great pleaſure in it, but we muſt do it to pleaſe our husbands, that we may gain their love, and keep them from liſting after ſtrange women?*

Anſw. But you ought not by pleaſing men to diſpleaſe God: therefore if it could be imagined that any man is ſo void of underſtanding, as that he would have his wife, whom he deſires to keep honeſt, to uſe the qualities and practice of an Harlot, yet ſhe ought not to content him by burdening her ſoul with a known ſin. Neither can it be imagined, that women hereby can wind themſelves into their husbands love, or preſerve him from unlawful luſts: For if neither the fear of Gods judgements, threatning the Lawes of men, and the danger of falling hereby into innumerable evils, will deter him from following ſuch baſe courſes: nor the love of God and his ſweet Promiſes will allure him to the performance of his duty, how can it be imagined that he will be drawn by a painted vizard to embrace this Conjugal love, or be preſerved from ſtrange luſts with a counterfeit beauty? Yea, rather ſuch wives make themſelves loathſom to their Husbands, whileſt theſe artificial ſupplies puts them in minde of their natural defect, and this counterfeit beauty, of that real deformity which it hideth. If then you would have your husbands love you, obſerve rather a ſober gravity, then affect a counterfeit beauty, and deck your mindes with ornaments of vertue, as with meekneſſe, humility, chaſtity, &c. which being permanent and unchangable, will make his love conſtant and perpetual.

Mr. *Downhams Warfare.*

CHAP.

CHAP. XIV.

Queſtions, and Caſes of Conſcience about Aſſurance.

Queſt. *Hat is Aſſurance?*

Anſw. It is a reflect act of the ſoul, by which a Chriſtian clearly ſees that he is for the preſent in the ſtate of grace, and ſo an heire apparent to glory.

Queſt. *What are the kindes, or degrees of this Aſſurance?*

Anſw. Firſt, an Aſſurance, or certainty of adherence, and application, when we certainly apply, and adhere to the promiſe, and to Chriſt therein; peremptorily divolving, and caſting our ſelves upon him for ſalvation, though perhaps without evident and ſenſible comforts: Called a receiving of Chriſt, *John* 1. 12. A cleaving to the Lord with full purpoſe of heart. *Acts* 11. 23. ſo that if we muſt periſh, we will periſh believing: This is the loweſt ſtep of aſſurance which every true Beleever hath. I.

Secondly, a certainty of evidence or experience: when by the reflection of conſcience, or faith upon our ſelves, and our own acts, or by the teſtimony of the Spirit of God, we evidently ſee that we are in the ſtate of grace, experimentally diſcerning what God hath done for us, and that upon ſuch and ſuch grounds, effects of grace, or other diſcoveries, as being a *new creature*, 2 *Cor.* 5. 17. walking *in the light*, 1 *John* 1. 7. walking *after the Spirit, not after the fleſh*, *Rom.* 8. 1. loving *the brethren*, 1 *John* 3. 14. This aſſurance is uſually attended with much comfort, and joy; yet every Chriſtian attaines not to it, but ſhould labour hard for it: It belongs rather to the well-being, then to the being of a Chriſtian. II.

Thirdly, an unſtaggering certainty, or full aſſurance, when there is ſuch a full perſwaſion as overcomes all doubts, fears, and unbelief: ſuch was *Abrahams*, *Romans* 4. 17, &c. This is the higheſt pitch of Aſſurance attainable in this life, and next to celeſtial enjoyment, which few attaine unto. III.

Queſt. *How may the truth of aſſurance be diſcerned? ſeeing ſome that have*

have it, think they have it not, and others that have it not, think they have it.

I. *Anſw.* Firſt, try it by the qualifications of the perſons aſſured; as,

1. Haſt thou been troubled in conſcience with feares about thy natural condition, and thy ſoul kindly humbled in thee: The ſpirit of bondage goes before the ſpirit of Adoption, *Rom.* 8. 15, 16. with *Matth.* 11. 28. *Eſay* 61. 1, 2.

2. Hath thy humbled broken heart been furniſhed with ſaving faith. Firſt we beleeve, and then we are ſealed with the holy Spirit of promiſe, *Epheſ.* 1. 13.

3. Hath the Spirit been given to thee? we muſt firſt have the Spirit, before we can know the things that are given us of God, 1 *Cor.* 2. 12.

II. Secondly, by the grounds and cauſes of aſſurance, which are

1. Divine teſtimony by audible voice, as Chriſt aſſured thoſe, *Mat.* 9. 2, 5, 6. *Luke* 5. 20, 23. and 7. 47, 48. and 23. 42, 43. But this was extraordinary, and is not now to be expected.

2. The lively exerciſe of faith, reflecting on its own acts, and ſeeing it ſelfe beleeving: and theſe acts are, 1. Direct: and theſe again, either receptive of Chriſt: as, *Joh.* 1. 12. or operative from, and by Chriſt received, as *Acts* 15. 9. *Rom.* 5. 1. *Gal.* 5. 6. 2. Reflexive, when faith looks back upon its own acts thus receiving Chriſt, and thus acting. So *Paul knew whom he had beleeved*, 2 Tim. 1. 12.

3. The teſtimony of our own renewed and ſanctified conſcience, according to the Word of God, witneſſing our good eſtate: *The ſpirit of man is the candle of the Lord, &c.* Prov. 20. 27. Tells us what's in us, 1 *Corinth.* 2. 10, 11, 12.

4. The teſtimony of the Spirit of God purpoſely given us to this end, 1 *Joh.* 3. 24. and 4. 13. 1 *Cor.* 2. 12. the Spirit is the authour of our aſſurance: 1. As a ſeal, *Epheſ.* 1. 13. ſealing us after we believe, as *v.* 14. 2. As an earneſt of our inheritance, *Epheſ.* 1. 14. 3. As a joynt witneſſe with our ſpirits, *Rom.* 8. 16. clearing up our ſpiritual evidences, and enabling us to diſcern them, as 1 *Cor.* 2. 9. &c. 1 *Joh.* 2. 27.

III. Thirdly, by the fruits, and effects of it whereby its diſtinguiſhed from preſumption: as

1. True aſſurance mightily provokes to ſelf-purifying, to holineſſe in heart and life; as, 1 *John* 3. 2, 3. whereas preſumption emboldens in ſinne.

2. It ſtirres up fervent deſires, and longs after the Goſpel of Chriſt; they long for the ſincere milk of the word, 1 *Pet.* 2. 2, 3. But preſumption breeds diſaffection to it, *Pſalme* 50. 16, 17. ſuch either deſire it not at all, or not the ſincere milke of the word, or not in reference to growth.

3. It makes the ſoule incomparably to deſire communion with God and Jeſus Chriſt, as we ſee in the Church, *Cant.* 2. 6, 7, 16, 17. with *Cant.* 3. 1. to 6. and 5. 2. and 6. 4. How doth *David* mourn for want of the ſenſe hereof? and pray for it? *Pſal.* 51. 8, 12. But preſumption knows not what communion with Chriſt means.

4. It notably engageth thoſe that have it to ſerve, and honour God in their places to the uttermoſt. God aſſures *Joſhuah, that he will never leave him nor forſake him*, Joſh. 1. 5, 6. and *Joſhuah* reſolves, that whatever others do, he, and *his houſe will ſerve the Lord*, Joſh. 24. 15. ſo in *Paul*, 1 *Cor.* 5. 14, 15. and in *David*, Pſalme 118. 28. But preſumption contemnes God, *Job* 21. 14, 15.

5. True aſſurance ſingularly ſupports and comforts the heart in deepeſt tribulations: as we ſee in *Job*, *chap.* 19. 25, &c. and *Paul*, 2 *Corinth.* 1. 12.

1. 12. But presumption in such case is a miserable comforter.

6. It fills us with joy in hope of glory when tribulation hath done its worst, *Rom.* 5. 1, 2, &c. But presumption hath no true hope of another life, *Ephes.* 2. 12.

Quest. *How may this assurance be attained and retained?*

Answ. First, be much in self-examination that we may finde where our evidence clearly lies, 2 *Cor.* 13. 5. I.

Secondly, quench not, grieve not the Spirit, 1 *Thes.* 5. 19. *Eph.* 4. 30. by any known sinne, for the Spirit is given us that we might be assured, and know the things that are given us of God, 1 *Cor.* 2. 10, *&c.* and he assures us convincingly, clearly and satisfactorily, *Rom.* 8. 16. *Eph.* 1. 13, 14. with 1 Joh. 3. 24. and 4. 13. II.

Thirdly, cherish and improve all our graces; for every grace hath evidence in it, especially assuring graces; as *knowledge*, Col. 2. 2. *Faith*, Heb. 10. 22. and *Hope*, Heb. 6. 11, 18, 19. III.

Fourthly, constantly exercise our selves herein to have a conscience void of offence towards God and man, in all parts of well-doing. *Acts* 23. 1. and 24. 16. *Rom.* 8. 16. 1 *Joh.* 3. 18, 19, &c. 2 *Cor.* 1. 12. *Isa.* 32. 17. *Prov.* 14. 26. *Psalme* 50. 23. *Joh.* 14. 21. IV.

Fifthly, Remember former experiences of assurance. So *Psal.* 77. 7, 8, 9, 10. and 61. 2, 3. and 71. 5, 6, 20. V.

Sixthly, labour to get out of those conditions which are prejudicial, and obstructive to assurance; which are VI.

1. The infancy of grace: such have not their senses exercised to discerne their condition, *Heb.* 5. 13, 14. Labour to be grown men, 1 *Cor.* 14. 20. 2 *Pet.* 3. 18.

2. The spiritual slumber, or sleep of security: then our evidences sleep with us; as, *Cant.* 3. 1, 2. and 5. 2, 3, 6.

3. The spiritual swoon of desertions. For when God withdraws the light of his countenance, we discerne not our spiritual life, *Psalm* 22. 1. and 77. 7, &c. and 88. 14, &c.

Labour therefore to remove desertions, the conflicts of tentations, and other soul-distempers.

Seventhly, diligently, and skillfully improve those notable assuring Ordinances, the Word, the Lords *Supper*, and Prayer. For, 1. The Word was written that beleevers might know that they have eternal life, 1 *Joh.* 5. 13. *Joh.* 15. 11. 1 *John* 1. 4. Let it therefore dwell richly in us, *Col.* 3. 16. 2. The Lords Supper seals up remission of sins, *Mat.* 26. 27, 28. Communion with Christ, 1 *Cor.* 10. 16, 17. and interest in the new Covenant, 1 *Cor.* 11. 24, 25. 3. Prayer, which pierceth heaven, creeps into the bosome of God, and often furnisheth the doubting soul with assurance, *Joh.* 16. 24. *David* oft began his prayers with doubting, but concludes with assurance: as *Psalme* 6. 1, &c. 8. 9. and 31. 21, 22. and 13. 1, 2, 5, 6. VII.

Quest. *What Motives may stirre us up to labour for assurance?*

Answ. First, the want of it exposeth the deare children of God to many miseries; As,

1. It argues great weakness of grace: and that they want the anointing of the spirit, 1 *Joh.* 2. 27. 1 *Cor.* 2. 11. but we should not be alwayes babes, 1 *Cor.* 14. 20. *Eph.* 4. 12, &c. 2 *Pet.* 3. 18.

2. It argues strength and prevalency of corruptions, and tentations, as in *David*, *Psal.* 51. 8, 12.

3. Or spiritual desertions, the Lord having for a time forsaken the soule, and withdrawn himself, as in the case of *David*, Psal. 22. 1. *Heman*, Psal. 88. 14, &c. *Asaph*, Psal. 77. 7, &c. the Church, *Cant.* 3. 1, 2. and 5. 6, 7, 8.

Secondly,

II. Secondly, the want of it is a great cauſe of Chriſtians dejectedneſs, and uncomfortableneſs: For till we know that we are in the ſtate of grace, we want comfort: as it was with *Hagar* when ſhe ſaw not the fountain, *Gen.*21.16,19. and with the Diſciples, whileſt their eyes were holden that they knew not Chriſt, *Luke* 24.14,15. and with *Mary Magdalen*, when ſhe knew not of Chriſts reſurrection, *Joh.*20.14,15. So if we be cloſe by the well of grace; if Chriſt be preſent with us, yea, in us, if we know it not, we are full of tears and ſorrow. Though *Nathan* told *David*, 2 *Sam.*12.13. that God had *put away his ſin*, yet becauſe he had not the ſenſe of it, he wanted the joys of Gods ſalvation, *Pſalme* 51. 8.12.

III. Thirdly, God hath often commanded us to labour for this aſſurance, as, 2 *Pet.* 1 10. 2 *Cor.*13.5. *Heb.*10.22. *and* 6.11.

IV. Fourthly, it's poſſible, if we will take pains, that we may attain to this aſſurance: Proved, 1. From the many Scriptures intimating it, *Joh.* 14. 21. *Rev.* 2. 17. 1 *Cor.* 2. 9, 10, 13. 1 *Joh.* 2.3,5. and 3. 2, 14, 19. and 4. 13. and 5.13, 19. 2. The nature of Knowledge, Faith, and Hope tend to it, *Col.*2.2. *Heb.*2.1,15. *and* 6. 11. 3. Many of Gods people have attained to it, as *Job* 19. 25, 26, 27. *David*, implied, *Pſal.*51.8,12. *Hezekiah*, 2 King. 20. 3. *Thomas*, John 20. 28. *Peter*, John 21. 15, *&c.* *Paul*, 2 Tim. 1. 12. the Church, *Cant.* 2. 16. *and* 7. 10.

V. Fifthly, it's richly worth all our beſt endeavours. It's a jewel of great price, and no ſtranger ſhall entermeddle with their joy, *Prov.*14.10.

Queſt. *But how will you prove that a Chriſtian may be aſſured of his ſalvation?*

I. *Anſw.* Firſt, there is ſcarce any eminent Chriſtian in the whole book of God, but hath ſet his ſeal to this truth by his own particular experience, and it is confirmed by the preſent experience of many thouſands, 1 *John* 5. 13. the drift of Saint *Johns* Epiſtle is, that Chriſtians might have aſſurance: Beſides, the meanes whereby they attained to aſſurance are common to all Chriſtians; they have the ſpirit dwelling in them; they have the fruits of the Spirit, and a ſweet teſtimony of their own ſpirits: *Peter* alſo exhorts all to *give diligence to make their calling, and election ſure*, 2 *Pet.* 1. 10. therefore if it came onely by extraordinary Revelation, to what end were our diligence?

II. Secondly, if we ſearch into the nature of faith, we ſhall ſee that it tends much to aſſurance. For there is a double act of faith. 1. *Actus primus*, the firſt act, whereby I beleeve in Chriſt for the remiſſiom of my ſinnes, and juſtifying of my perſon, which is properly juſtifying faith. 2. *Actus ex fide emanans*, an act flowing from faith, by which I beleeve that my ſins are remitted, *Rom.* 5. 1. Aſſurance is nothing but *Apex fidei*, the higheſt degree of faith. The hand of faith lays hold on Chriſt, and knows that it receives him: and the want of aſſurance comes from the imbecility of faith.

III. Thirdly, from the nature of the promiſes: for this is the drift of them, as it is, *Heb.* 6. 18. that the *heirs of promiſe might have ſtrong conſolation*. But what ſweetneſs can a Chriſtian draw from a promiſe till he knows that it belongs to him? will it enrich a man to know that there are Pearles, and Diamonds in the world? Nay it's rather a vexation to know that there are ſpiritual dainties, but they belong not to me. God hath given his Word, his Oath, his Seal, his Earneſt, and all to this very end that a poore Chriſtian may be aſſured of his ſalvation, and that he might have ſtrong, and vigorous conſolation.

IV. Fourthly, from the nature of Chriſtian hope, which is certaine, and infallible: It looks upon good as to come, and as certain to come. That good which Faith ſees, Hope waits for. Faith eyes it as preſent, but yet at a diſtance,

and

and Hope tarries for it till it come, *Heb.* 6. 19. *which Hope we have as an Anchor of the soul, both sure and stedfast.* Hope were but a poor Anchor if it should leave the soul to uncertainties, to the courtesie of a wave; to the clemency of a Rock, to the disposing of a storme. But this Anchor pierces within the vaile, it will be sure to have fast hold, it will fix upon Heaven it self, &c. Again, *Rom.* 5. 2. *we glory in hope, &c.* But its a poor glory to triumph in uncertainties, and before the victory: theres little cause of joy till the soul be provided for eternity, and till it know it selfe to be in this safe condition. A probable hope indeed will beare up, and support the soul; but it will not quiet and satisfie the soul. Christian hope, when it is in its full vigour, is all one with assurance, *Rom.* 5. 5. *Hope makes not ashamed:* but if hope could be frustrated, it might make ashamed.

Quest. *What is the manner how Christians are assured of their salvation? or how shall we know that our graces are true, and not counterfeit?*

Answ. Many characters of true grace might here be given: as that it must flow from a principle of sincerity, from a principle of love: that it must be conformable to the grace of Christ. But all this will not satisfie the soul, which will still question, how shall I know that my graces are such? so then that which we must ultimately resolve it into is that double Testimony, *Rom.* 8. 16. *The same Spirit beareth witnesse with our spirits that we are the sons of God:* both these witnesses do fully agree, and make up one entire testimony, so that the soul may say here, as *Paul* doth, *Rom.* 9. 1. *I speak the truth, I lie not, my conscience bearing me witnesse by the Holy Ghost.* So that the whole work of assurance is summed up in this Practical Syllogisme. Whosoever believes shall be saved; but I believe, therefore I shall certainly be saved. The Assumption is put out of doubt: For, 1. Conscience comes in with a full Testimony which is better then a thousand witnesses, 1 *John* 3. 10. *He that believes hath a witnesse in himself.* So 1 *John* 3. 21. *If our heart condemn us not, then have we confidence towards God.*

Ob. *But* Jer. 17. 9. *the heart is deceitful above all things, how then can we trust it?*

Answ. First, some understand it of the unregenerate heart: of which it is said, *All the imaginations of the thoughts of mans heart, are altogether evil.* I.

Secondly, the drift of the text is to shew the deceitfulnesse of mens hearts in respect of others: for its brought in by way of Objection, thus: the *Jews* can delude the Prophets, and so think to evade the curse? No, *I the Lord search the hearts;* all is naked in my sight, *Jer.* 17. 10. *Heb.* 4. 13. II.

Thirdly, its true, the sincerest heart is very deceitful. So was *Davids.* *Psa.* 19. 12. *Who can know the errour of his wayes?* No man can be acquainted with every turning and winding of his heart: But this hinders not but that he may know the general frame and bent of his heart. The soul knowes which way its faculties stream with most vehemency. Conscience cannot be bribed, it will give in true judgement, especially an enlightned conscience. There is none, but if he search and examine his soul in a strict, and impartial manner, may know whether he be sincere or no, 1 *Cor.* 2. 11. *Who knows the things of a man, but the spirit of a man that is in him.* Else why are we so often enjoyned, to search, and try, and examine our hearts, &c. if after all our diligence we may be deceived. III.

Ob. *If by the testimony of conscience, men may know the frame of their spirits, whether they be upright or no, why then are not all true Christians assured of their salvation? have they not their hearts and consciences about them?*

Answ. First, many are not so well acquainted with their own hearts as they should: they do not search and try their ways: they have a treasure, but know it not. I.

Secondly, eternity doth so amaze and swallow up their thoughts when they think of it, that they are ready to tremble, though they be secure; as a man on an II.

High Tower knows that he is ſafe, & yet when he looks down he is afraid of falling.

II. Thirdly, conſcience ſometimes gives in a dark and cloudy evidence when its diſquieted, and lies under new guilt, ſo that then the ſoul cannot ſo clearly reade its own evidences. It may be it hath dealt hypocritically in ſome one particular, and therefore begins to queſtion all its ſincerity. The conſcience indeed doth not alwayes give in a clear and full Teſtimony, but ſometimes it

III. doth, and that with abſolute certainty.

Come we then to the ſecond Teſtimony, the great and the ſupream witneſſe of the Spirit, not only the gifts and graces of the Spirit, but the Spirit it ſelf.

Ob. *This ſeems to be the ſame with the former: for we cannot know our ſincerity till the Spirit reveal us to our ſelves: The ſoul cannot ſee its own face, till the Spirit unmask it?*

Anſw. We grant that to the leaſt motion in ſpirituals there is neceſſarily required the concurrence of the Holy Ghoſt, but yet there is a great difference between the working of the Spirit, and the witneſſe of the Spirit; there is an efficacious work of the Spirit when faith is wrought in the ſoul: but yet there is not the Teſtimony of the Spirit, for then every believer ſhould be preſently ſealed. So that though the Teſtimony of our own ſpirit cannot be without the aſſiſtance of Gods Spirit, yet its clearly diſtinct from the Teſtimony of the Spirit: For here the Spirit enables the ſoul to ſee its graces by the ſoules light: But when it comes with a teſtimony, then it brings a new light of its own, and lends the ſoul ſome auxiliary beams for the more clear revealing of it.

Queſt. *What kinde of teſtimony is that of the Spirit?*

Anſw. Firſt, its a clear teſtimony, a full and ſatisfying light which ſcatters all clouds and doubts, 1 *John* 3. 24. *By this we know that he dwells in us, by the Spirit which he hath given us.* If an Angel ſhould tell us ſo, there might be ſome doubt about it: but the inward Teſtimony of the Spirit is more powerful, then if it were by an outward voice.

Secondly, a ſure Teſtimony: For its the witneſſe of the Spirit, that can nei-

I. ther deceive, nor be deceived, 1. He cannot deceive, for he is truth it ſelfe. 2. He cannot be deceived, for he is all eye, Omniſcience it ſelf. He dwells in the boſome of God, and is fully acquainted with the minde of God: Its ſuch a certainty as makes them cry *Abba Father*, and that with confidence. Its op-

II. poſed to the ſpirit of bondage, and therefore takes away all doubtings, yea, the very end why the Holy Ghoſt comes to the ſoul, is to make all ſure, and therefore he is called a *Seal*, and an *Earneſt*. Now he aſſures the ſoul.

1. By a powerfull application of the promiſe: For as faith appropriates the promiſe on our part, ſo the Spirit applies it on Gods part. This ſpirit of adoption ſeeks love, and peace, and pardon; and that by a particular application of the promiſe to us: as when the promiſe of pardon of ſin, and life everlaſting is generally propounded in the Miniſtry of the Word, the Holy Ghoſt doth particularly apply it to the heart, and ſo ſeals up the promiſe to the ſoul.

2. By a bright irradiation or enlightning of the ſoul, clearing its evidences, diſcovering its graces, and ſhewing them to be true, and not counterfeit, 1 *Cor.* 2. 12. *We have received the Spirit, which is of God, that we might know the things which are freely given us of God.*

Ob. *But many think they have the Spirit when they have not: Satan transforms himſelf into an Angel of light?*

I. *Anſw.* Firſt, one mans ſelf-deceit doth not prejudice anothers certainty. A man in a dream, thinks himſelf awake when he is not: yet for all this, a man

II. that is awake may certainly know that he is ſo.

Secondly, the Spirit comes with a convincing light, and gives a full manifeſtation of his own preſence: ſo that we may ſooner take a Glow-worme for the Sun, then an experienced Chriſtian can take a falſe deluſion for the light of the Spirit.

Thirdly

Thirdly, the Spirit of God witnesseth according as the Word witnesseth: *Try the spirits: To the Law, and to the Testimonies, &c.* the Scripture was endited by the Spirit, and the Spirit cannot contradict himself: so that whosoever rebels against the light of the Word, shall never have the light of the Spirit. III.

Quest. *Seeing, as the Spirit breaths when it pleases, so it shines when it pleases, whether then may a Christian that hath but the single Testimony of his own Spirit, be assured of his salvation?*

Answ. The witnesse of our own spirit is a true assurance, though it be not so clear an assurance. I may see a thing certainly by the light of a Candle, yet I may see it more clearly by the light of the Sun. The light of the Spirit may and doth often withdraw it self, and leave us only the witnesse of our own spirit, and yet then the soul hath assurance.

Quest. *But what if I have not the witnesse of Gods Spirit, nor of my own neither?*

Answ. Have recourse to former assurance. Doest thou remember that once thou hadst a sweet serenity of soul? that an enlightned conscience upon good grounds did speak peace to thee? Didst thou never see the light of the Spirit crowning thy soul with satisfying beams? then be sure that thou art still in the same condition; for there is no total falling from grace: Gods love like himself is immutable. The Spirits testimony is of eternal truth. So did *David*, when his joy was extinguished, and he would faine have it lighted again, *Psal.* 51. 12. *Restore unto me the joy of thy salvation, and uphold me with thy free Spirit*; whence are implied, 1. That for the present it was taken away. 2. That he had it. 3. He remembred that he had it, and therefore prayes to have it restored. *Davids* own spirit was now very unquiet, and Gods Spirit had withdrawn it self, and now his best refreshing was his former assurance. Remember this, that the least drop of true grace shall never be exhausted: the least spark of true joy shall never be extinguished.

Quest. *But suppose we have neither the Testimony of Gods Spirit, nor of our own, nor can recal former assurance, what shall the soul do then?*

Answ. In such a time look to the beginnings of grace: Look now to the soules prizing of a Christ: to the whimperings after the breast: to the longings and breathings after its beloved, thoughts upon him, desires after him, endeavours for him: theres much comfort and sweetnesse in these: I, and some kinde of Assurance. For,

First, God that hath begun this great and good work in thee, will never give it over till it be full and compleat; He uses not to leave his works imperfect: The very first motions are of his own planting, and shall lack no watering for encrease. I.

Secondly, the least seed of grace, as its choice and precious, so its vigorous and active: it will never leave working till Christ be formed in thee: *Who hath despised the day of small things?* Zach. 4. 10. He that is richest in grace began with a small stock: Improve but present strength, and God will send thee in fresh supplies, that thou mayest walk from strength to strength. II.

Thirdlie, if thou canst not spie out any grace in thy self, borrow light of another: Lay open thy soul to an *Interpreter, one of a thousand*, that may explain thy condition better then thou canst thy self, *Job* 33. 23. He'll shew thee, here is grace, and there is grace, and theres an evidence, *&c.* III.

Quest. *But what if after all this, there is a totale eclipse, all clouds and blacknesse and darknesse, and the very valley of the shadow of death?*

Answ. First, when there is no certainty of evidence, yet even then have a certainty of Adherence and Recumbency. Now grasp a Promise: roll thy self upon I.

on the free grace of God in Christ. Say, *If I perish, I perish, and though thou kill me, yet will I trust in thee.* Like men ready to be drowned, take fast hold, Cast Anchor, though in the dark.

II. Secondly, Study self-denial: Though thou long and breath after assurance, yet resigne up thy self wholly to Gods Will, and be content to want it if he see it best for thee. Take heed of murmuring. Throw thy self at Gods feet, and say, O my God, I'le blesse thee for those eternal treasures of sweetnesse that are in thee, though I should never taste of them. I'le blesse thee for those smiles of thy face which thou bestowest upon others, though thou wilt not cast one gracious look upon my soul: I'le blesse thee for those rich offers of grace thou makest to me, though I have not a heart to lay hold of them.

III. Thirdly, put thy soul into a waiting posture, and stay till he please to display some of himself to thee: *The patient expectation of the poor shall not perish for ever*, Psal. 9.18. One beame of his countenance is worth waiting for all thy life-time: yet wait upon him in Prayer, in his Ordinances, where the Spirit breaths, and God shews his face: Thus wait upon him in his own way: yea, and in his own time too: think not time tedious; *He that believes makes not haste*, Isa. 28. 16. Consider that God is all this while preparing thee, and making thee more capable of his love: yea, suppose the worst, that thou shouldest die under a cloud, as Christ did, yet thy condition is safe: thou shalt then come to a full assurance, nay, to a full possession of thine inheritance.

Quest. *What are the special sealing times wherein Christians have this Assurance?*

I. *Answ.* First, sometimes at their first Conversion: when the spirit of bondage hath past upon the soul, and by a strong conviction hath applied particularly guilt and wrath unto it: then the Gospel brings welcome newes of a pardon, and the Spirit of Adoption applies grace and mercy to the soul, this makes strong impressions of joy, and causeth them to cry out, *I am my Beloveds, and my Beloved is mine*, Cant. 2. 16. *Hos.* 11.1. *When Israel was a childe, then I loved him. I taught* Ephraim *also to go, taking him by the armes, &c.* God hath a special care of tender plants, and Christ doth the rather reveale his love to young Converts for their encouragement in the wayes of grace: He oiles the wheels of the soul: and imprints the sense of his love, which *constrains them to obedience*: And hence it is, that young Converts are usually so active in the wayes of Religion; so forward and vehement.

II. Secondly, Sacrament-times are sealing times: For in the Lords Supper we have the New Covenant sealed up to the soul: the soul hath not only his graces encreased, but they are printed clearer: there we have plain and visible demonstrations of the love of a Saviour, and have the sense of this love given into our hearts: we feed not only upon Sacramental bread, but upon *hidden Manna* too; Here's *a feast of fat things*; the soul is *satisfied as with marrow and fatnesse.* For the two great ends of this Sacrament to a Christian are, 1. Growth in grace. 2. Sense of grace. Christians come hither, *ad corroborandum Titulum*, to confirm their Title; and yet we must not think that every true Christian that comes to the Sacrament, must needs have assurance: For

1. Believers themselves may receive unworthily: as the *Corinthians came together for the worse, and not for the better*, and therefore were *chastened of the Lord, &c.* 1 Cor. 11. 32.

2. Many that have much joy and sweetnesse from the Sacrament, yet may not have it in so high a measure as to amount to Assurance: All that truly partake of these heavenly dainties, do not go away equally satisfied; Some have but a taste to cherish them, others have a full draught, which doth mightily cheer them.

III. Thirdly, times of employment are sealing times: when God intends us for some

some great and eminent service: he first sheds some of his love into their hearts, which constrains them to obedience, and encourageth them in it. *Moses* would not stir without assurance of Gods presence. So God calls *Joshua* to an honourable employment, and prepares him for so great a work, with a promise of himself and his love: *Fear not, be of good courage, I am with thee: I will never faile thee, nor forsake thee.* So when God called *Abraham* to that great work of sacrificing his son, he first warmes his heart with his love, and seales up the Covenant of grace to him, and tells him, *I am God allsufficient: I am thy Buckler, and thy exceeding great reward.* And thus he dealt with the Prophets and Apostles, when he sent them upon great and dangerous messages: he assures them that his directing and protecting mercy shall accompany them, and this made them so undaunted.

Fourthly, praying times are sealing times: the same Spirit that endites the prayer, seales it up. When *Hannah* had prayed, 1 *Sam.* 1. 18. the text saith, *that her countenance was no more sad.* As its the priviledge of Assurance, that then we may with confidence cry *Abba, Father*, so also its a great means to get assurance; Besides, we may pray for assurance, and be importunate for one smile of his face, and his bowels will not let him deny us: Hence such as are most frequent and powerful in Prayer, are most blest with assurance. IV.

Fifthly, times of outward exigencies are sealing times, 2 *Cor.* 4. 16. *Though our outward man decay, yet our inward man is renewed daily*: when all provision failed the *Israelites*, then *Mannah* was rained down: so is this *hidden Mannah* provided for sad and cloudy times: except in the case of total desertion, when the soul hath not the least glimpse shining upon it: But in outward and temporal distresses God uses to reveal himself more immediately unto them: and though the creature frown, yet he smiles upon them. Believers are Gods friends, and it is not the part of a friend to forsake them in the saddest times. When Saint *John* was banished into the Isle of *Patmos*, God shews him that glorious Revelation; *Paul* and *Silas*, when in prison, are full of joy: and so with *Hezekiah*. V.

Sixthly, times of victory and conquest over lusts and tentations, are sealing times: God after such victories will give his people a triumph, *Rev.* 2 17. *To him that overcomes will I give to eat of the hidden Manna*: Thus when *Paul* was conquering that great tentation, 2 *Cor.* 12. 9. God then strengthens him with this, *My grace is sufficient for thee*: So it was with that noble Marquess of *Vico*: He never had such joy at *Naples* as he had at *Geneva*, when he had conquered all tentations, and had trampled upon all relations for a Saviour. So the Mourners in *Ezekiel*, that would not yield to the abominations of the times, must have a seale set on them. So that Virgin-company in the Revelations, *Ezek.* 9. 4. *Rev.* 7. 3. VI.

Quest. *What use must Christians make of Assurance, when God gives it in to them?*

Answ. First, Times of assurance should be times of humility and dependance upon God; when *Moses* had been so long conversing with God on the Mount, presently at the foot of the Mount he meets with matter of humiliation: the people having made them a golden Calfe. When *Paul* had been in the third Heavens, then comes a Messenger of Satan to buffet him, lest he should be exalted above measure. Pride, as it twines about the sweetest graces, so it devoures the sweetest comforts. Yet there is nothing that tends more to self-abasement, then the beholding Gods face, and the seeing of his glory, this will make the soul abhor it self in dust and ashes. None here ever saw more of Gods face then *Moses* and *Paul*, and there were none that ever had lower apprehensions of themselves. I.

Secondly, Times of assurance should be times of trampling upon the crea- II.

ture, and scorning of things below: we should not take care for corne, and wine, and oile, when God lifts up the light of his countenance upon us: when we are in our Fathers house, and the fatted Calfe is slain, we should not still feed upon husks: when we are clothed with the Sun, we should trample the Moon under our feet: and let others scramble for the world, who have nothing else to live on.

III. Thirdly, Times of assurance should be times of more watchfulnesse, and accurate walking with God. To sin against revealed love is a killing aggravation. To sin against light is too much, but to sin against love is a great deal more: This aggravated *Solomons* Idolatry, 1 *Kings* 11. 9. that he turned from *the God of Israel that had appeared to him twice*. To provoke God in a wildernesse, is not so much as to provoke him in a Paradise. Take heed therefore of turning the grace of God into wantonnesse: but if God give thee a sense of his love, walk more stedfastly and accurately before him.

IV. Fourthly, Times of assurance should be times of inviting and encouraging others in the wayes of grace, as *David* did. *Psal.* 34. 8. *O taste and see how gracious God is.* Men look upon Religion as a rigid and austere thing, that comes to rob them of their joy: but thou canst tell them of the sweetnesse that is in the wayes of grace: thou canst assure them that all the wayes of wisdome are pleasantnesse: Thou canst shew them the goodly fruits of *Canaan*, that were cut down at the brook *Eshcol*. Thou canst assure them that there is no such joy to be found in the wayes of sin: that spiritual joy is the most clarified joy: that its solid joy, and lasting joy. All the creatures make but a blaze: but the least spark of this is immortal.

V. *Fifthly*, Times of assurance should be times of storing up comforts against times of scarcity: Now treasure up beams, heap up light, store up *hidden Manna*: though kept, it will not breed wormes: storing up of former evidences is a good provision against a cloudy day.

VI. Sixthly, Times of assurance should be times of breathing after full possession. The espoused soul should long after the Nuptials: for the full consummation of its joy: Say, Is there such sweetnesse in one cluster of *Canaan*, what shall there be in the full Vintage? Is there such glory in one beam of Gods face, what shall there be in an eternal Sunshine?

Quest. *Who are the great enemies to this doctrine of Assurance?*

Answ. Principally, the *Papists* and *Arminians*.

Quest. *Upon what account do they so oppose it?*

I. *Answ.* First, the Papists lay too much stresse upon good works: Now assurance is too goodlie a structure to be built upon such a foundation: they part stakes between grace and merit, and so leave the soul in a tottering condition. For they that would build their hopes upon their own good meanings, and their own good wishes, and good resolutions, and good works, when they have done all, they have built but the house of the Spider. But if men would but look to the ebbings and flowings of their own spirits, to the waxings and wanings of their own performances, surely they would acknowledge that they cannot fetch a Plerophory out of these. Assurance cannot be founded on a bubble; It must be built upon the free love of God in Christ; upon his royal word and oath: upon the witnesse of the Holy Ghost, and seale of God himself, or it can never be had. Hence dying *Bellarmine* was forced to acknowledge that the *neareſt way to Assurance was only to rest upon the free grace of God in Christ.*

II. Secondly, they take away the clasping and closing power of faith it self: by which it should sweetly and strongly embrace its own object; they would have the soul dwell in generals, they resolve all the sweetnesse of the Gospel either into this universal, *Whosoever believes shall be saved*, or into this conditional, *If*

thou believeſt thou ſhalt be ſaved. Now this is ſo farre from Aſſurance, that the devils themſelves do thus beleeve, and yet tremble. They will not allow the ſoul to break the ſhell of a Promiſe, ſo as to come to the kernel; They allow not faith to ſay; *My Lord, and my God.*

Thirdly, they deny Perſeverance, and therefore muſt needs deny Aſſurance. III.

Yet the *Arminians* would reconcile Aſſurance and non-Perſeverance. They allow a man a little brief Aſſurance for a moment: a *breve fulgur*: a little ſhining of joy, that only ſhews it ſelf that it may vaniſh: their meaning amounts to thus much: For that moment that thou art in the ſtate of grace, thou mayeſt be ſure of it: but thou canſt not be ſure that the next moment thou ſhalt be in the ſtate of grace: and thus they think the grace of God to be as mutable and inconſtant as themſelves are: whereas all Gods children are *preſerved by the Power of God through faith unto ſalvation*: and many of them can ſay with *Paul*, *Rom. 8. ult. I am perſwaded that neither life, nor death, nor Angels, &c.*

Fourthly, they never had any aſſurance themſelves, and ſo deny it unto others. Thus *the fool ſaith in his heart there is no God*, becauſe he never had communion with him: A blinde man ſaith there is no Sun, becauſe he hath not eyes to ſee it. A deaf man believes not that there is ſuch ſweetneſſe in Muſick. IV.

Upon this account Mr. *Baxter* denies aſſurance, becauſe he never met with any, nor can hear by others of any that have it, except ſome melancholy women that pretend to it, and that for a moment only: But if he reade the life of Mr. *Ignatius Jordan* of *Exceſter*, and of Mr. *John Bruen* of *Bruen Stapleford*, he ſhall finde that they not only had aſſurance, but maintained it for many yeares without interruption: the like he may finde of many others in my *firſt Part of Lives*: and in my *Mirrour or Looking-glaſſe*.

Ob. *But Solomon ſaith*, Eccl. 7. 1. *No man knows love or hatred, therefore no man can be aſſured of his ſalvation?*

Anſw. They leave out the latter words, *by all that is before him*, which ſhew *Solomons* meaning to be this, that no man can know whether God loves him, or hates him by any outward thing, as by proſperity or adverſity, by health or ſickneſſe, &c. wherein all things fall alike to all, good and bad.

Ob. *But he ſaith again*, Prov. 28. 14. *Bleſſed is the man that feareth always.* and if we muſt alwayes feare, then we cannot be aſſured of our ſalvation?

Anſw. Firſt, we muſt diſtinguiſh of feare: It is either filial or ſervile: the former is here meant, and ſo a childe may feare his fathers anger, though he feare not to be caſt off by him. This child-like feare aboliſheth not confidence, but confirmes it. I.

Secondly, though we muſt feare our ſelves, and our own weakneſſe, to provoke us unto watchfulneſſe, yet withal we may feare to offend God for his goodneſſe, which ſtrengthens our confidence. II.

Ob. *But Saint Paul ſaith*, Rom. 11. 39. *Who knowes the minde of the Lord? or who was his Counſellour? therefore we cannot know that we ſhall be ſaved?*

Anſw. Firſt, his meaning is, that we cannot know the minde of God *à priori*, before he hath revealed it, but then we may: Thus we know our election by our vocation, 2 *Pet.* 1. 10. I.

Secondly, Or thus: we know not the reaſons of many of Gods actions and diſpenſations, neither are they curiouſly to be ſearched into, as *David* profeſſeth for himſelf, *Pſal.* 131. 1. But *à poſteriori* we may, as the cauſe may be proved by the effect, the Sun by its beams, the fire by heat, &c. II.

Ob.

Ob. *But* Pſal. 19. 13. *David prayes that preſumptuous ſins might not prevail over him: therefore he feared they might, and ſo had no aſſurance?*

I. *Anſw.* Firſt, *David* was not in doubt becauſe he prayed ſo, but rather certain of the contrary, becauſe of this prayer of faith, as 1 *John* 5. 14, 15. *This is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us: and if we know that he heareth us, whatſoever we ask, we know that we have the Petitions that we deſired of him.*

II. Secondly, Prayer is a meanes of certainty, no ſigne of uncertainty: we pray for pardon of ſin, and yet believe it.

Ob. *But* Saint Paul *ſaith*, 1 Cor. 4. 4. *I know nothing by my ſelfe, yet am I not hereby juſtified; but he that judges me is the Lord, therefore he had not aſſurance?*

I. *Anſw.* Firſt, *Paul* was not juſtified by any good thing in himſelf, had he therefore no aſſurance? Can a man ſay, I know that I live not by ſtones, therefore I cannot know that I live: this is a *non ſequitur*.

II. Secondly, though he was not juſtified by his own righteouſneſſe, yet he was aſſured of Gods grace, and of his Juſtification by faith, as appears, *Rom.* 8. 38. *Gal.* 2. 16, 20. *Phil.* 3. 8, 9.

Ob. *How can a childe of God be aſſured of his ſalvation, being conſcious to himſelf, of ſo many and great ſins?*

I. *Anſw.* Firſt, all ſins are remitted to thoſe who are in Chriſt, and therefore there is no condemnation to them, *Rom.* 8. 1.

II. Secondly, only reigning ſinnes hinder aſſurance, not the remaining of ſinne.

III. Thirdly, God hath puniſhed all the ſins of his Elect in their Surety Chriſt, and therefore cannot again puniſh it in them, *Rom.* 3. 25. and 4. 25.

Ob. *But I have ſo many doubts and feares, that I cannot have aſſurance?*

I. *Anſw.* Firſt, doubts exerciſe faith, but do not extinguiſh it: Chriſts diſciples had many doubts.

II. Secondly, a trembling hand may receive a Gift from a Prince, and know it hath it, though it holds it but weakly.

III. 3. Endeavour to beleeve more firmly, and ſtrive againſt doubtings, and God will accept it as perfect in Chriſt.

Ob. *But* Ezek. 18. 24. *A righteous man may fall from his righteouſneſſe, and therefore can have no aſſurance?*

I. *Anſw.* Firſt, Suppoſitions are no poſitions: he doth not ſay that a righteous man may fall from his righteouſneſſe. but *if he do fall, &c.*

II. Secondly, we muſt diſtinguiſh of a righteous man; Some are righteous κατὰ δόξαν, in appearance only, and in the judgement of charity, and theſe may fall away from their righteouſneſſe, and die in their ſins: others are righteous κατ' ἀλήθειαν, in deed, and in truth: now there is a righteouſneſſe of Profeſſion that may be loſt, of which this text ſpeaks: but the righteouſneſſe which is by faith in Chriſt it can never be loſt: An Argument from appearance to being is not true.

III. Thirdly, if it be meant of a truly righteous man, then I anſwer, that ſuch a righteous man may fall from the acts of grace, but not from the habits: from ſome degrees of grace, but not from the ſeed of it.

Queſt. *But how can aſſurance ſtand with the humble, and baſe eſteem, which a Chriſtian ſhould have of himſelf.*

I. *Anſw.* Firſt, humility fights not with certainty, being an effect of it, *Pſal.* 130. 4.

II. Secondly, Gods children have two eyes, with one they look upon themſelves, and

and are humbled; with the other they look upon Christ and free grace, and are assured; with the first, *Paul* looking upon himself, cries out that he was the least of Saints, and chiefest of sinners; with the other he looks upward, and triumphs with assurance, *Rom.* 8. 38. 39.

Ob. *But this is a doctrine of liberty. If men may be assured that they shall be saved, then they may live as they list.*

Answ. First, no such matter, for God will not put new wine into old bottles; God never prints his love upon the heart till it be renewed, and prepared with Evangelical meltings, and the same seale that prints his love, prints his Image also: A flinty heart will not take the seale of the Spirit; The white stone with the new name is never given, till the heart of stone be taken away. The soul must first become an Ark of the Covenant before the Pot of *hidden Manna* shall be put into it. Indeed if God should seal up his love to an unregenerate man, whilest he hankers after his lusts, he would make such an ill use of it, as to turn the grace of God into wantonnesse: when the Sun shines upon dunghils, they send forth the greater stink: but when it shines on sweet herbs and flowers, they send forth a more fragrant smell. God sets his seal on none, but such as have an happy conformity to him, and a full compliance with him: Such as have the same interests, and the same glorious ends with himself: such as delight in his Law, and feed upon his Precepts as upon an honey-combe: such as have an antipathy against sin, yea, against the very appearance of it: such as are ready to pull out their right eyes, and cut off their right hands for him: and therefore there is no danger that such will abuse their assurance to liberty. I.

Secondly, Sons of God that have this assurance, are *led by the Spirit of God*, Rom. 8. 14. and therefore *cannot walk after the flesh*, Rom. 8. 1. They are *borne of God and cannot sin*, i. e. wittingly, and wilfully as wicked men do, 1 *John* 3. 9. they hate it as God hates it: they hate it more then hell, and therefore there is no danger that they will abuse mercy to liberty. II.

Thirdly, nothing is more industrious then saving faith. It looks so to the end [Salvation] as withal its most industrious in the use of meanes to attain it: as reading, hearing, meditating, praying, innocent walking, patient bearing of crosses, holy living, conversing with the godlie, shunning the society of the wicked, &c. III.

Fourthly, love is a sweeter, surer, and stronger principle of obedience then feare. The Law indeed is an hammer to break the heart; but the Gospel is a Key to open hearts. A soul assured of Gods love, how will it twine about a Precept: suck sweetnesse out of a command, catch at an opportunity, long for a duty! How doth it go like a Bee from flower to flower, from duty to duty, from ordinance to ordinance, and extracts the very spirits and quintessence of all: such a soul will send back the streams of its affections into the Ocean: Indeed such as are frighted into obedience by feare, would soon abuse such love. But love returnes love, and the love of Christ will constrain such to obedience, 2 *Cor.* 5. 14. IV.

Fifthly, Experience manifesteth that none walk more exactly, and closely with God: then such as are most assured of his love; If we look into Heaven, there we may see the glorious Angels, and glorified Saints, that have not only a full assurance, but a full possession of the love of their God: and yet where hath God more universal and cheerful obedience then from these? Hence we pray, *Thy Will be done in earth as it is in Heaven*: and whereas they say, there is more danger in fraile men that dwell in houses of clay; we answer, V.

1. They should entertain more honourable thoughts of the excellent ones of the earth, whom God now steeps in his own nature, and love, to prepare them gradually for Heaven.

2. Though there may be ſome unworthy dealing by them with their God, yet theſe flow only from thoſe reliques of ſlaviſh principles that remain in them, from ſome fragments of the old leaven that was not purged out, not by vertue of a Goſpel *Plerophorie*. Doth the knowing that we are the ſons of light diſpoſe us to works of darkneſſe? 'Tis true, the ſons of God may provoke him, but muſt they therefore needs do it under this very notion, becauſe they know that they are ſons? nay, muſt they do it the more for this? Truly this were greater malice then the devils themſelves are capable of; it involves alſo a flat contradiction: becauſe they know that they are friends, therefore they will deal like enemies: and becauſe they know they are ſons, therefore they will deal like ſlaves. But if they yet doubt whether aſſurance doth advance obedience, let them compare men aſſured of their ſalvation. 1. With others in the ſtate of grace that want aſſurance, and then tell us whether they do not differ as much as a bruiſed Reed from a ſtately Cedar. What faintings and paleneſſe is there in the one? what vigour and livelineſſe in the ſoul of the other? one is left to the pleaſure of a wave, when the other lies ſafe at Anchor. 2. Compare them with men in an unregenerate condition, what a vaſt difference is betwixt them? ſure you do not queſtion whether God hath more ſervice from *the Iſraelites* that feed upon *hidden Manna*? Or from *Egyptians*, that feed upon Garlick and Onions? Wicked men by feares and terrours of the Law may be reſtrained, and may ſpend a few ſighes, and drop a few teares ſometimes, but when they are thus waſh't, they ſoon return to their wallowing in the mire: whereas they that are aſſured of their ſalvation are conſtant and cheerful, and uniforme in their obedience.

3. That God hath other Rods enow to awaken them out of a ſinful ſecurity, though he do not diſinherit them. Remember what God ſpeaks to *David*, *Pſal.* 89. 31, 32. *If his children break my ſtatutes, and keep not my Commandments, then will I viſit their tranſgreſſions with the Rod, and their iniquity with ſtripes, &c.* God will make them know what a bitter thing it is for them to depart from him, and forſake their firſt love. For

1. They may fall from aſſurance: though they cannot loſe the ſeed and root of grace, yet they may loſe the flouriſhing and fragrancy of it: Though the foundation of God remain ſure, yet they may loſe their comfort. Though they be built on a rock, they may be daſhed with waves: Though the ſeal of God remaines ſure, yet they may deface the Print of it, ſo as that it may not be viſible to their eye: Now we may eaſily conceive what a ſad alteration this will be.

2. They may fall into a total deſertion even ſo as to look upon God as an enemy, and inſtead of a *Filial Plerophory*, may have a fearful expectation of the fierce wrath of God; God may dip his pen in gall, and write bitter things againſt them, and his envenomed arrows may ſtick faſt in them: ſo that they may be excommunicated from that happy and heavenly entercourſe that once they had with God.

Queſt. *What diligence is required of us about this aſſurance?*

I. *Anſw.* Firſt, we muſt uſe diligence to get this aſſurance. For

1. There are but few that have any right to the love of God in Chriſt. It's a principle in morality that intimate friendſhip cannot be extended to many. Friends uſually go by pairs. Now though God be of vaſt and boundleſs love, yet he chooſeth to concentricate it all in a few pickt out of the world that he might engage them the more unto himſelf.

2. Of thoſe few whom he loves, all are not aſſured of it: Though he loved them with an everlaſting love, yet he manifeſted it in time: not before they had a being; nor whileſt they were in the ſtate of nature; nor when they were new born children: For babes in Chriſt cannot preſently cry *Abba Father*. They are not aſſured,

red, nor sealed till the Spirit comes, and stamps a clear impression of Gods love upon their softened and melted spirits.

2. We must use diligence to keep assurance: It's a jewel that deserves our best care. Take heed of loosing the *White-stone*: Take heed of forgetting the *new Name*? Art thou weary of the Sun-shine, and wouldst thou cool thy self in the shade? Doest thou begin to loath thy *Manna*, and wouldest thou returne to the Garlick, and Onions of *Egypt*? O remember thou dideſt not so soone obtaine assurance, and wilt thou so soone lose it?

Thirdly, give diligence to recover assurance if thou hast lost it. O when will the Winter be past that the flowers may appear, and the time of singing may come? Say with the Church, *Awake O South winde, and with thy gentle breathings blow upon the garden that the spices thereof may flow out.* Never leave till thou findest thy Spouse again: Tell him that thou art *sick of love*: that thou longest for a cluster of *Canaan*: that thou art even famished for want of hidden *Manna*. Lay thy heart before him, and tell him that thou desirest new stamps and impressions of his love: Tell him that thou hast lost the print, yet he hath not lost the seale: Tell him that thou wouldst now more prize his love then ever thou didst, or couldest before: Give him no rest till he give thy soule rest, and fill it with himself: O desire him to shine out upon thee a little before thou goest hence, and beest no more seene. III.

Quest. *Why doth assurance require such diligence?*

Answ. First, because of the deceitfulness of the heart that is so apt to please it self with shadows, and to flatter it self into an imaginary happinesse: Most men are so confident of heaven as if they had been born heirs apparent to the Crown of glory: As if this new name had been given them at their baptism, or as if they had been born with this *hidden Manna* in their mouths. They never knew what a scruple was, and wonder that others trouble themselves with them. These have a key to heaven of their own making, and think they can go to it when they please. Thus do vaine men cheat their own soules: whereas it were their wiser way rather to commune with their own spirits, to see what a false print they are of: what corruptions and degenerations from the Original: what are the genuine, and what are the spurious works of the Spirit. I.

Secondly, we have diligent enemies that would faigne quench our joy, and keep it from flaming into assurance: He would have broken thee when thou wast a bruised Reed, how will he triumph in thy fall now thou art a stately Cedar? Satan being fallen himself, not only from heaven and happinesse, but from a possibility of recovering the same againe, and now he labours to involve us in the same condition: and seeing he cannot possibly do this, he endeavours to damp their joy; to raise stormes and tempests in their souls: Yet our comfort is, we may frustrate him by a strong and clasping hand of faith, whereby we may lay such fast hold of God in Christ, that we may thereby make the Devil give over as despairing to prevaile. So then the more frequent his assaults are, the more should Christians stand upon their watch, and fortifie themselves, and run in times of danger to the Name of the Lord which is a strong Tower, *Prov.* II.

Thirdly, give diligence, because it's a matter of such great consequence, and to be deceived herein will prove the most stinging aggravation of misery that can be: the house that was built upon the sand, *great was the fall of it.* There is a counterfeit assurance, called presumption that great devourer of souls that slays its ten thousands: O what misery is it for a man to take himself to be in the ready way to heaven, when he is dropping into hell: To expect no lesse then III.

a crown of glory, when he can find nothing but chains of darkness, and a gnawing worme.

Quest. *But what kinde of diligence is required to get assurance?*

I. *Answ.* First, be diligent in self reflexion: A clean heart chews the cud, and ruminates upon its own actions: Try thy graces by a Scripture Sun-beame: Compel thy thoughts to come in that they may drink sweetnesse out of their own fountaine, and that they may be satisfied as with marrow and fatnesse. Assurance consists in a reflex act, and by such workings it is maintained.

II. Secondly, be diligent in prayer: Assurance comes not with weak wishes, and velleities that are so frequent in the mouths of many: *O that I were sure of heaven and happinesse, &c.* But this great blessing deserves a fervent prayer: The white stone is given to none but conquerours: As assurance doth mightily enliven prayer, so prayer cherishes and maintaines assurance. Go then to God: Be importunate with him: beg a smile, a beame of his face: Desire him to take all thy worldly things again, unlesse he will sweeten them with his love. Tell him thou canst live no longer on husks, and therfore desire him to give thee something that its fit for a soul to live on.

III. Thirdly, be diligent and fervent in communion with thy God: sweet and familiar entercourse with God, puts thee into the number of his friends, and friendship brings assurance: surely he would not kiss thee with the kisses of his mouth if he did not love thee: He would not tell thee so much of his mind if his heart were not with thee: he would not accept of thy prayers, thy spiritual sacrifices, if he meant to destroy thee: Communion with God is that which gives an heavenly, and eternal *Plerophory*.

Quest. *Why doth assurance deserve our best diligence?*

I. *Answ.* First, hereby the soul is provided for eternity: Thou mayest then say, *Thy lot is fallen unto thee in a good ground, thou hast a pleasant heritage.* Thou canst desire no more then to be assured that thou shalt be for ever happy: What would the damned in Hell give for a possibility of happinesse? What would some wounded spirits give but for hopes and probabilities of it?

II. Secondly, it will sweeten all present conditions to us: We may eat our bread with joy, and drink our wine with a merry heart when we know God accepts our person, and smells a sweet odour in our sacrifice. We may lay claim to all the pearles in the Gospel, and to all its priviledges: If God bestow temporals upon us, we may know that he first dips them in love: yea, thou hast a happy protection in all thy ways: For,

1. Thou art secure against the frowns of the world, for heaven smiles upon thee. Thou mayest laugh at the slanders and reproaches of men: For when the world brands thee, the Spirit seals thee, &c.

2. Thou art secure in times of judgement. For judgements are intended for the sweeping away of Spiders webs, not for the sweeping away of Gods own jewels: Or if thou beest involved in the common calamity, yet how is this pill rowled up in sweetnesse to thee, when others can tast nothing but gall, and wormwood. Thy body may be tossed in the world, but thy soul lies safe at Anchor.

3. Thou art secure in the houre of death: Thou knowest that providence onely means to break the shell that it may have the kernel. Let such tremble at the approaches of death that know not what shall become of their precious souls, but thou mayest safely trample upon the Adder, &c. This made the Martyrs embrace the flames, &c. Assurance of the love of God in Christ, and nothing else pulls out the sting of death: Indeed death hath lost its sting in respect of all that are in Christ; but yet such as know not that they are

in

in Christ, fear death still as if it had a sting: Only an assured Christian triumphs over it, and saith with Saint *Paul*, *O death where is thy sting?* 1 Cor. 15. 55.

4. Assurance fills the soul with praise, and thankfulness. The real presence of a mercy is not enough: there must be the appearance of a mercy, and the sense of it before it fill thy heart with joy, and thy mouth with praise: A doubting Christian is like a bird in a snare: the soul hath not its comfort, nor God his praise: An assured Christian is like a bird at liberty that flies aloft, and sings chearfully, &c.

See Mr. *Culverwels* White-stone, and Dr. *Taylor*.

Quest. *How may it be proved by Scripture that a man may be assured of his salvation?*

Answ. First, By *Rom.* 8. 16. *The Spirit of God testifies with our spirits that we are the sons of God.* I.

Quest. *But how can Gods Spirit give witnesse, seeing now there are no revelations?*

Answ. First, indeed extraordinary revelations are ceased: yet Gods Spirit may, and doth in, and by the Word reveal some things to men, whence he is called *the spirit of revelation*, *Eph.* 1. 5. I.

Secondly, Gods Spirit gives testimony by applying the promises for the remission of sins, and life everlasting by Christ, particularly to the hearts of man, when its generally propounded in the Ministry of the Word: and this witness of the Spirit, may be discerned from presumption by II.

1. The means: For it's ordinarily wrought by hearing, reading, meditation, prayer, &c. but presumption ariseth in the brain, either without such means, or if by them, yet with want of Gods blessing concurring with them.
2. The effects and fruits of the Spirit: For it stirs up the heart to prayer, *Zach.* 12. 10. and that *with sighs and groans*, Rom. 8. 26. arising from the sense of our miserable condition.

The second testimony is our spirit, *i. e.* our conscience sanctified, and renewed by the Holy Ghost; and this is known. II.

1. By a grief of heart for offending God, called *godly sorrow*, 1 Cor. 7. 10.
2. By a resolution, and full purpose, and endeavour to obey God in all things.
3. By *savouring the things of the Spirit*, *Rom.* 8. 5. *i. e.* by doing the works of the Spirit with joy and chearfulnesse of heart, as in the presence of God.

Quest. *But what if both these testimonies are wanting, what must we do then?*

Answ. Have recourse to the first beginnings of sanctification, which are these.

1. To feel our inward corruptions.
2. To be displeased with our selves for them.
3. To begin to hate sin.
4. To grieve so oft as by sin we offend God.
5. To avoid the occasions of sin.
6. To endeavour to do our duty, and to use good means diligently.
7. To desire to sin no more.
8. To pray to God for his grace.

Secondly, by *Psal.* 15. 1, &c. where the question is propounded, who of the members of the Church shall have his habitation in heaven? and the answer II.

is,

is, *He that walks uprightly* before God, *deals juſtly with men, ſpeaks the truth from his heart, &c.*

III. Thirdly, by 1 *Joh.*5.13. where three things are evinced.

1. That he that hath communion and fellowſhip with God in Chriſt may be undoubtedly aſſured of his ſalvation: which the apoſtle tells was the end of preaching the Goſpel to them, *chap.*1. 3, 4. where alſo he gives foure infallible notes of ſalvation.

1. By remiſſion of ſins through the blood of Chriſt, *v.*7.
   Object. *But how may this pardon of ſin be known?*
   Anſw. He anſwers. Firſt, by our humble and hearty confeſſion of them to God, *v.* 9. Secondly, if our conſciences are pacified by the blood of Chriſt, *Rom.*5.1. 1 *Joh.*3.21.
2. By the ſanctifying ſpirit whereby we are renewed in holineſs and righteouſneſſe, 1 *Joh.*3.24.
3. By holineſs, and uprightneſſe of heart, and life, 1 *John* 1.6, 7.
4. By perſeverance in the knowledge, and obedience to the Goſpel, 1 *John* 2. 24.

2. He that is the adopted Son of God ſhall be undoubtedly ſaved, 1 *John* 3.2. *Rom.*8.17.
   Object. *But how ſhall we know our Adoption?*
   Anſw. By theſe ſigns.
   1. If thou truly beleeveſt in the Sonne of God, *Gal.* 3. 26. 1 *John* 3.23.
   2. By a hearty deſire, and earneſt endeavour to be cleanſed from thy corruptions, 1 *Joh.*3.3.
   3. By the love of a Chriſtian, becauſe he is a Chriſtian, 1 *John* 3. 10, 11, 12, &c.

3. They that are aſſured of the love of God to them in particular, may alſo be aſſured of their ſalvation, 1 *John* 4. 9. and Gods love to us may be known,
   1. By our love to the brethren, 1 *Joh.*4.20,21.
   2. By our love to God, 1 *Joh.*4.19. which is alſo known by two ſignes.
      1. By our conformity to him in holineſſe: *A* child that loves his father will tread in his ſteps, 1 *Joh.*4.17. not in equality and perfection, but in ſimilitude, and conformity.
      2. By the weanedneſs of our affections from the things of the world, 1 *John* 2. 15.

IV. Fourthly, by 2 *Tim.*2.19. *the foundation of God remains ſure, having this ſeal, The Lord knoweth who are his, &c. i.e.* the decree of Gods election ſtands firm, and ſure: So that they which are elected ſhall never totally and finally fall away.

Queſt. *But how ſhall I know that I am elected?*

Anſw. Paul anſwereth: By the ſpirit of prayer and invocation: and by a care to forſake all ſin: *Let every one that cals upon the Name of the Lord depart from iniquity.*

V. Fifthly, by 2 *Pet.*1.10. *Give all diligence to make your calling and election ſure, &c.* and this he tells may be done by getting and exerciſing thoſe graces mentioned, *v.*5, 6, 7.

Mr. *Perkins* 2. Vol. p.18,&c.

Is there any good to be gotten by departing from Chriſt? by leaving our firſt love? by quenching the ſpirit? and making Apoſtaſie from former degrees of grace and holineſſe? can any ſon of *Jeſſe* do for us as Chriſt can? Or do we think

think to mend our ſelves by running out of Gods bleſſing into the worlds warm Sun? as *Demas* did. O call me not *Naomi* (may ſuch ſay) but call me *Marah*: for I went out full, but come home empty: For indeed ſo do revolted Chriſtians, when they come from the act of ſinning: when they have been ſeeking after their ſweet-hearts: they went with their hearts full of peace, and hands full of plenty, and meeting with a bargain of ſinning, they thought to ſeek out their happineſſe, and make it fuller (as *Solomon* did) but they come home empty: empty of comforts, but laden with croſſes; they have loſt their evidences, are excommunicated from the power of Ordinances; are under the terrour of wounded ſpirits, are buffetted by Satan: are out of hope of ever recovering the radiancy of their graces; have their back-burden of their afflictions, ſo that they are enforced to confeſs it to be the greateſt madneſſe in the world to buy the ſweeteſt, and profitableſt ſin at ſo dear a rate. So *David* found it, and the *Sulamite*, Cant. 5. 1, 2.

Queſt. *Wherein ſtands the difference betweene aſſurance and preſumption?*

Anſw. Firſt, aſſurance is built upon the righteouſneſs of Chriſt, the grace of God, the Word of God, and the true knowledge of ſin, and of our ſelves: what we are by nature, and what by grace, This was one principle of *Pauls* aſſurance, 1 *Cor.* 15. 10. *By the grace of God I am that I am*; But preſumption is built, I.

1. Upon ſelf-ignorance: men know not what themſelves are, nor what ſin is: Hence they think themſelves righteous when they are great ſinners, *Rom.* 7. 9. *Luke* 18. 9, &c. ſo *Rev.* 3. 17.

2. Upon ſelf-love: which is that falſe glaſs that moſt look themſelves in, which makes all ſeeme good that they are, have, or do. Hence, *Prov.* 16. 2. and 30. 12.

3. Upon ſelf-righteouſneſs, which flows from the two former.

4. Upon ignorance and miſtakes about the nature of grace, or upon falſe principles: ſuch as theſe,

1. That ſhews are ſubſtance: or that to ſeem religious is to be ſo. So *Mat.* 23. 28.
2. That common gifts are ſpecial grace: that Parts are Piety: or that a civil and moral converſation is a regenerate condition. This will be diſcovered to be the preſumption of many at the laſt day, *Mat.* 7. 22, 23.
3. That profeſſion is practice: that trimming of Lamps is having of oyle. So *Matth.* 25. 6, 7. and that the forme of godlineſs is the power thereof: and outwards performances the ſubſtance of Piety, whereas, 2 *Tim.* 3. 5.
4. That reſtraint of ſinne is mortification, or putting off the old man: or that cutting off the branches of ſinne, is plucking it up by the root: That outward cleanſing is inward purifying. So *Matth.* 23. 25.
5. That mens hearts may be good, though their tongues, hands and lives be bad.

5. It's ſometimes built upon outward proſperity: They hope God loves them, and will ſave them, becauſe he hath given them ſo many good things, all theſe bottomes are like the houſe built upon the ſands, *Mat.* 7. 27.

Secondly, they differ in the means by which they are obtained, and maintained. For aſſurance is obtained by, II.

1. Godly ſorrow for ſin. For Chriſt gives reſt to ſuch, *Matth.* 11. 28. ſo *Luke* 7. 38, 48.

2. Soul-

2. Soul-ſearching and ſelf-examination: or by a frequent comparing our hearts with Gods Word, and communing with them about the proper effects of grace, and fruits of the Spirit in us.

3. By the illumination and teſtimony of Adoption.

4. By the Ordinances of the Word, Sacraments, prayer, and a holy and conſtant uſe of them, 1 *Joh.* 5. 13.

5. By conflicts with doubts, and by reſiſtance of unbelief: as *Mark* 9. 24. ſo that aſſurance is not ordinarily obtained without much paines. Hence, 2*Pet.* 1. 10. But preſumption is gotten without means or paines: without ſorrow for ſin, ſelf-examination, &c. *ſponte naſcitur*: It grows up of its own accord, which is a ſigne that its a weed, and not an *herb of grace*.

Again, as aſſurance is bred, ſo it's fed, and maintained by meanes, *viz.* the conſtant exerciſe and diſcovery of grace: the careful performance of duties, avoiding ſin, maintaining communion with God, &c. whereas preſumption, as its gotten, ſo it's maintained without care, or coſt.

III. Thirdly, they differ in their effects, which are ſeven.

1. Aſſurance endears God to the ſoul to love him, delight in him, long after him, and fear to offend him, and to be careful to ſerve and pleaſe him, *Eph.* 4. 29, 30. 31. but preſumption ſtirs up no affections to God, ſuch, love him no better, fear him no more: leave not ſin, nor amend their wayes.

2. It makes men jealous of themſelves, and fearful leaſt they ſhould miſcarry: They are aſſured they ſhall ſtand, yet take heed leſt they fall: that they ſhall be ſaved, yet work it out with fear and trembling, *Pſal.* 2. 11. *Phil.* 2. 12. But preſumption makes men fool-hardy, and unſuſpitious that they ſhall either fail or fall.

3. Aſſurance humbles the heart in ſight, and ſenſe of Gods great goodneſs, and of its own unworthineſs. The higher a ſoul is lifted up by aſſurance, the lower it is in its own eye, magnifying God and debaſing it ſelf. It compaſſionates and pities others, and prayes for them, but preſumption makes men proud, and well-conceited of their own worth, and deſpiſers of others. So *Luk.* 18. 11. *I am not as other men, &c.*

4. Aſſurance grows by degrees to a *plerophory*, it comes not all at once: But preſumption is at its full ſtrength at firſt.

5. Aſſurance bears up the heart from ſinking under greateſt afflictions: as it ſupported Chriſt in the height of his Paſſion, *Matth.* 27. 46. ſo it did *Davids* at *Ziglag*, 1 Sam. 30. 6. But preſumption ſuffers the heart to faint at ſuch times; and it becomes like *Nabals*, 1 Sam. 25. 37. when carnal hopes fail, the heart fails, and ſuch ſoon fall into deſpaire.

6. Aſſurance joyns means and end together: and makes us as careful to uſe means, as confidently to expect the end of our faith, the ſalvation of our ſouls: As to wait upon God in all his Ordinances, to walk univerſally in all his ways, &c. But preſumption divides between the end and the means, and feeds a man with vain hopes, as

1. That he may go to heaven though he live in ſin.
2. That he may come to heaven, though he uſe no means, &c.

7. Aſſurance fears not, nor flies trial, but deſires it for diſcovery whether it be ſound or no: but preſumption ſhuns examination, and cannot endure to be tried. Like counterfeit coine that cannot endure the touch-ſtone, or falſe ware, that decline the light.

IV. Fourthly, they differ in the adverſaries to them. For,

Aſſurance is much aſſaulted by Satans tentations, by natural unbelief, doubts, fears: Its diſturbed and weakened by ſin, eſpecially if it be indulged, and by the neglect of holy duties, yea, of lukewarmneſs in them: But preſumption is troubled with none of theſe. Mr. *Reyers Precepts.*

Queſt

Queſt. *By what further arguments may it be proved that this aſſurance may be attained?*

Anſw. Firſt, Becauſe God bids us make it ſure, 2 *Pet.* 1.10. 2 *Cor.* 13. 5. therefore it may be done. I.

Secondly, If a man may know that he believes, then he may be aſſured of his ſalvation: but a man may know that, 1 *Joh.* 2. 3. II.

Thirdly, If a man may know that he is ſanctified, then he may be aſſured that he ſhall be ſaved: for thoſe are inſeparable, *Rom.* 8. 30. therefore, III.

Fourthly, If we may have peace towards God: yea that peace that paſſeth all underſtanding, and joy unſpeakable, and full of glory in believing, as *Rom.* 15. 13. then we may be aſſured of our ſalvation. IV.

Fifthly, If we have entrance with confidence into Gods preſence, *Epheſ.* 3. 12. then we may be aſſured. V.

Obj. *But its pride and preſumption?*

Anſw. Yea, if we look for ſalvation by any thing in our ſelves: but we are aſſured of it only for Gods free mercy, and Chriſts merits: beſides God requires it of us, and its pride to diſobey God.

Obj. *No mans name is in the Scripture?*

Anſw. But there is better, for there is the beleevers nature and properties.

Obj. *But the promiſes are ſet down generally, or indefinitely, not particularly to me?*

Anſw. We may by a true, and ſound reaſoning make it good to our ſelves: Thus we do from the general propoſitions of the Law, infer particular concluſions: For how know you, that you have deſerved Gods wrath, and damnation? But becauſe the Scripture curſes all the tranſgreſſors of the Law, *Deut.* 27. 26. but I have broken the Law, ſaith my conſcience: therefore you conclude that you are under the curſe: ſo may we do from the Goſpel. Who ſo believes in Chriſt ſhall be ſaved: but I believe in Chriſt, therefore I ſhall be ſaved: The weary, loſt and laden ſhall have mercy; but ſo am I, therefore I ſhall have mercy.

Obj. *But we are bidden to work out our ſalvation with fear and trembling?*

Anſw. Not with a ſlaviſh fear: For we muſt ſerve God without fear all our dayes, *Luke* 1. 74. but with a godly fear of offending, which ſtands well with Aſſurance.

Mr. *Rogers on Faith.*

CHAP.

CHAP. XV.

Queſtions, and Caſes of Conſcience about Aſtrology, and Seekers to Aſtrologers.

Queſt. WHo *are Aſtrologers?*

Anſw. Such as gaze on the Heavens to reade the fates and fortunes (as they terme them) of men and States, perſons and people in them, and to foretel from thence what good or evil ſhall befal them. Such were of old held in high eſteem with the *Babylonians*, Dan. 1. 20. and 2. 2. and 4. 7. and 5. 7, 11, 15. Alſo with other Nations, *Dan.* 2. 10. and with the ungodly Jewes, *Iſa.* 47. 13, 14, 15. with whom they did conſult about their weighty affaires, becauſe they took upon them to foreſel things to come. They are called *Star-gazers*, and monethly *Prognoſticators*, Iſa. 47. 13. They are joyned with *Magicians*, *Sorcerers*, *Chaldeans*, Dan. 2. 2, 10. *Soothſayers*, Dan. 4. 7. *Wiſemen*, Dan. 5. 15.

Queſt. *How may it be proved that this kinde of Divination is unlawfull?*

Anſw. Firſt, that which the Word of God condemnes as a grand offence, is not to be practiſed, countenanced or tolerated: But divining by the ſtars is condemned by Gods Word: as *Deut.* 18. 10, 11. *There ſhall not be found amongſt you any one that uſeth Divination, or an Obſerver of times, or an Enchanter, or a Witch, or a Charmer, or a Conſulter with familiar ſpirits, or a Wizard, or a Necromancer: for all that do theſe things are an abomination to the Lord.* And the looking after them is expreſſed by *going a whoring after them*, Lev. 20. 6. So Iſa 2. 6. *Thou haſt forſaken thy people the houſe of Jacob, becauſe they are repleniſhed from the Eaſt, and are Soothſayers like the Philiſtines.* And *Iſa.* 47. 13, 14. *Thou art wearied in thy counſels: Let now the Aſtrologers, the Star-gazers, the monethly Prognoſticators ſtand up, and ſave thee from thoſe things that ſhall come upon thee: Behold, they ſhall be as ſtubble, the fire ſhall burn them:* God forbids his people to learn theſe Arts, *Jer.* 10. 2. *Thus ſaith the Lord, Learne not the way of the Heathen, and be not diſmayed at them.* They are called liars, *Iſa.* 44. 25. *That fruſtrateth the tokens of the Lyars, and makes the Diviners* I.

madd. Such are reckoned up with other Diabolical Arts, as being of the ſame kinde, *Dan.*2.2. and *Acts* 19. 18, 19, 20. ——*Many which uſed curious Arts* (ſuch as this is) *brought their books, and burned them before all men, and counted the price of them, and found it fifty thouſand pieces of ſilver, &c.* and this is aſcribed to the power of the Goſpel, *v.* 20.

II. Secondly, that Art whereby men aſſume to themſelves what is peculiar unto God, muſt needs be ſinful, neither to be practiſed, countenanced, nor tollerated: But this is done by ſuch as take upon them to divine of events to perſons, and Nations by the ſtars: therefore, the Major is clear from *Iſa.* 41. 22, 23. *Shew things to come hereafter, that we may know that ye are gods:* where we ſee that knowing, and declaring things to come is as peculiar a prerogative to God as to know mens hearts.

III. Thirdly, that which with-draws the heart from God the Father, and Chriſt the Son: from conſidering the works of the one, and heeding the words of the other, is an evil not to be practiſed, countenanced, or tollerated: But Aſtrological predictions draws from God and Chriſt. Therefore, the Major is evident: Not to conſider Gods works is a ſinful omiſſion condemned, *Iſa.* 5. 12. and the Apoſtle is as ſevere againſt every one that withdraws from Chriſt, *Col.* 2. 8, 18, 19. Now that theſe Prognoſticators withdraw mens mindes from Chriſt, may be gathered from that oppoſition that is put between them by *Moſes*, *Deut.* 18. 10, to 16. where they muſt not hearken to Sorcerers that they may hearken to Chriſt: and whileſt men aſcribe ſucceſſes good or bad to the ſtars, they withdraw their mindes from beholding God in his works.

IV. Fourthly, that which is falſe, deluſive, and uncertaine is not to be practiſed, countenanced, or tolerated: but ſuch is foretelling things by the ſtars: therefore that they are falſe is clear. *Iſai* 44. 25. that fruſtrateth the tokens of the Lyars, and makes the Diviners mad. If they ſpeak true at any time, it's more by hap than any skill. For though Eclipſes of the Sun, and Moon, and Conjunctions of other Planets may be certainly foreknown: yet there is no ſuch certainty of the effects that we may divine thereby, for they are but general, partial, and remote Cauſes of Events in States, and affairs of men: and there is no certain connexion between Cauſes general, partial, and remote, and their Effects. Beſides, thoſe Effects which depend on other Cauſes, upon which the Heavens have either none, or no direct power, cannot be certainly known by the Poſitions of the Heavens: but ſo it is with humane affairs: therefore the affairs of men depend principally on Gods Providence, and under him on the wills and mindes of men. That Gods Providence ordereth things concerning Men and States is proved: *Epheſ.* 1. 11. *He worketh all things after the counſel of his own will*; and that not always according to the ordinary diſpoſition of ſecond Cauſes: but turning and over-ruling things in a ſecret way beyond the intentions of men, and the ordinary virtue of ſecond Cauſes: ſo we ſee in *Rehoboam*'s folly. 2 *Chron.* 10. 15. *Amaziah*'s frowardneſs. 2 *Chron.* 25. 10. Hence *Eccleſ.* 9. 11. *The race is not to the ſwift*, &c. and *Pſal.* 75, 4, &c. *Promotion cometh neither from the Eaſt*, &c. *But God is Judg: he pulls down one, and ſets up another.* Again, the Stars have no power over mens ſouls, and mindes: the Heathen could ſay: *Sapiens dominabitur Aſtris.* A wiſe man will rule over the ſtars. At the moſt, that which they have, is but by way of inclination, which grace, education, civil wiſdom, and many other things may overſway. Beſides, the affairs of men, and Nations are proſpered, and blaſted, not according to the uſe of natural means, but according to their carriage towards God, as they are ſinful or obedient, penient or impenitent; and men act in theſe moral performances as they are aſſiſted, or deſerted by God: for which ſee, *Iſai* 6. 9, *&c. Ezek.* 36. 25, 26, 33, 34.

Object.

Object. *But though they be not certain Cauſes, may they not be certain Signs of things to come?*

Anſw. No: for if they be ſigns fore-ſhewing events, they muſt either be ſo by nature, as ſmoak is a ſign of fire: or by inſtitution, as an Ivy-buſh is a ſign of Wine to be ſold: but they are ſo in neither of theſe ſenſes: therefore they cannot be natural ſigns, becauſe there is no natural connexion between the Conſtellations, and humane Events: and whereas it's ſaid, *Gen.*1.14. *Let them be for ſigns, and for ſeaſons; for days, and for yeers:* the meaning is, they are ſigns for the things which they cauſe, as the ſeaſons of the year which they do both make, and ſignifie: or if they ſhould be granted in general to be ſigns yet could we not certainly pronoſticate any thing by them except we had particular Comments on them to declare what they ſignifie, either by divine revelation, or by ſolid experience: but no ſuch Comment is to be had, and therefore we have no certain fore-knowledg by them. Divine revelation is not pretended to, and a certain experience we have not: for experience ariſes from often obſerving the ſame thing, as a Phyſician knows by experience that *Rubarb* purges Choller, becauſe he hath often tried it, and ever findes it ſo: but we can have no ſuch experience of the effect of the Stars: 1. Becauſe the Heavens do ſcarce ever return to the ſame Poſition: for though ſome great Conjunctions be the ſame, yet there are infinite numbers of Stars (which alſo have their influences) that agree not with, and ſo may vary the effects of the other. 2. When Events follow theſe Conjunctions it cannot certainly be known that they are the effects of them, for that many things fall out together accidentally without connexion, or dependance one upon another. 3. We ſee experiences uncertain, for that Twins born under the ſame conſtellation differ extreamly in diſpoſition, and event, as we ſee in *Eſau* and *Jacob*, and whereas they ſay, that by reaſon of the ſwift motions of the Heavens, a little time makes a great difference in their Poſition. Saint *Auſtin* anſwers, that yet their conceptions were both in an inſtant, though their birth differed a little: and *Ludovicus vives* adds, that this overthrows all certainty of divining by the ſtars, becauſe by reaſon of the ſwiftneſſe of their motion, they ſuddenly alter their poſitions, ſo that a man can never give an exact judgement of any birth, becauſe he cannot exactly know the minute of his nativity. 5. Identity of effects doth not onely depend upon the efficient, but the matter alſo: ſo that if we could be ſure that the Poſition of the Heavens were the ſame as they were a hundred years ago, yet the ſame events will not follow, becauſe of the difference of men in divers ages and climates, of divers tempers, educations, moral, and intellectual principles, &c. and why may not the influence of the ſtars produce divers effects upon men of divers diſpoſitions, as we ſee a hen ſometimes hatches chickens, other times ducks, partridges, &c. becauſe of different eggs ſet under her.

5. *Arg.* That which nouriſheth vaine, and forbidden hopes, and fears is not to be practiſed, countenanced, or tollerated: but ſo do *Aſtrological* predictions: therefore, fear, and hope by reaſon of the ſignes of heaven is forbidden, Jer.10.2. *Learn not the way of the Heathen, neither be diſmayed at the ſigns of heaven, for the Heathen are diſmayed at them.* V.

Object. *But Aſtrologers oft hit right in their predictions, therefore it ſeems there is certainty in their Art?*

Anſw. Firſt, Doe Aſtrologers tell right ſome times? So do Witches, yet all confeſs that it is by the help of the *Devil*, and therefore unlawful. I.

Secondly, Aſtrologers do alſo many times miſſe in their predictions. For *Iſa.* 44.25. the *tokens of theſe liars are fruſtrated.* Only this favour they finde amongſt the multitude, that their miſtakes are not regarded though they be many: their predictions that fall out right, are obſerved, and remembred though they be few. II.

Thirdly,

III. Thirdly, more is aſcribed to Aſtrologers in point of truth from ſome tricks they uſe, then indeed they deſerve: For, as the Devil uſed of old in his Oracles, ſo they uſe ambiguous expreſſions which admit of a double conſtruction, and men interpret them according to their events: they add alſo many ifs, and cautions to their predictions, whereby if the event anſwer not their prediction, they do with the vulgar avoid the ſhame of it; but if it fall out right, they go away with credit.

IV. Fourthly, it's the opinion of judicious Divines, that much of that truth that is in their predictions is from the aſſiſtance of the Devil, who either by an open contract, or elſe in a voluntary ſecret way inſinuates himſelf to draw on a league, and aſſiſts them with his knowledge, and gueſſes, which exceed any mans. Hence Saint *Auguſtine*, Maſter *Perkins*, and others tell us of conſciencious men who have beene glad to leave off this ſtudy, becauſe of the uncertainty they have found in the Rules of it. And Satan may help curious heads in this way, becauſe beſides his own knowledge, which enables him oft-times to gueſſe ſhrewdly, he may be permitted by God in a judiciary way to be a true Spirit in the mouth of liars, as he was a lying ſpirit in the mouth of *Ahabs* prophets. See for it, *Deuter.* 13. 1, 2, 3, 4, 5.

Object. *But it's ſaid,* Moſes *was learned in all the wiſdome of the* Egyptians, *Acts* 7. 22. *and* Daniel *of the* Chaldeans, *Dan.* 1. 17, 20. *and Aſtrology was part of that learning, and therefore either its lawful, or they learned an unlawful Art?*

Anſw. There be two things in Aſtrology. 1. The Theory. 2. The Practiſe: Now many have ſtudied the Theory, that have renounced the practiſe, finding that nothing could be done by it in a natural way. And it's very probable that all the learning that theſe holy men had in this Art (if they had any) was but in a Theoretical way: there is no footſtep of their practice of it in all their ſtories, but of the contrary. For we read in the ſecond, fourth, and fifth chapters of *Daniel*, that he was never called in with the Magicians, but after them, which ſhews that he was not of their ſociety: Alſo when he went about ſearching out ſecrets, he went not to his books but to his prayers: not to conſult with the ſtars, but with God, as *Dan.*2,17,&c.

Object. *But are not the ſtarres very powerful, and cauſes of many ſtrange effects? and are not effects known by their cauſes? why then may we not divine by them?*

Anſw. Though they have a great influence upon inferiour bodies, yet we cannot divine by them touching humane affairs; For,

1. They cannot act but within their own ſpheare, which is in corporeal things: but humane affaires, though acted by mens bodies, yet they are guided by their ſpirits, which in nature are out of the ſphere of the Heavens operation: and their ſucceſſes and miſcarriages are from divine providence: therefore whatever may be prognoſticated by them concerning elementary bodies; yet for men, their virtue is ſo ſhort in working on them, that it can give no light to judge of their future affairs.

2. Where the power of working is acknowledged, yet our knowledge of their virtues, and operations is ſo dim that we cannot divine by it: For the influences of all, or moſt of the ſtars are unknown to us; and when all of them have their influences conjoyned, who can ſay this effect is from the virtue of this ſtar, and not from another.

VI. A ſixth Argument to prove that Aſtrological predictions ought neither to be practiſed, countenanced, or tollerated, is this.

That which moſt godly and learned men upon experience have renounced, and repented of, that is neither to be practiſed, countenanced, nor tollerated: But

godly

godly men have renounced and repented of their ſtudy of Aſtrology: therefore, the Minor is thus proved. *St. Auguſtine*, the glory of his age for piety, learning, and ſolid judgement; confeſſes that he had been addicted to theſe vain ſtudies: But by the grace of God he afterward renounced them as an art condemned by true piety, affirming that it was a great errour, a great madneſs, and a ſuſpition that might eaſily be refelled: He alſo mentions another on *Pſa.* 63. that repented of, and renounced this wicked Art, as being as bad as *Paganiſme, and Judaiſme. Aug. de Doct. Chriſt. l.* 2. *c.* 21. So ſaith holy Maſter *Perkins. I long ſtudied this Art, and was never quiet till I had ſeen all the ſecrets of it: But at length it pleaſed God to lay before me the prophaneſſe of it, nay, I dare boldly ſay, Idolatry, although it be covered with fair and golden ſhews: therefore that which I ſpeak with grief, I deſire thee to note with ſome attention.* Mr. *Briggs* alſo, ſometimes *Geometry* Reader at *Oxford*: a man eminent for piety, and his skill in the *Mathematicks*, upon a queſtion moved to him by my Authour, touching *judicial Aſtrology*, told him, that when he went firſt to *Cambridge*, he thought it a brave thing to be of Gods counſel, to forſee, and foretel ſecrets, reſolving to attain to that skill whatever labour it coſt him: ſo accordingly after a while he fell upon the ſtudy of the *Mathematicks*, laying good foundation by going through *Arithmetick*, *Geometry*, and *Aſtronomy*, not reſting till he had attained exactneſs therein: Then he fell upon *judicial Aſtrology*: But there he found his expectation wholly fruſtrate, for there was no certainty in the Rules of it: Having therefore tired both body and wits in vain, he at laſt repaired to a man in *Cambridge*, famous in that Art, and a maker of *Prognoſtications*, to whom he bemoaned himſelf: for that he had beſtowed ſo much pains to be an expert *Aſtrologer*, but the uncertainty of its Rules did now deceive his hopes: whereto the *Aſtrologer* replyed, that *the rules of that Art were uncertain indeed, neither were there any cure for it.* Whereupon Mr. *Briggs* left that ſtudy. Yea, he affirmed that he would undertake to the skilfulleſt Aſtrologer in the world, that let him ſet down any concluſion touching either man or State, yea, or weather, and he would prove that it would fall out ſo, and that it would not fall out ſo from their own Rules and Principles: He ſaid alſo that his opinion was, that *they that addicted themſelves to the practiſe of Divining Aſtrology, the Devil did at firſt lend his ſecret aſſiſtance, and at length by degrees, if God prevented not, entiſe them into a contract.*

Queſt. *But who may be ſaid to practiſe this unlawful Art?*

Anſw. First, all ſuch as calculate mens nativities, and thereby divine what their condition ſhall be, whether good or bad: ſuch alſo as by the ſtars take upon them to foretel the ſucceſſe of particular enterpriſes: ſuch alſo as erect figures to find out things loſt: And ſuch *Almanack-makers* as take upon them to foretel future contingents, as what weather it will be every day, &c. I.

Queſt. *Who be the countenancers of this unlawful Art?*

Anſw. First, ſuch as go to them to have their Nativities calculated, to know their Fortunes, as they call it: or that ſeek to them for things loſt, &c. I.

Secondly, ſuch as buy or read their books, unleſſe it be with a purpoſe to confute them. This is to go a whoring after them, forbidden, *Lev.* 20. 6. II.

Thirdly, ſuch as believe their predictions, and are affected with joy, or ſorrow as they prognoſticate good or bad. III.

Fourthly, ſuch as talk of their predictions as things that have ſomething in them, and that they are not to be contemned. IV.

Fifthly, by applauding their predictions, and applying them to other events. V.

Queſt.

Queſt. *How and when are Aſtrologers tollerated?*

I. *Anſw.* Firſt, when their books are licenſed, or not prohibited: when they are ſuffered to go abroad, and not ſuppreſſed.

II. Secondly, when the Aſtrologers themſelves are ſuffered to go unpuniſhed, who do ſo cheat and delude the people. When Miniſters hold their tongues, and preach not againſt them, nor confute their lying vanities: and when Magiſtrates hold their hands, and puniſh them not. Or when there are no Laws made againſt them, or if made, yet not executed. *Gerees Aſtrologomaſtix.*

Queſt. *How many ſorts of foretelling things are there?*

I. *Anſw.* Three, 1. Divine: ſuch as are by God himſelf, or by the Prophets inſpired by him.

II. Secondly, humane, and natural, which are from natural cauſes to their natural effects. Thus the Aſtronomer may foretel the eclipſes: The Phiſician the effects of ſome diſeaſes: Of which ſort are politick predictions, which wiſe men can ſometimes preſage about Common wealths: Though indeed theſe are but conjectures.

III. Thirdly, Diabolical, which are by Gods juſt judgement ſuffered to be upon a people: and theſe are either by the Devil, or by his Inſtruments, as *Witches, Sorcerers. Aſtrologers, &c.*

Queſt. *Are theſe diabolical predictions lawful?*

I. *Anſw.* No. For, 1. It is only the property of God, and of the Scriptures to foretell things to come: and therefore ſuch Aſtrologers as take upon them to foretell things, not natural but voluntary, and ſuch as are meerly ſubject to mens wills, do not only undertake a vain, raſh, and falſe thing, but that alſo which is very abominable and wicked.

II. Secondly, it hath been the Devils way always to diſturb the Church, and to endeavour the damnation of many mens ſouls by making them credulous in theſe things. And as Chriſt hath ſet in his Church Paſtors, and Teachers, to inſtruct them in the way to heaven: So the Devil hath raiſed his *Witches, Sorcerers, Sooth-ſayers*, and *Aſtrologers* to ſeduce the world out of the right way. As *Cardan*, who roſe to that height of impiety, as to calculate Chriſts birth, and made his power to work miracles to flow from the influence of the ſtars under which he was borne. Others have been bad, though not ſo bad, as *Petrus de Aliaco*, who thought that the time of Chriſts birth might have been foretold by the ſtars: and *Kepler* contends, that thoſe *Wiſe-men* by the Rules of Aſtrology might have preſaged, not only ſome ſtrange event, but the birth of ſome great Monarch: As if Chriſt were not born after an extraordinary, and miraculous manner. I deny not but that the Heavens have influences upon mens bodies: hence that man poſſeſſed with a Devil was ſaid to be *Lunatick*, probably becauſe the Devill took the opportunity at that time of the Moone, wherein humours do moſt abound, then to diſturb and diſtract him: but the Heavens were never made for books to reveal what ſhould come to paſſe.

III. Thirdly, *Witches Sorcerers*, and *Aſtrologers* are oft condemned in Scripture, as, *Lev.* 19. 26. and 20. 27. *Deut.* 10. 11, &c. *Iſa.* 45. 12, *&c.* Beſides, all the Fathers ſpeak with much vehemency againſt them: Many Counſels have condemned them: yea, divers of the wiſer ſort of Heathens have cried out upon them. *Ptolomy* himſelf acknowledgeth that no certain truth can be foretold by them. *Tully* wrote ſeveral books *de Diuinatione*, condemning ſuch Diviners. Inſtancing that before a great battel the Mice had gnawen the buckler of a ſouldier, whereupon the Soothſayer concluded that that war ſhould be fatal and unlucky: as if (ſaith *Tully*), becauſe mice did gnaw ſome books that I have of *Plato's De Republica*, therefore I ſhould conclude that our Com-

mon-wealth

mon-wealth ſhall be deſtroyed. And we reade *Acts* 19. 19. of many who being converted, brought their books about ſuch curious Arts, and burnt them. We may reade more hereof in *Pererius*, *Spanhemius*, *Zanchy*, and others.

Fourthly, if the Heavens were true, and proper cauſes, or neceſſary ſignes, yet no man could certainly prognoſticate any thing by them; becauſe no man knows the number, nor the vertue, and efficacie of the ſtars. The Scripture makes it peculiar to God only to know the ſtars, and to call them by their names; but if any man could certainly divine by the ſtars, he muſt know their number, activity and influence, yea, and the degree of their activity, without which they cannot but groſſely erre. IV.

Fifthly, if the Heavens be cauſes, yet they are only univerſal cauſes: now from a univerſal indeterminate cauſe, there cannot be any ſpecial particular effect foretold: For beſides univerſal cauſes, all particular inferiour cauſes, which are many and uncertain, muſt be known alſo. V.

Sixthly, if Aſtrological Predictions were allowed, it would bring in a contempt of God, and flat Atheiſme into the world. The Scripture carries us out to God in all things, to his Wiſdom, Power, Juſtice, &c. But theſe would binde us to the Planets: yea, by this means alſo the Scripture would be deſpiſed, and laid aſide, and all prophaneneſſe would be introduced thereby: yea, and every one would excuſe his vices, with *How could I help it, ſeeing I am borne under ſuch a ſtarre*: As Saint *Auguſtine* tells us of a ſervant of a certain Aſtrologer, who having robbed his Maſter, his Maſter went about to correct him for it: whereupon he cried out that he could not help it, for that he was borne under *Mercury*, (and the Aſtrologers ſay that ſuch as are borne under that Planet, are given to ſtealing) and thus he ſilenced his Maſter by the Rules of his owne Art. VI.

Ob. *But we ſee that many times they foretel the truth?*

Anſw. Firſt, and many more prove falſe and untrue: and if one thing fall out true, its more obſerved then a hundred things that prove falſe: Beſides, when they foretel many things, its hard if ſome one at leaſt prove not true. A blinde man that ſhoots many Arrows, may chance with one to hit the mark. I.

Secondly, if ſuch things as they foretel do come to paſſe, its either from their expreſſe, or vertual contract with the devil. And if not ſo, yet as Saint *Auguſtine* obſerves, its a juſt judgment of God upon thee, that thou ſhouldeſt have wherwith to ſtumble and fall, and undo thy ſelf, as *Deuteron.* 13. 1, *&c.* Thus a wicked Prophet may foretel that which comes to paſſe: and why? *God doth it to prove and try you?* II.

See Mr. *An. Burges on John. p.* 396.

Quæſt. *What uſe may we make of this which hath been ſaid?*

Anſw. Firſt, let all be perſwaded to flie the ſtudy, and to abandon the practice of this black Art. The Scripture condemns it as abomination to the Lord, Reaſon witneſſes againſt it as being irrationall and uncertain. There is vanity in it, danger by it. Satan is a ſubtile Serpent, and inſinuates into many this way before they be aware. Finde you pleaſure in it? Its but a ſweet poiſon. Think you to get honour by it? you may be applauded by vain men, but are diſallowed by God: *Perkins* reckons it up amongſt the kindes of witchcraft: Saint *Auſtin* counts it ungodly dotage, and inconſiſtent with Chriſtianity. Doth profit entice you? Its but *Balaams* gain, the wages of iniquity, money that will periſh with you. I.

Secondly, if notwithſtanding all that can be ſaid, Aſtrologers will perſiſt in their wicked practice, all ſhould take heed of countenancing them, leſt partaking in their ſins they partake in their plagues: Have therefore no fellowſhip with theſe unfruitful works of darkneſſe: abhorre all commerce with, and reſort to ſuch perſons: Flie from them, as from the devil himſelf: Thou break- II.

eſt thy Baptiſmal Vow if thou renounceſt not ſuch Diabolical practices. Shall we countenance what God abominates, and ſtrengthen men in that which makes both them, and the land liable to wrath? Let them not have the countenance of thy coſt to buy them, nor of thy time to reade them, nor of thy tongue to mention or applaud them, nor of thy affections to fear, hope, or rejoyce in any thing they ſay. Forbidden, *Jer.* 10. 2, 3. If there were no buyers of ſuch *Almanacks*, there would be no Sellers, and if there were no Sellers, there would be no Makers, at leaſt no Publiſhers of ſuch lying vanities; and truly if the Aſtrologer be guilty, the Buyer and Reader cannot be innocent. God hath forbidden ſeeking to ſuch under a grievous penalty, *Lev.* 20. 6. —— *I will even ſet my face againſt that ſoul, and will cut him off from amongſt my people.* Indeed, learned men have obſerved that ſuch deluſions have prevailed amongſt *Popiſh* and *Anabaptiſtical* ſpirits. But that *England* ſhould countenance ſuch! and in a time of Reformation! Oh let us bluſh for ſhame, &c. How often (ſaid *Tully*) did I hear ſuch men promiſe *Pompey* and *Ceſar*, that they ſhould live long, and die a peaceable death, whereas both of them not long after were murdered. And *Cornelius à Lapide* the Jeſuite, in his Comment on *Acts* 19. bewaileth that whileſt he was at *Rome*, they were ſo much given to this wickedneſſe, whileſt the Aſtrologers promiſed to ſome long life, to others a Cardinalſhip, to others the Popedome, and yet at laſt all were miſerably deluded.

III. Thirdly, if Aſtrologers ſhould not be tolerated, then they which are in authority are to be entreated, Firſt, that their books be not ſuffered ſo ordinarily to paſſe the Preſſe: O how doth the world dote upon them; I have been credibly informed that near thirty thouſand of *Lillies Almanacks* have been vended in a year: If devout men burnt their own Books of this kinde, how ſhould devout Governours ſee to the burning of ſuch Books? Sure if thoſe Books deſerve the fire which derogate from the honour of Princes, how much more ſuch as withdraw the mindes and hearts of men from God. It were well, if Aſtrologers were put into the ſame Catalogue with other Sorcerers in the Statute of the firſt of King *James*, chap. 20. and to ſuffer the ſame puniſhment with the other: For the Scripture makes them birds of a Feather, &c. See as before.

Queſt. *But may we not uſe Charmes, wherein there are none but good words?*

Anſw. No; Its the uſual craft of Satan to preſent things, and wayes in themſelves indifferent to ſilly mindes, which conſider not, that the harme doth not conſiſt in uſing ſuch words or actions, but in aſcribing to them an unnatural vertue without the warrant of God, who is the Maſter of nature.

Queſt. *Is it not lawful to enquire of Aſtrologers after things to come?*

Anſw. Certainly, ſince God hath hidden the future time from us, to go about to lay it open, is a work proper to the profeſt Undoer of Gods Works.

Queſt. *Why may we not enquire after future times?*

Anſw. Curioſity to know the future, carrieth many ſo far as to make a Covenant with the devil, who yet ſtands not ſo much upon his points, as to refuſe to be conſulted with, by thoſe that have made no covenant with him: No doubt but his pride is tickled with a miſchievous delight, when he ſees men ſeeking to him for that which is proper to God: and thereby yielding him divine ſervice.

Which ſervice that he may receive in an hidden way from the finer ſort of wits, he hath deviſed ſome ſeeming ſublime divinations, perſwading them that the decree of God about humane events is written in the motions, and ſeveral aſpects

aſpects of the ſtarres, and that therefore this kinde of Divination is lawful, yea, Divine.

Queſt. *VVhat are the evils that proceed from hence?*

Anſw. Firſt, they are innumerable: For 1. That ſilly reverence which vulgar perſons give to theſe Predictions, makes them wilde, and ſets them upon the fulfilling of them, becauſe they eſteem them unavoidable. I.

Secondly, the worſt evil is, that thereby mans minde which ought to dwell at home, is tranſported out of himſelf, and inſtead of repoſing upon the wiſdom and love of God, is ſuſpended upon the *Dragons taile*, and the *Aſcendant* of an *Horoſcope*. II.

Thirdly, it cuts in ſunder the very ſinews of induſtry, and makes men idle, greedy, and inconſiderate. The Hiſtories of the Greek Emperours, *Alexius* and *Manuel*, are lamentable examples how credulous perſons are undone by the Impoſtures of *Aſtrologers*, when they expect from the ſtars thoſe ſucceſſes which ſhould have been wrought out by Piety, Prudence, and Valour. III.

Queſt. *VVhat further reaſon is there againſt theſe Aſtrological Predictions?*

Anſw. Conſider that all affirmation is grounded either upon Reaſon, or Authority. The aſſertions of *Judiciary Aſtrology* are of the laſt kinde: For no reaſon can be given of their Maximes. Now the authority upon which theſe Maximes are grounded, muſt either be Divine, or Humane, or Deviliſh. They are not grounded upon Divine Authority, but are expreſly forbidden by it, *Jer.* 10.2. *Iſa.* 47.13. And humane authority in this caſe is of no weight: for who hath given power to men to diſpoſe of the ſeveral Offices, and Preheminences of cœleſtial bodies? It remains then that theſe Maximes are grounded upon Diabolical authority. In brief, ſince they are not grounded upon reaſon, either they are forged by men, or delivered by revelation: and if that revelation comes not from God, it muſt needs come from the devil.

Dr. *du Moulin of Contentment.*

CHAP. XVI.

Queſtions, and Caſes of Conſcience about Atheiſts, and Atheiſme.

Queſt. *How many ſorts of Atheiſts be there?*

Anſw. Two. Firſt, when a man ſaith, or at leaſt thinks that there is no God at all: or denies the Attributes of God, *Pſal.*14.1. 2 *King.* 6.33. & 7. 2. *Mal.*2.17. & 3.14. I.

Secondly, When a man owns, and adores a falſe God inſtead of the true God, *Epheſ.* 2.12. II.

Queſt. *How doth a man come to the firſt kind of Atheiſme?*

Anſw. Firſt, By two ſteps or degrees. 1. When he imagins that God doth not ſee, or not regard him, *Pſal.*10.11. *Zeph.*1.12. I.

Secondly, when he conceits that God is not ſo ſevere, and rigorous in puniſhing ſinne as the Scriptures ſet him forth to be, *Pſalme* 50. 21, 22. *Eccleſ.* 8.11. II.

Queſt. *How many wayes doth a man ſet up a falſe inſtead of a true God?*

Anſw. Firſt, when a man worſhips that that is not God in the roome of the true God: as the Heathen did, who worſhipped the Sun, Moon, and Stars, &c. for their gods, *Act.* 19. 27, 35. I.

Secondly, when a man ſets ſome other thing beſides the true God to be his chiefeſt good: as the voluptuous man doth his pleaſures: the covetous his wealth, *&c. Phil.*3.19. *Col.*3.5. *Job* 31.24. II.

Queſt. *How are men made Atheiſts?*

Anſw. Firſt, by giving way to ſin: For ſin draws towards Atheiſme, by wiping out all the notions of a Deity as much as it can: And when we have ſinned, we muſt either get out by repentance, or elſe we will be willing to turne Atheiſts, by denying that there is either heaven or Hell, and believing that when we die, there is a final end of us as there is of the brute beaſts. I.

Secondly, Satan doth all that he can to make men Atheiſts, becauſe when there is no fear of God before mens eyes, they will commit all manner of ſinnes that II.

the Devil would have them, *Pſal.*14.1,2. when they ſay *there is no God*: it follows, *they are corrupt, they have don. abominable works*. The Devil indeed cannot be a flat Atheiſt, for he believes and trembles, yet he bears a good will to Atheiſm, becauſe he knows that that ſin doth much advantage his Kingdom. He knows that it is the maſter-vein in our original luſt, and therefore he tempts much to it, and indeed would prevail to make us Atheiſts, but that God hath ſo wrought in us an impreſſion of a Deity, being the main Pillar of the Law of Nature, that we cannot poſſibly, nor all the Devils in Hell aſſiſting with their forces, utterly extinguiſh this Law out of our hearts: Hence we finde that our deepeſt Atheiſts in the world, when they are in extremity, and put to it with ſome ſudden affrightment, do uſe to cry, *O God, O Lord*, and therefore this corruption and temptation is with the more eaſe oppoſed, and anſwered. For a man hath on his ſide the works of Nature, the Law of Nature, the ſtirrings and terrours of his Conſcience fearing, and trembling at wrath to come: but when all is done, that which muſt, and only will hold us up againſt the tentation, when we are ſtrongly aſſaulted by Satan, is to fly to the Word of God. The Word ſaith that there is a God, and therefore I will believe that there is a God. But when we are free from tentation, other conſiderations taken from the nature, and various acts of Gods providence may ſtop the mouth of our luſts which would not have God in all our thoughts: but when we are ſet upon by ſome fierce tentation, the ſafeſt way is,

1. Not to enter into diſputes with our own reaſon; for the underſtanding of man is too weak to reach the comprehenſion of a Deity. He that muſes much about the nature, and infinite being of God, ſhall but let in Satan the more: the beſt counſel than for a poor Chriſtian is in any hand not to ſtudy this point, not to diſpute this Argument, leſt at length he ſay in his heart, I cannot conceive what God is, and therefore I doubt whether there be ſuch a being or no.

2. Cleave to the Word, and ſay: Though my reaſon cannot tell what to make of it; though luſt in me ſay that there is no God at all: though Satan ſay there is no God, and moſt men live as if there were no God; yet becauſe I finde it in the Word, and the Scripture ſaith it, I muſt, and do, and will believe it: Doubts indeed which have any ground muſt be diſputed and anſwered: but Atheiſm is the denial of the firſt principle of all Religion, and therefore the beſt way is to begin and end with the Word, and to know that ſuch a principle as is the eſſence and exiſtence of a God ought not to be ſo much as queſtioned: and therefore put off ſuch thoughts as oft as they come, as not fit, or worthy thy conſideration: and thou ſhalt finde by often rejecting of them, thy conſcience will be better ſettled, and confirmed, than by going about by reaſon to anſwer them. *Capel on Tentations.*

Queſt. *In whom are theſe Atheiſtical thoughts that there is no God?*

Anſw. Theſe wicked thoughts are not onely in ſome notorious ſinners, but in the corrupt minde of every ſon of *Adam*, naturally, *Pſal.*10.4. and 14.1. where *Davids* fool is not ſome ſpecial ſinner, but every impenitent ſinner, how civil ſo ever his life be; though his tongue be aſhamed to utter it, yet his corrupt nature is prone to think it, that there is no God. So *Paul* inſinuates, *Rom.*3.9, *&c.*

Object. *But it's ingraffed into every mans heart by nature that there is a God?*

Anſw. Theſe two thoughts, that there is a God, and that there is no God, may be, and are both in one and the ſame heart. The ſame man that by the light of nature thinks there is a God, may by that corruption and darkneſs of minde, that came by *Adams* fall, think that there is no God: as heat, and cold may be in the ſame body in remiſs degrees.

I. Queſt. *How doth a man by thinking deny God in his heart?*

Anſw. Firſt, by turning the true God into an idol of a mans brain?

Se-

II.

Secondly, by placing something that is not God in the room of the true God. Every man naturally, without further light from Gods Word turns the true God into an idol: Hence, *Gal.*2.8. *Eph.*2.12. *Psal.*96.5. 1 *Cor.*10.20.

Quest. *How doth a mans mind turn the true God into an idol?*

Answ. By three notorious thoughts which are the root of many damnable sinnes; as

1. By thinking that God is not every where present, whereby God is robbed of his omni-presence: For God being infinite, is in all places, and when mans heart denies this, it turns him into an idol. So *Job* 22. 12, 13. *Psal.* 94. 7. *Isa.* 29. 15.

2. By thinking that there is no providence of God, whereby he orders and disposeth of all things particularly. So *Psal.*10.11. *Zeph.*1.12.

3. By thinking that there is no justice in God: which is when men imagine that notwithstanding their sins, yet God will not punish them as he hath threatned in his Word. So *Deut.*29. 19, 20. *Amos* 9. 10. and 6.3.

2. A man denies God in his thought by placing in the room of the true God an Idol of his own brain, which is done by thinking some other thing besides the true God to be their chiefest good: So *Epicures* make their belly their God, *Phil* 3.19. The covetous man his riches, *Col.*3.9. For what a man thinks to be the best thing in the world for him, that is his God, though it be the devil himself or any other creature. Hence, 2 *Cor.* 4 4.

Quest. *What is the fruit of this thought that there is no God?*

Answ. It brings forth the notoriousest sins that can be, even Atheism it self, which is twofold. 1. In practise. 2. In judgement.

Quest. *What is Atheisme in practice.*

Answ. It's that sin whereby men deny God in their deeds, lives, and conversation. This hath three special branches.

1. Hypocrisie, which is a sin whereby men worship the true God: but in a false manner, giving God the outward action but with holding their hearts from him.

2. Epicurisme, which is a sin whereby men contemn God, and give themselves wholly to their pleasures, spending their time in eating, drinking, and other carnal delights, not seeking, nor fearing God, which is the sin of many rich persons.

3. Witchcraft or Magick, which is that sin whereby men renounce the true God: and betake themselves to the aid, counsel, and help of the devil, either by himself, or his instruments.

Quest. *What is Atheisme in judgement?*

Answ. It's that sin whereby in opinion and perswasion of heart men deny God: It hath three degrees.

1. When men hold, and accordingly worship the true God: but yet conceive of, and worship him otherwise then he hath revealed himself in his Word: as the *Turks, Jews, and Papists do.*

2, When men place some Idol in the room of the true God, holding the same for their God: Thus did the Gentiles when they worshipped the Sunne, Moon, and Stars or other creatures.

3. When a man doth avouch, hold and maintain that there is no God at all: and this is the highest degree of Atheisme, and such deserve to be put to death for treason against Heaven, if he shall die that denies his lawful Prince.

Quest. *What are the signs whereby Atheisme may be discovered?*

Answ. David, *Psal.*14. sets down three signes. 1. A disordered life, *v.* 2, 3. 2. Not calling on the Name of God by prayer, *v.*4. 3. Contemning of them that put their trust in God, *v.*6.

Quest. *What other signes are there of it?*

Answ. First, if we deny the omni presence of God; and are more afraid to sin

sin in the presence of a mortal man, then in the presence of God.

II. Secondly, if we think that God regards not these outward things: Thus such as use oppression, injustice, deceit, and lying in their worldly affairs are Atheists.

III. Thirdly, if we say, God is merciful, I will hereafter repent, and so escape punishment, which overturns the infinite justice of God, and makes him all mercy, whereas he is as well just, as merciful.

Quest. *What other damnable thought is there naturally in the heart of man concerning God?*

Answ. That the Word of God is foolishnesse. Thus some thought the Gospel foolishnesse. 1 *Cor.*1.21. and the reason is rendred, 1 *Cor.* 2. 14. Others have the like thoughts of the Law, when they judge the threats of the Law untrue, and so foolishnesse. Hence, *Deut.*29.19. *Isa.*5.19. 2 *Pet.*3.3,4.

Quest. *What are the accursed fruits of this Atheisme?*

I. *Answ.* First, hence ariseth that cursed, and damnable opinion of many that hold Religion to be but humane Policy to keep men in awe, and so use it as a politick device to exercise mens brains to keep them from sedition, and rebellion.

II. Secondly, hence springs all Apostacy, and departing from the faith, *Gal.*1.6.

Quest. *What other cursed thought ariseth from Atheisme?*

I. *Answ.* First, that seeing the Word of God is foolishnesse, therefore they will not yeeld obedience to it. So *Job* 21 14,15. *Jer.*6.18. *Luke* 19. 14. And very many are guilty hereof.

II. Secondly, then they proceed to say that it's a vain thing to worship God. So, *Job* 21.15. *Mal.*3.14. It was in *David* himself, *Psal.*73.13.

III. Thirdly, a thought of distrust, thus, God doth not regard me, will not help me, nor be merciful unto me. This was *Moses* his sin, *Numb.*20.12,6. and *Davids*, Psal.31.21. and 116.12. and of the *Israelites*, Psal.78.19,20. and of *Peter*, Mat. 14.30,31.

Quest. *When do these thoughts of distrust most assault us?*

Answ. In times of danger, affliction, tentation, and especially in sickness, and at death, *Job* 7.20. and 16. 12, &c. so *Psal.*77.7.

Quest. *What is the danger of these thoughts?*

I. *Answ.* First, hence ariseth all horror, and terrours of conscience: all feares, and astonishments of heart.

II. Secondly, hence comes desperation it self, whereby men confidently affirme that God hath forsaken them, and that there is no hope, &c.

III. Thirdly, this weakens the foundation of our salvation, which stands in the certainty of Gods promises: this thought denying the credit of them, and making them uncertain.

Mr. *Perkins of mans natural imaginations.*

CHAP.

CHAP. XVII.

Questions, and Cases of Conscience about Baptisme.

Quest. *What are the Principles about Baptism?*

Answ. First, that Baptisme is a Sacrament of Regeneration. I.

Secondly, that the outward signes in Baptisme is water: the inward thing or substance thereof is the blood of Christ. II.

Thirdly, that the pouring or sprinkling water upon the Party baptized, setteth out the inward cleansing of the Holy Ghost. III.

Fourthly, that the forme of Baptisme is, *In the Name of the Father, Son and Holy Ghost.* IV.

Fifthly, that Baptisme is to be administred by a Minister of the Word. V.

Sixthly, That they that professe the true faith are to be baptized. VI.

Seventhly, that the children also of such are to be baptized. VII.

Eightly, that by Baptisme we are engrafted into Christs mystical body. VIII.

Ninthly, that Baptism sets out both our dying to sin, and also our rising to righteousnesse. IX.

Tenthly, that Baptisme is but once to be administred. X.

Eleventhly, that the force and efficacy of Baptisme lasteth as long as we live. XI.

Quest. *Can any Argument for the baptizing of Infants, be brought from Circumcision under the Law?*

Answ. Yes: for there is the same extent of the Sacrament of initiation under the new Covenant, as was under the old. If Infants might partake of the Sacrament of Initiation and Regeneration, before Christ was exhibited, then much more since. That which the Apostle saith of the Ark in relation to Baptisme, 1 *Pet.* 3. 21. that it was a like figure, may be said of Circumcision: All their Sacraments were like Figures, not types of ours. The Apostle maketh

an expreſſe Analogy betwixt Circumciſion and Baptiſme, *Col.*2.11,12. See Dr. *Gouge on Heb.*

Queſt. *Where the Scripture ſpeaks of Baptizing it mentions waſhing with water, how then can ſprinkling ſerve turne?*

Anſw. Sprinkling is ſufficient to ſhew the uſe of water. The party baptized is not brought to the Font to have his face, or any other part of his body made cleane, but to have aſſurance of the inward cleanſing of his ſoul. Now that our mindes may not too much dote on the outward thing done, but be wholly raiſed up to the Miſtery, the outward element is no further uſed, then may ſerve to put us in minde of the inward thing ſignified thereby. Anſwerably in the Lords Supper there is not ſo much bread and wine given, and received, as would ſatisfie ones appetite, or ſlake his hunger, and quench his thirſt; but onely a little bit of bread, and ſup of wine to declare the uſe of bread, and wine, and ſo to draw the mindes of the Communicants to a conſideration of their ſpiritual nouriſhment by the body and blood of Jeſus Chriſt.

Queſt. *How is Baptiſme a means of cleanſing and ſanctifying?*

I. *Anſw.* Four ways. Firſt, in that it doth moſt lively repreſent, and ſet forth even to the outward ſenſes the inward cleanſing of our ſouls by the blood of Chriſt, and ſanctifying us by the Spirit of Chriſt, *Rom.* 6. 4, &c.

II. Secondly, in that it doth truely propound, and make tender, or offer of the grace of juſtification, and ſanctification to the party baptized. In this reſpect it's called, Baptiſme of Repentance fo remiſſion of ſinnes, *Luke* 3. 3. *Acts* 2. 38.

III. Thirdly, in that it doth really exhibit, and ſeal up to the conſcience of him that is baptized, the aforeſaid grace, whereby he is aſſured that he is made partaker thereof. Thus *Abraham* received the *ſign of circumciſion as a ſeal of the righteouſneſſe of faith*, Rom.4.11. The *Eunuch* and others rejoyced when they were baptized, *Acts* 8. 39. and 16.34.

IV. Fourthly, in that it is a particular, and peculiar pledge to the party baptized, that even he himſelf is made a partaker of the ſaid graces; therefore every one in particular is baptized for himſelf: Yea, though many be at once brought to the Font, yet every one by name is baptized. Hence, *Gal.* 3. 17. whoſoever are baptized into Chriſt, have put on Chriſt; and *Acts* 22.16. *Be thou baptized and waſh away thy ſins.*

Object. *But many that are baptized receive no ſuch grace? are neither cleanſed, nor ſanctified?*

Anſw. Such are onely outwardly waſhed with water, not baptized with the holy Ghoſt: the fault is not becauſe no grace accompanies the Sacrament, but in that they receive not, but reject the grace which appertaineth thereto, *Rom.*3.3. *What if ſome believe not? ſhall their unbelief make the faith of God of none effect? God forbid.*

Object. *Many receive the aforeſaid graces before they are Baptized.* As Abraham *before he was circumciſed*, Rom.4.11. *and ſome that were baptized after they believed. How then is baptiſm a means thereof.*

Anſw. Their ſpiritual cleanſing is more fully, and lively manifeſted by baptiſme, and they are more aſſured thereof.

Object. *Many who live long in groſſe ſins after baptiſm, and ſo were not thereby cleanſed and ſanctified, yet many years after have beene effectually called: what means hath baptiſme been hereof?*

Anſw. The uſe and efficacy of baptiſme is not as the act thereof, tranſient, but permanent, and perpetual, ſo long as the baptized perſon lives: whenſoever a ſinner unfeignedly repenteth, and faithfully layeth hold on the promiſes of God: Baptiſme, which is the ſeal thereof, is as powerful and effectual as it could have been when it was firſt adminiſtred. For the efficacy of Baptiſme con-

consisteth in the free offer of grace. So long therefore as God continueth to offer grace, so long may a mans baptisme be effectual. On this ground we are but once baptized; and as the Prophet put the people in mind of their circumcision, *Jerem.* 4. 4. So the Apostles of their Baptisme long after it was administred. Yea, they speak of it (though the act were long before past) as if it were in doing in the time present. *Baptisme saveth*, 1 *Pet.* 3. 21.

Quest. *What kinde of means of grace is baptisme?*

Answ. Baptisme is no Physical, or natural means of working grace, as if the grace that is sealed up thereby were inherent in the water, or in the Ministers act of sprinkling it (as in medicines, salves, meats, &c. there is an inherent virtue which proceedeth from the use of them; and being applied they have their operation whether a man beleeve it or no.) But it is only a voluntary instrument, which Christ useth as it pleaseth him, to work what grace, or what measure of grace seemeth best to him: so as grace is only assistant to it, not included in it: Yet in the right use thereof, Christ by his Spirit worketh that grace which is received by it, in which respect the Minister is said to baptize with water, but Christ with the holy Ghost and with fire, *Mat.* 3. 11.

Quest. *Whether is baptisme necessary to salvation?*

Answ. A meanes of working a thing may be said to be necessary two wayes.

1. Absolutely, so as the thing cannot possibly be without it. Thus are the proper causes of a thing absolutely necessary: as in this case Gods Covenant: Christs blood, and the operation of the Spirit are absolutely necessary for the obtaining any grace.

Secondly, by consequence, so as according to that course and order which God hath set down, things cannot be without them. Now II.

Baptisme is not absolutely necessary as a cause: For then it should be equal to Gods Covenant, Christs blood, and the work of the Spirit; Yea, then all that are baptized should be cleansed. But its necessary by consequence, and that in a double respect.

1. In regard of Gods Ordinance. 2. In regard of our need thereof.

1. God having ordained this Sacrament to be used, its necessary it should be used, if for no other end, yet to manifest our obedience. He that carelesly neglects, or wilfully contemns any Sacrament enjoyned by God, his soul shall be cut off, *Gen.* 17. 14.

2. Great is the need that we have thereof in regard of our dulnesse in conceiving things spiritual, and of our weaknesse in beleeving things invisible. We are carnal and earthly, and by things sensible and earthly, do the better conceive of things spiritual and heavenly: Therefore God hath ordained visible elements to be Sacraments of invisible graces. Again we are slow to believe such things as are promised in the Word, therefore the more to help and strengthen our faith, God hath added to his Covenant in the Word, his seal in, and by the Sacraments: That by two immutable things (Gods Covenant, and Gods seal) *in which it is impossible for God to lie, we might have strong consolation.* Besides, though in general we do believe the truth of Gods Word, yet we are doubtful to apply it to our selves; wherefore for the better applying of Gods Covenant to our own soul, God hath added his Sacraments to his Word.

Quest. *Wherein do the Papists erre about this Doctrine of Baptisme?*

Answ. First, in the necessity of it, they making it so absolutely necessary, I. that if any die unbaptized they cannot be saved, which doome they passe up-

on Infants, though they be deprived thereof without any fault of their own, or of their parents, when they be ſtill-born: which is a mercileſſe opinion againſt Gods Word, and againſt the order which he hath preſcribed. For he hath eſtabliſhed his Covenant, and promiſed to be the God of the faithful, and of their ſeed. Hence, *Acts* 2.39. *the promiſe is to you, and to your children*; and 1 Cor. 7.14. *Your children are holy.* If theſe promiſes ſhould be made void by an inevitable want of baptiſme, why would God have enjoyned circumciſion (which to the Jews was as baptiſme is to Chriſtians) to put it off to the eighth day, before which time many of their infants died? Or would *Moſes* have ſuffered it to be ſo born all the time that the *Iſraelites* were in the Wilderneſſe? If they ſay that baptiſme is more neceſſary then circumciſion, I anſwer, that the Scripture layes no more neceſſity upon it: and if it were ſo neceſſary as they make it, then the virtue of Chriſts death were leſſe effectual ſince he was actually exhibited then before. For before it was effectual for Infants without a Sacrament, but belike not now.

II. Secondly they add ſuch efficacy to Baptiſme, as it gives grace, *ex opere operato*, or the work it ſelf: wherein they make it equal with the very blood of Chriſt, and take away the peculiar work of the Spirit, & the uſe of faith, repentance, and ſuch like graces. Can there be more in the water then there was in the blood of beaſts offered in Sacrifices? But it is not poſſible that their blood *ſhould take away ſin*, Heb. 10.4. they themſelves attribute no ſuch vertue to the Word preached, and yet they cannot ſhew where the holy Ghoſt hath given more vertue to the Sacrament then to the word. The Apoſtle, 1 *Cor.* 1.21. joynes them both together; *that he might cleanſe it with the waſhing of water through the Word.* What can be more ſaid of it then of the Word, *Rom.* 1. 16. *It pleaſed God by preaching to ſave them that believe.* The Goſpel is the *power of God to ſalvation.*

Queſt. *Wherein do the Anabaptiſts erre about this Doctrine of Baptiſme?*

Anſw. They too lightly eſteem this holy and neceſſary Ordinance of God in that they make it onely a badge of our profeſſion: a note of difference between the true and falſe Church, a ſigne of mutual fellowſhip: a bare ſigne of ſpiritual grace: a reſemblance of mortification, regeneration, inſcition into Chriſt, &c. but no more: Theſe indeed are ſome of the ends, and uſes of Baptiſme: But in that they reſtraine all the efficacy thereof hereunto, they take away the greateſt comfort, and trueſt benefit which the Church reapeth thereby as is above ſaid.

Queſt. *What is the inward waſhing by Baptiſme?*

Anſw. In that whoſoever is fully baptized is cleanſed from ſinne. Fully, *i. e.* powerfully and effectually, as well inwardly by the ſpirit, as outwardly by the Miniſter: Cleanſed, *i. e.* both from the guilt of ſin by Chriſts blood, and from the power of ſinne by the work of his Spirit: Hence, *Rom.* 6. 3, 4. *As many as are baptized into Chriſt, are baptized into his death: Buried with him by baptiſme: Baptiſme ſaveth us*, 1 *Pet.* 3.21.

Queſt. *Is it neceſſary that the Word and Baptiſme go together?*

Anſw. It's very requiſite that where this Sacrament is adminiſtred, the Doctrine thereof be truely and plainly taught, ſo as the nature, efficacy, and uſe thereof may be made known, and the Covenant of God ſealed up thereby, may be believed. Hence, *Matth.* 28. 19. Teaching and baptizing are joyned together. So did *John*, *Luk.* 3.3. and the Apoſtles, *Acts* 2.38. and 8.12,37. and 16.15,33.

For, 1. A Sacrament without the Word is but an idle Ceremony. Like a ſeale without a Covenant: It's the Word that makes known the Covenant of God.

2. It's

2. It's the Word which makes the greatest difference between the Sacramental washing of water, and ordinary common washing.

3. By the Word the ordinary creatures we use are sanctified, much more the holy Ordinances of Gods worship, whereof Baptisme is one.

Quest. *Is it not lawfull to Baptise without a Sermon?*

Answ. Though it be both commendable, and honourable to administer that Sacrament when there is a Sermon, yet I judge it not unlawfull to doe it without a Sermon: Only the people must be taught by the Word what the Covenant is that Baptisme sealeth up, which being done, the word is not separated from that Sacrament though at that time there be no Sermon. See Dr. *Gouge in Domestick Duties.*

Quest. *How many parts be there of a Sacrament, and so consequently of Baptisme?*

Answ. There be three essentialls parts of a Sacrament. 1. The Signe. 2. The thing signified. 3. The Analogie between them, which is the union of them both. The first, is some outward, and visible thing: the second, inward and Spirituall: the third, mixt of them both: As in Baptisme, the sign is water, the thing signified is the blood of Christ: the Analogie or union stands in this resemblance, that as the former outwardly washeth the filthiness of the body, so the latter inwardly purgeth the soul of all sin. By reason of which relation, and neere affection between the sign, and thing signified, it is usuall by an improper, but Sacramentall speech.

1. To call the signe by the thing signified, and contrarily. So Baptisme is called the washing *of the new birth*, because it's a signe, seal, and instrument of it.

2. To ascribe that to the signe which is proper to the thing signified, and so Baptisme is said to *save us*, Tit. 3. 5. 1 *Pet.* 3. 21. which indeed is the propriety of Christs blood, 1 *Joh.* 1. 7. But by the neere affinity of these two in the Sacrament it is said so to do.

1. To teach us not to conceive the Sacramental elements as bare, and naked signs, so as to grow into the contempt of them.

2. As we may not conceive them idle signes, so neither Idol signes by insisting in them as though they were the whole Sacrament: For they are but outward, whereas the principal matter of a Sacrament is spiritual, and inward.

3. That then we truliest conceive of a Sacrament, when by looking at one of these we see both: by the signe, and action which is outward to be led to those which are spiritual, and inward.

Quest. *What benefit have we by Baptisme?*

Answ. God in Baptisme doth not only offer, and signifie, but truely exhibiteth grace, whereby our sins are washed, and we are renewed by the holy Ghost, *Act.* 2. 38.

Quest. *Are all baptized persons then regenerated?*

Answ. No: For, First, this effect is not ascribed to the work wrought, as the Papists teach. I.

Secondly, neither by any extraordinary elevation of the action, whereby it is made able to confer the benefit of renovation: For this would make every Baptisme a kinde of miracle, as also it would encroach upon the clause followings in *Tit.* 3. 5. wherein the work of renewing is ascribed to the Holy Ghost. II.

Thirdly, neither hath the water in Baptisme it self any inherent power, or force to wash the conscience, as it hath to wash the filth of the body. III.

Fourthly, neither is grace tied by any promise, or means to the action, so as IV.

God (who is moſt free in his gifts) cannot either otherwiſe diſtribute, or cannot but diſpenſe it with the action: For,

1. Grace is not tyed to the Word; therefore not to the Sacraments.

2. They were ſeparated in the Miniſtry of *John* the *Baptiſt*, who confeſt that though he baptized with water, yet it belonged to him that came after him to give grace.

3. If theſe opinions were true, then ſhould every baptized perſon be truely converted, whereas we ſee the contrary in *Simon Magus*, and many others.

4. Some are juſtified before Baptiſme, as *Abraham* before Circumciſion. So *Cornelius*, Acts 10. 47. the *Eunuch*, Acts 8.37,38. ſome after, as numbers daily converted.

5. This opinion of tying grace to the Sacrament overthrows

1. The higheſt, and moſt proper cauſe of our ſalvation, which is Gods free Election, to which only grace is tyed.

2. The only meritorious cauſe of our Regeneration, which is Chriſts blood that properly cleanſeth from all ſin.

3. The moſt powerfull, next, and applying efficient, which is the Holy Ghoſt, and to whom our renewing is aſcribed.

Queſt. *How then is Baptiſme called the laver of regeneration?*

I. *Anſw.* Firſt, as it is an inſtitution of God ſignifying his good pleaſure for the pardoning of ſinne, and accepting to grace in Chriſt. Thus the Word and Sacraments are ſaid to ſave, and ſanctifie; becauſe they ſignifie the good pleaſure of God in ſaving, and ſanctifying us. Thus we ſay a man is ſaved by the Kings pardon, not that the pardon properly doth it, but becauſe it's the ordinary inſtrument to manifeſt the merciful minde of the King in pardoning a malefactor.

II. Secondly, as it's a ſeal and pledge of our ſanctification, and ſalvation, as certainly aſſuring theſe to the ſoul of the believer, as he is or can be aſſured of the other: As a man having a bond of a thouſand pounds ſealed to him may ſay, I am ſure of this thouſand pound: So may a believing party baptized, ſay of his Baptiſme; here's my regeneration, and ſalvation.

III. Thirdly, as its a means to excite and provoke the faith of the receiver to lay hold on the grace of the Sacrament, and to apply it to theſe purpoſes: In regard it may as truely be ſaid to renew as faith is ſaid to juſtifie; and that is onely as it is a meanes to lay hold on Chriſt our righteouſneſſe.

IV. Fourthly, in that in the right uſe of it, it gives and exhibits Chriſt, and all his merits to the fit receiver: For then as Gods grace puts forth it ſelfe; and after a ſort conveys it ſelf in, and by this inſtrument into the heart of the worthy receiver.

Queſt, *To whom is Baptiſme the waſhing of the new Birth?*

Anſw. We muſt not conceive it to be a Laver of regeneration to every perſon baptized: but to ſuch as have the grace of faith to receive the grace offered, *John* 1.12. *Epheſ.* 5.27. For ungodly and unbelieving perſons receive nothing in the Sacraments but the the elements, and that as naked ſigns: as we ſee in *Judas*, *Simon Magus*, *Ananias* and *Saphira*. In all whom neither was grace conferred, nor wickedneſſe weakned.

Queſt. *How then can children be baptized, in whom we cannot expect faith, and therefore in them, either faith is not required, or their baptiſme is unprofitable?*

Anſw. I will lay down ſome propoſitions for the unfolding of this difficulty. As

1. We

1. We must distinguish of Infants, whereof some are Elect, and some not. These latter receive onely the element, but are not inwardly washed: the former in the right use of the Sacrament receive the inward grace: Not that thereby we tie God to any time, or means, whose Spirit blows when, and where it listeth; as some are sanctified from the womb, and some after baptisme; but because God delights to present himself gracious in his own Ordinance, therefore in the right use of the Sacrament he ordinarily accompanies it with his grace: Here, according to his promise we may expect it, and here we may, and ought to send forth the prayer of Faith for it.

2. Though Infants want actual faith which presupposeth hearing, understanding, &c. yet they want not all faith: for Christ himself reckons them amongst beleevers, *Matth.* 18.6. Hence circumcision which was administred to Infants, is called a *seal of Faith.*

3. The faith of their parents is so farre theirs, as that it gives them right to the Covenant: For the Covenant was made to *Abraham* and his seed: and every believing parent layeth hold on the Covenant for himself, and his seed, thereby entitling his children to the right of the Covenant as well as himself; as in temporal things he can purchase land for himself and his heirs, 1 *Cor.*7.14. *If the root be holy, so are the branches*: and one parent believing, the children are holy.

Object. *But the just shall live by his own faith?*

Ans. Elect Infants have a spirit of Faith by the Spirit of God working inwardly, and secretly, as we see in those which were sanctified from the womb, as *Jacob, Jeremy, John Baptist, &c.* neither doth it hinder, because Infants have no sence of any such thing, no more then it proves them not to live, because they know not that they do so. Neither is *Adams* corruption more effectuall to pollute infants, then Christs blood and righteousnes is to sanctifie them, and this we ought to believe, or else we must deny that they can be saved.

Quest. *If any beleeve before baptisme, what profit then have they by Baptisme?*

Answ. First, they must be Baptized in obedience to the command of God; as *Abraham, Cornelius, Paul, &c.* believing, obeyed without reasoning, and so manifested their faith by their obedience. I.

Secondly, such as are invisibly incorporated into Christs body, must also be visibly incorporated into the Church by Baptisme. II.

Thirdly, that the grace received may be augmented. For by the worthy receiving of the Sacraments weak graces are encreased, and made stronger. III.

Fourthly, that the party baptized may be confirmed and strengthened, not onely in his graces received, but in regard of that grace, and glory which he expects to receive in the resurrection, both which are more firmly sealed to him by Baptisme. See Dr. *Taylor on Tit.* IV.

Quest. *How may Parents in Faith present their children to God in Baptisme?*

Answ. The dedication of a child to God is a work of singular and great importance, one of the weightiest services we can take in hand, though considered of by few: and it cannot be well done as it ought except it be done in faith: Now the acts of faith in this, are

1. It calleth to remembrance the free and gracious Covenant which God hath made with believing Parents and their Posterity, expressed, *Gen.* 17.7,9. *Acts* 2.39. which Covenant as its made to the believing Parent, and his seed, so doth the faith of the parent apprehend the promise of the Covenant for himself and his seed. And this is the ground of that tender which a Christian makes

makes of his children to holy Baptiſm: For by natural generation children of believing Parents are defiled with ſin, and ſo under wrath: but they are holy by covenant and free acceptation, the believing Parent embracing Gods Promiſe for himſelf and his poſterity.

II. Secondly, by faith believing Parents muſt give themſelves to God, chuſing him to be their portion, &c. For he that would give his children to God, muſt firſt give himſelf to God.

III. Thirdly, it provokes Parenrs to offer their children to God by fervent and faithful Prayer, ſo ſoon as ever they have received them from him. Gods Promiſe calleth for our Prayer, as 2 *Sam.* 7. 27.

IV. Fourthly, it conſidereth what a ſingular Prerogative it is to be actually admitted into Covenant with God, received into his family, and have his name put upon us: To be a Partaker of the ſeale of Regeneration, pardon of ſins, adoption, and everlaſting inheritance: Solemnly to be made free of the ſociety of Saints, and to weare the Lords livery, and what an high and incomprehenſible a mercy it is, that God hath promiſed, and doth vouchſafe theſe great and ineſtimable bleſſings, not only to himſelf a wretched ſinner, but alſo to his poſterity, who by nature are enemies to God dead in ſin, and in bondage under the curſe of the Law.

V. Fifthly, it ſtirs up hearty rejoycing in the Lord, that he hath vouchſafed in tender compaſſion to look upon them and their poſterity, and thus to honour and advance them.

VI. Sixthly, it ſtirs up Parents to be diligent and careful to bring up their children in the information, and feare of the Lord; being inſtant with him to bleſſe their endeavours for the good of their children, and the glory of his Name. For the ſame conſcience that moved Parents to offer their children to God in Baptiſme, will quicken them to endeavour their education in the true faith, and ſervice of God.

Queſt. *What uſe ſhould Chriſtians make of their Baptiſme, when they come to years of diſcretion?*

Anſw. They ſhould remember that Baptiſme is a ſeale of the Covenant betwixt God and them, of Gods Promiſe, that he will be their God, and of their Promiſe, that they will be his people, repent of ſin, believe in Chriſt, and walk before him in ſincere obedience: and that the ſignification, force, uſe, and fruit of it continueth not for that preſent only when its adminiſtred, but for the whole courſe of a mans life: for as its the ſeal of a free, everlaſting, and unchangable Covenant, ſo is the force and uſe of it perpetual: ſo then the uſe to be made of Baptiſme is twofold.

I. Firſt, it ſeems to be a pledge and token of Gods favour, and that divers wayes.

1. In that its a ſeale of our Regeneration by the Holy Ghoſt, whereby a divine quality is infuſed into us in the room, and place of original corruption: Hence its called the *Laver of Regeneration*, Tit. 3. 5. It being uſual to call the principal cauſe, and the inſtrument by the ſame name.

2. It ſeales and confirmes to us the free pardon of our ſins, *Acts* 2. 38. and 22. 16.

3. Its a pledge of the vertue of Chriſts death, and of our fellowſhip therein, *Rom.* 6. 3.

4. Its a pledge of the vertue of Chriſts life, and of our communion with him therein, *Rom.* 6. 5. *Col.* 2. 12.

5. Its a pledge of our adoption in Jeſus Chriſt. For when God puts his Name upon us, he ſignifies and aſſures that we are his ſonnes, *Gal.* 3. 26, 27.

6. Its a ſolemn teſtimony of our communion with all the lively members of

of Chriſt Jeſus. Its a ſeale of the bond, and mutual love, and fellowſhip, both of Chriſt with his members, and of his members one with another, 1 *Cor.* 12. 13.

7. Its a ſeale and pledge to aſſure us, that God will provide for us in this life, raiſe up our bodies to life at the laſt day, and beſtow upon us that everlaſting Kingdom and Inheritance which he hath prepared for us, *Mar.* 16. 16. *Tit.* 3. 5, 6, 7. 1 *Pet.* 3.21.

Secondly, its a ſeale of our duty promiſed, and ſo a ſpurre, and provocation to repentance, faith, new obedience, brotherly love, and unity, and that as II.

1. Its a ſpurre to repentance and mortification: For Baptiſme ſeales remiſſion of ſins to them only that repent, and as we expect the bleſſing, we muſt ſee that we perform the condition.

2. Its a provocation to faith, and a pledge thereof. We have Gods Promiſe under his hand and ſeale, that he will waſh us from our iniquities, receive us for his children, remember our neceſſities, and beſtow upon us his Kingdom. Now we much diſhonour him, if we queſtion his performance of that which he hath ſo freely promiſed and confirmed by Covenant and Seal.

3. Its an incitement to new obedience, and a pledge thereof, *Rom.* 6.4. we have ſolemnly ſworn to fight againſt the devil, the world, and the fleſh: and having taken preſſe-money of Jeſus Chriſt, it were a foule fault to accept of a truce with Satan.

4. Its a pledge or pawne of love and unity. We muſt *keep the unity of the Spirit in the bond of Peace*, for we are all baptized into one body. We muſt not jarre, for we are brethren. Its unnatural that the members of this myſtical body ſhould be divided. See *Ball on faith*, p. 419.

Queſt. *By what Arguments may the lawfulneſſe of Infant-Baptiſme be proved?*

Anſw. Firſt, the Infants of believing Parents are under the Covenant of grace, belonging to Chriſts Body, Kingdome, Family, therefore are to partake of the ſeale of this Covenant, or the diſtinguiſhing badge between them who are under the Covenant of grace, and them who are not. The whole Argument will be cleared by theſe five Concluſions. I.

1. That the Covenant of grace hath alwayes been for the ſubſtance one and the ſame.

2. That God will have the Infants of ſuch as enter into Covenant with him, be counted his as well as their Parents.

3. God hath ever ſince *Abrahams* time, had a ſeale to be applied to ſuch as enter into Covenant with him.

4. By Gods own order the ſeed, or Infants of Covenanters before Chriſts time, were to be ſealed with the ſeal of admiſſion into his Covenant, as well as their Parents.

5. The priviledges of ſuch as are in Covenant ſince Chriſts time, are as honourable, large, and comfortable both to themſelves and their children, as they were before Chriſts time.

That the Covenant was the ſame for ſubſtance both to *Jewes* and *Gentiles* is proved, Firſt, by the Prophecies, where the ſame things are promiſed to the Gentiles, when the Goſpel ſhould be preached to them, as were firſt promiſed to *Abraham* and his ſeed. So *Jer.* 31. 33. *Iſa.* 59. 21. *Joel* 2. 32. But more fully in the New Teſtament, *Luke* 1. 54, 55, 69, 70, 72, 73. *Luke* 2. 31, 32, *Mat.* 21. 41, 43. *Gal.* 3. 8, 14, 16. *Eph.* 2. 13. *to the end of the chap.* So *Gal.* 3. 16. we finde three ſorts of *Abrahams* ſeed. 1. Chriſt, the root of the reſt. 2. All true believers, *chap.* 3. 19. theſe partake of the ſpiritual part of the Covenant. 3. Such as were only circumciſed in the fleſh, but not in the heart, *Rom.* 10. 3.

of whom *Iſhmael* and *Eſau* were types, *Gal.* 4. 22, *&c.* Such as are only holy by an external Profeſſion, *Gal.* 4.29. That God will have the Infants of ſuch as enter into Covenant with him to be counted his, is proved.

Thus it was in the time of the *Jewes*, Gen. 17.9, *&c.* and ſo it is ſtill, *Acts* 2. 38, 39. *Luke* 19.9. *Rom.* 11.10, *&c.* 1 *Cor.* 7.14.

That the ſeale of initiation is to be adminiſtred unto them who enter into Covenant with God is clear. Circumciſion was to the *Jewes* Infants, and therefore Baptiſme is, both of them being the ſame Sacrament for the ſpiritual part of them. None might be received into the Communion of the Church of the *Jews* till circumciſed, nor of the Chriſtians till baptized, that Baptiſme ſucceeds in the room of Circumciſion is clear, *Col.* 2.11, 12.

That Infants amongſt the *Jewes* were to be initiated, and ſealed with the ſigne of Circumciſion, which though actually applied to the males, yet the females were virtually circumciſed in them. Hence the whole Church of the *Iewes* are called the *Circumciſion*. And *Exod.* 12.48. no uncircumciſed perſon might eat of the Paſſeover, whereof women did eate as well as men.

Ob. *But Circumciſion was not a ſeale of the ſpiritual part of the Covenant of grace, but of ſome temporal and earthly bleſſings, as of their right to Canaan, &c.*

Anſw. That Circumciſion was a ſigne of the Covenant of grace is plain, *Rom.* 4. 11. *Abraham received Circumciſion for a ſigne of the righteouſneſſe of faith, &c.*

That the Priviledges of believers under the Goſpel is more large, honourable and comfortable, appears, *Heb.* 8.6. 2 *Cor.* 3.10. *Gal.* 4.1, *&c.*

Now 1. How uncomfortable a thing is it to Parents, to take away the very ground of their hope for the ſalvation of their Infants. For we have no ground of hope for any particular perſon, till he be brought under the Covenant of grace.

2. How unwilling alſo muſt Chriſtian Parents be to part with their childrens right, to the ſeale of the Covenant, this their right to the Covenant being all ground of hope that believing Parents have that their Infants that die in their Infancy, are ſaved, rather then the Infants of *Turks* or *Pagans*.

Ob. *But there is neither Precept, Preſident, nor expreſſe Inſtitution in all the New Teſtament for the Baptiſme of Infants?*

Anſw. I deny the conſequence, that if in ſo many words it be not commanded, it is not to be done: There is no expreſſe reviving of the Lawes in the New Teſtament, concerning the forbidden degrees of marriage: nor againſt Polygamie: or for the celebration of a weekly Sabbath: nor for womens receiving the Lords Supper. No expreſſe command for believers children when growne up, to be baptized, nor example of it, though there was for the inſtructing and baptizing *Jewes* and *Heathens*: But we have virtually, and by undeniable conſequence ſufficient evidence for the Baptiſme of children, both commands and examples. As Gods command to *Abraham*, as he was the father of all Covenanters, that he ſhould ſeale his children with the ſeale of the Covenant.

Again, *Mar.* 16.15. Chriſt commands his diſciples to teach all things what he had commanded them, *i. e.* the whole Goſpel containing all the Promiſes, whereof this is one, *I will be the God of believers, and of their ſeed*: that the ſeed of believers are taken into Covenant with their Parents. And *Mat.* 28. *Teach all Nations, baptizing them, &c.* Now as they were to teach the aforeſaid Promiſes, ſo they were to baptize them: the perſons to whom they were to do this, were all Nations, whereas before the Church was tied to the *Jewes* only;

only; Now we know that when the Nation of the *Jewes* were made Disciples, and circumcised, their Infants were made Disciples and circumcised. And Gods manner is, when Promises or Threatnings are denounced against Nations, to include Infants, which are a great part of every Nation; except they be particularly excepted, as they were, *Numb.* 14.31.

Ob. *But Infants are not capable of being disciples?*

Answ. First, they are as capable as the Infants of *Jewes* and *Proselytes* were, when they were made Disciples. I.

Secondly, they are devoted to be disciples. II.

Thirdly, th y are capable of Gods teaching, though not of mans. III.

Fourthly, they belong to Christ, and beare the Name of Christ, *Mat.*10.42. *Mar.*9.41. *Mat.* 18.5. and therefore are his disciples, as appears by those texts if compared together. IV.

Fifthly, they are called disciples, *Act.* 15. 1. and 10. compared. V.

Another command by good consequence for the baptizing of Infants is from *Acts* 2. 38,39. because the Promise was made to them and their children, which proves that they were taken into Covenant with their Parents, and therefore were to receive the seale of the Covenant.

For examples, though there were none, yet there is no Argument in it; yet we have examples by good consequence: For the Gospel took place, just as the old administration, by bringing in whole families together. When *Abraham* was taken in, his whole family was taken in together with him: So of the Proselytes. Likewise in the New Testament, usually if the Master of the Family turned Christian, his whole Family came in, and were baptized with him. So we see, *Acts* 11. 14. So the household of *Stephanus*, of *Aristobulus*, of *Narcissus*, of *Lidea*, of the Jailor, &c.

2. *Argum.* To whom the inward grace of Baptism doth belong, to them belongs the outward signe: But the Infants of Believers, even whilest Infants are made partakers of the inward grace of Baptisme: therefore they may, and ought to receive the outward signe of Baptisme. The major Proposition is proved, *Acts* 10. 47. *Can any man forbid water, &c.* Act. 11.17. The Minor is proved, *Mark* 10.14. to such belongs the Kingdom of God. And 1 *Cor.*7.14. *they are holy.* II.

Besides, there is nothing belonging to the Initiation and being of a Christian, whereof Baptisme is a seale, which Infants are not as capable of as grown men. For they are capable of receiving the Holy Ghost, of union with Christ, of Adoption, of forgiveneſse of sins, of Regeneration, of everlasting life, all which are signified and sealed by Baptisme. For in receiving the inward grace, of which Baptisme is the signe and seale, we are meer passives, whereof Infants are as fit subjects as growen men, or else none of them could be saved.

Ob. *Though they are capable of grace, and may be saved, yet we may not baptize them, because by preaching they are to be made disciples, before they may be baptized*, Mat. 28. 19.

Answ. This is not the first Institution of Baptisme, but the enlargement of their Commission: before they were sent only to the lost sheep of the house of *Israel*: But now to all Nations, who were to be converted to Christ; but before were out of the Covenant of grace, and therefore their children had no right to Baptisme: But when once themselves were instructed and baptized, then their children were capable of it by vertue of the Covenant.

Ob. *But its said, He that believes and is baptized shall be saved: therefore Faith must precede Baptisme?*

Answ. First, if this Argument hath any strength against the Baptism of Infants, it hath much more against the salvation of Infants: and however they can evade the one, we shall much more strongly evade the other. I.

Secondly, its no where said, unbelievers, or rather non-believers, may not be II.

be baptized: Its said indeed, *He that believes, and is baptized, shall be saved*: But its no where said, He that believes not may not be baptized: Christ excludes Infants, neither from Baptisme, nor from Salvation, for want of faith, but positive unbelievers, such as refuse the Gospel, he excludes from both.

Ob. *But supposing them to be capable of the inward grace of Baptisme; yet this is no warrant for our Baptizing of all Infants, because we know not upon whom God doth this work?*

Answ. Our knowledge that God hath effectually wrought the thing signified, is not the condition upon which we are to apply the signe: God no where requires that we should know that men are converted before we baptize them. The Apostles themselves knew it not, as we see in *Simon Magus*, *Alexander*, *Hymenæus*, *Ananias*, and *Saphira*: but he requires that we should know that they have in them that condition which must warrant us to administer the signe: Fallible conjecture must not be our rule in administring the Sacraments either to Infants, or grown men: but a known rule of the Word: the Apostles baptized grown men, not because they judged them inwardly sanctified, but because they made a profession of faith and holinesse, and such Christ would have to be received into the communion of the Church: though it may be they were never received into communion with himself: And in this the rule to direct our knowledge, which is but the judgement of charity, is as plain for Infants as for grown men.

Object. *But all that enter into Covenant, and receive the seale of it must stipulate for their parts, as well as God doth for his, which Infants cannot do?*

I. *Answ.* First, the Infants of the *Jews* were as much tied to this as the Infants of Christians are: Every one that was circumcised was bound to keep the Law, *Gal.* 5. 5.

II. Secondly, God seales to them presently, their names are put into the Deed, and when they are grown up, they in their own persons stand obliged to the performance of it. In the mean time Jesus Christ who is the Mediatour of the Covenant, and the Surety of all Covenanters, is pleased to be their Surety. We know that persons standing obliged in the same bond, may seal at several times, and yet be in force afterwards together: So here, God of his infinite mercy is pleased to seal to Infants whilest they are such, and accepts of such a seal on their parts as they are then able to give, expecting a further ratification on their part when they come to riper yeares, in the mean time affording them the favour, and priviledge of being in Covenant with him, of being reckoned to be of his Kingdom, and not of the Devils: If they refuse to stand to this Covenant when they are grown men, there is no hurt done on Gods part, they must take their lot for the time to come.

Object. *But if the sealing be but conditional on Gods part, that they own and ratifie it when they come to ripe age, were it not better to deferre it till then, to see whether they will then make it their voluntary act, yea, or no?*

I. *Answ.* First, This objection lay as strongly against Gods wisdome in requiring the *Jews* Infants to be circumcised, and therefore argues no great wisdome, and modesty in those who thus reason with God against his administrations.

II. Secondly, God hath other ends, and uses of applying the seal of the Covenant to them, who are in Covenant with him, then their present gaine: It's an homage, worship, and honour to himself: and it behooves us even in that respect to fulfill all righteousnesse: when Christ was baptized and circumcised, he was as unfit for the Ordinance through his perfection, as

children

children are through their imperfection, being as much above them, as children are below them.

Thirdly, yet the fruit and benefit of it at the preſent is very much both to Parents, and Infants. III.

1. To the parents whileſt God doth hereby honour them to have their children counted to his Church, to his Kingdome, and family, and ſo under his wing, and grace whileſt all other Infants in the world have their viſible ſtanding in the Kingdome of Satan: and ſo whileſt others have no hope of their childrens ſpiritual welfare, till they are called out of that condition, theſe need not doubt of their childrens welfare if they die in their infancy, or if they live, till they ſhew ſignes to the contrary: God having reckoned them to his people, and given them all the means of ſalvation, which thei infant age is capable of.

2. To the children, when as (beſides what inward ſecret work God is pleaſed to work in them) they being members of the Church of Chriſt have their ſhare in the communion of Saints, are remembred at the throne of grace every day by all that pray for the welfare of the Church: and particularly in thoſe prayers which are made for a bleſſing on his Ordinances; and laſtly, it's no ſmall priviledge to have that ſeal beſtowed upon them in their infancy, which they may afterwards plead when they come to fulfil the condition.

Object. *But if their being capable of a ſpiritual part, entitles them to the outward ſigne, why are they not admitted to the Lords Supper, which is a ſeal of the Covenant of Grace as well as this? For (ſay they) the Jews Infants did eat the Paſſeover: then if our Infants have as large priviledges as theirs had, then they muſt partake of the Lords Supper?*

Anſw. We are ſure that Infants are capable of the grace of Baptiſme, but we are not ſure that they are capable of the grace ſigned, and ſealed in the Lords Supper: For though both are ſeals of the Covenant of grace, yet it's with ſome difference: Baptiſme properly ſeals our entrance into it: the Lords Supper properly our growth, nouriſhment, and augmentation in it: Baptiſme for our birth, the Lords Supper for our food: Now Infants may be born again whileſt they are Infants, have their original ſin pardoned, be united to Chriſt, have his image ſtampt upon them; but concerning the exerciſes of theſe graces, and the augmentation of them in Infants, the Scripture is ſilent. Neither is there any mention in Scripture that the *Jews* Infants did eat the Paſſeover: Indeed when at the Paſſeover their Children asked them the meaning of that ſervice, they were to inſtruct them therein: but there is neither precept, nor preſident for their eating of it. See Mr. *Marſhalls Sermon about Infant Baptiſm.*

Object. *None are rightly Baptiſed, but thoſe that are dipped?*

Anſw. Though dipping may be uſed where the Child is ſtrong, and the weather, and Climate are temperate, yet it is not neceſſary, or eſſentiall to Baptiſm, as is proved by theſe Arguments.

1. That which Chriſt the Author of Baptiſme requireth not, that cannot be neceſſary to this Sacrament. But Chriſt requireth not dipping: therefore: *Heſychius*, *Stevens*, *Scapula*, and *Budæus* prove by many inſtances that βαπτίζω ſignifies waſhing, which may be done without dipping.

2. The words baptize, and Baptiſme are oft uſed in Scripture: where the perſons or things ſaid to be baptized were not dipt, as *Mat.* 3. 11. ſhall Baptize you with the Holy Ghoſt, and with fire: they were not dipt in that fire which came down from heaven upon them, *Acts* 2. 3. *Mat.* 20. 23. yea ſhall be baptized with the Baptiſme that I am baptized with; yet neither Chriſt, nor his Diſciples that we reade of, were dipt in blood, *Mark* 7. 48. Baptiſme of Cups, Pots, Tables, or Beds: Cups, and pots may be waſhed, by pouring water in them without dipping: and Tables and Beds were not dipped, 1 *Cor.* 10. 2. Baptiſed in the cloud, which only rained upon them, &c.

3. It

3. If the ſpiritual grace ſignified by Baptiſme is ſufficiently expreſſed without dipping, then dipping is not neceſſary: But it is: Therefore: The thing ſignified is the cleanſing of the ſoule from the guilt, and filth of ſinne, which is ſufficiently expreſſed by waſhing with water without dipping, 1 *Pet.* 3.21.

4. The outward act of Baptiſme ſignifying the inward cleanſing of the ſoule is expreſſed in Scripture by ſprinkling; as *Heb.* 9.13. *The blood of Bulls and Goats ſprinkling the unclean, &c.* Heb.10.22. *Having our hearts ſprinkled from an evil conſcience,* 1 *Pet.* 1.2. *through ſanctification of the Spirit, and ſprinkling of the blood of Chriſt*; Therefore dipping is not neceſſary.

5. It may ſometimes be neceſſary to baptize ſick, and weak perſons; but ſuch cannot be dipt without apparent hazard to their lives: Therefore its not neceſſary.

6. The Sacraments of the Church may, and ought to be adminiſtred without giving any juſt ſcandal: But the meeting of many perſons, men and women, and going naked into a river together, cannot be done without ſcandal, therefore its not neceſſary.

Object. *But the word baptize is derived from* Βαπτω, *to dip, or die: therefore waſhing, or ſprinkling is not baptizing?*

I. *Anſw.* Firſt, we are not ſo much to reſpect whence words are derived, as how they are uſed: Derivative words are oft of larger extent then their Primitives: As κατηχιω, is derived from ηχω, which properly ſignifies a reſounding back again: or catechiſing by way of queſtion, and anſwer: yet in Scripture its oft taken in a larger ſence for inſtructing grown men in the Doctrine of ſalvation. So *Luke* 1.4. *Acts* 18.25. and 21.24. *Rom.*14.19. *Gal.* 6.6. ſo though Baptiſme comes from Βαπτω, that ſignifies properly waſhing, or dipping: yet its taken more largely, as was ſhewed before in ſeveral Scriptures:) for any kinde of waſhing or cleanſing where there is no dipping.

II. Secondly, Βαπτω, from whence baptize is derived, ſignifies as well to Die, as to Dipp, and probably the Holy Ghoſt hath reference to that ſignification, becauſe by Baptiſme we change our hiew, the blood of Chriſt waſhing us from the filth of ſinne, and making our ſouls as white as if they were new died.

Object. *But Chriſt, and John, and Philip, and the Eunuch are ſaid to go down into the water, therefore waſhing and ſprinkling are not ſufficient, without dipping?*

I. *Anſw.* Firſt, an example of Chriſt, and his Apoſtles without a precept binde not in all things: For Chriſt waſhed his Diſciples feet before his Supper, and he adminiſtred it at night, and only to twelve men, &c. yet are not we bound hereunto: Likewiſe the firſt Chriſtians ſold their poſſeſſions, &c. which we are not obliged to imitate, *Acts* 2.44.

II. Secondly, the reaſon is not alike: At firſt Chriſtians had no Churches, nor Fonts, and multitudes were to be baptized, and they were grown men and women, and ſo were bettter able to endure it, and the climate was hotter: but now we have Fonts, and children are baptized, and they many times weak and infirme, and our climate is colder, and there would be danger in it.

III. Thirdly, it's very improbable that all thoſe in *Act.* 2. that were converted, and preſently baptized upon the place: and the Jaylor and his family who were baptized at midnight in the place where they were, were dipped, but rather waſhed, or ſprinkled. See Dr. *Featlies Dippers Dipt.*

Queſt. *How is Baptiſme neceſſary?*

Anſw. This was ſhewed before in part, to which I now adde that it's neceſſary.

1. As

1. As the lawful uſe thereof is a note whereby the true Church of God is diſtinguiſhed from the falſe Church: Not that the Church of God cannot be a Church without the Sacrament: for it may want baptiſme for a time, and yet remain a true Church as the Church of the *Jews* wanted Circumciſion for fourty years in the Wilderneſſe, *Joſ.*5.6. I.

2. As it ſerves for neceſſary uſes to men of yeares that are baptized: As, II.

1. To teſtifie to the Church and themſelves that they are received into the body of Chriſt, which is the company of the faithful.

2. To teſtifie their obedience to Gods command, and their ſubjection to his Ordinance, which is appointed for their good.

3. To be a neceſſary prop to uphold their weakneſſe, a ſeal to confirme their faith in the Covenant of Grace, and an inſtrument to convey Chriſt to them with all his benefits.

3. It's neceſſary to Infants, as it ſerves to admit them into the viſible Church, and withal to ſignifie their intereſt in the Covenant of Grace, and conſequently their intereſt to life everlaſting. III.

Queſt. *Are all then that die without it in the ſtate of damnation?*

Anſw. No: For. Firſt, Baptiſme is appointed by God to be no more then a ſeal annexed unto, and depending upon the Covenant: therefore we muſt put a difference between it, and the Covenant. Indeed the Covenant of Grace, and our being in Chriſt is abſolutely neceſſary: For none can be ſaved unleſſe they have God for their God: But the ſigne thereof is not neceſſary: For we may be within the Covenant of Grace though we have not received the ſigne, and ſeal thereof in Baptiſme. I.

Secondly, the bare want of Baptiſme where it cannot be had, is pardonable. The thief on the croſſe was ſaved though he was not Baptized: and ſo were many of the Martyrs in the Primitive times. Yet the wilful contempt, and careleſſe neglect of this Ordinance when it may conveniently be had is dangerous, and damnable, and to ſuch that threat belongs, *Gen.* 17. 14. *that ſoule ſhall be cut off.* II.

Thirdly, the grace and mercy of God is free, and not tied to the outward elements, *Joh.*3.8. *the winde blows where it liſteth*, i. e. God gives grace when, where, and to whom he pleaſeth. III.

Fourthly, Infants borne of believing parents are holy before Baptiſme, and Baptiſme is but a ſeale of that holineſſe, 1 *Cor.*7.14. yea, to them belongs the Kingdom of heaven, *Mark* 10.14. IV.

Object. *They which are ſanctified have faith, which Infants have not?*

Anſw. God ſaith, *I will be thy God, and the God of thy ſeed*: By virtue of which promiſe the Parent layes hold of the Covenant for himſelf and his children: and the children believes becauſe the Father believes.

Object. *Infants are borne in Original ſinne, and therefore cannot be holy?*

Anſw. Every beleeving Parent ſuſtains a double perſon. 1. As deſcending from *Adam* by corrupted ſeed, and thus both himſelf and his children are corrupted. 2. As he is a holy, and believing man ingraffed by faith into Chriſt, the ſecond *Adam*; and thus by his faith, his children comes to be within the Covenant, and partaker of the benefits and priviledges thereof: and by the ſame faith, he being a believer, the guilt of original corruption in the Infant is not imputed to him to condemnation.

Object. *Others that would make it abſolutely neceſſary object*, John 3. 5. *Except a man be born of water, and the Holy Ghoſt, he cannot enter into the Kingdom of Heaven?*

Anſw. Firſt, If this be meant of Baptiſm, then the words may carry one of theſe two ſences.

1. Chriſt

1. Christ directs his speech principally to *Nicodemus*, who was a timorous professor, who remained ignorant, and had long neglected his Baptisme.

2. That the Kingdom of heaven is not here put for everlasting happinesse, but to signifie the visible state of the Church under the New Testament, and then the meaning is, that none can be admitted into the Church, and made a visible member thereof but by Baptisme: nor can any be made a lively member of Christ, but by the Spirit.

II. Secondly, or this place is not be understood of Baptisme: but of regeneration, wherein Christ alludes to *Exod.* 35.26. which speaks of *clean water*, and then the meaning is, thou *Nicodemus* art a Pharisee, and usest many outward washings: but unlesse thou beest washed inwardly by clean water, *i. e.* regenerated by the Holy Ghost, thou canst not enter into heaven.

III. Thirdly, or the necessity of salvation lies not in both, but only in the New Birth by the Holy Ghost.

Quest. *Whether are not witnesses, commonly called God-fathers, and God-mothers necessary?*

I. *Answ.* No. First, For in the Primitive times the Parents of children which were Heathens and newly converted to the Christian Religion, were either ignorant and could not, or careleſse and would not bring up their children according to the Word of God, and true Religion which they newly professed: therefore persons of good knowledge and life were called to witnesse Baptisme, and promised to take care of the childrens education: But now parents being better taught and qualified, the other is not necessary.

II. Secondly, Christ in his Word hath taught all things that are fit, and necessary about Baptisme amongst all which he hath not appointed the use of Sureties.

III. Thirdly, the whole Congregation present do present the childe to the Lord, and are witnesses of his admission into the Church; and therefore there needs no other.

IV. Fourthly, that which is required of them to promise, and performe, may, and ought to be performed by the Parents of the Infant baptized, who by Gods command ought to bring up their children in the knowledge and fear of God; therefore the other are not necessary.

Quest. *Whether have children of excommunicated persons right to Baptisme?*

Answ. Before this question be answered some grounds must be laid down; As,

1. There are two texts principally about excommunication, *Mat.* 18.17. 1 *Cor.* 5. 5. the scope of both which is to shew that the excommunicated person is debarred the Kingdome of heaven. For he is not to be held a true member of the Church, but as an Heathen and Publican.

2. In excommunication there are three judgements to be considered. 1. Of God. 2. Of the Church. 3. Again of God. The first is when God holdeth any obstinate sinner guilty of the offence, and consequently of condemnation except he repent. The second is of the Church, which follows Gods judgement, pronouncing the party guilty, and subject to condemnation: which judgement is not to be given absolutely, but with condition of repentance, and so farre forth as man can judge by the fault committed, as also by the Word which directs how to discern of the impenitency of the sinner. The third again is Gods judgement, whereby he confirms that in heaven which the Church hath done on earth. So then the answer may be,

1. That the persons excommunicate are in some respect no members of Christs body, and in some other respects they are.

Quest.

Queſt. *How are they not?*

Anſw. Firſt, in that they are cut off from the company of Beleevers by the ſentence of excommunication; and ſo have no participation with them in prayer, hearing the Word, or receiving the Sacraments: and that becauſe the action of the Church ſtands in force, God ratifying that which his Church hath done. I.

Secondly, becauſe by their ſinne they have (as much as in them lies) deprived themſelves of the effectual power of Gods Spirit, which ſhould rule, and govern them. II.

Queſt. *How are they members?*

Anſw. Firſt, ſome are members, not actually, and in preſent, but in the eternal counſel of God, and ſo ſhall be in time, when they are called. Hence *Gal.* 1. 15. *Paul* ſaith, *God had ſeparated him from the womb, and called him by his grace.* So *Rom.* 5. 20. *when we were enemies, we were reconciled to God by Chriſt.* I.

Secondly, ſome are members onely in ſhew, and appearance; as hypocrites. II.

Thirdly, ſome are lively members which are united to Chriſt by faith, *&c. Rom.* 8. 14. III.

Fourthly, ſome are decayed members, who though they belong to Gods Election, and are truly ingraffed into Chriſt, yet for the preſent have not a lively ſenſe thereof: like a member in the body that hath the dead palſie: ſuch are excommunicated perſons: For in regard of their ingraffing, they are true members, and cannot be quite cut off from the body of Chriſt, *John* 10. 28. Yet they are not holden ſo to be in three reſpects: IV.

1. In regard of men, becauſe they are excluded from communion with the faithful by the cenſure of the Church.
2. In regard of God, becauſe what the Church rightly binds on earth, he binds in heaven.
3. In regard of themſelves, becauſe for a time they want the power and efficacy of the Spirit, till by true repentance they recover life again. Now though in theſe reſpects they be not eſteemed members, yet in truth they are not wholly cut off from the ſociety of the faithful: For the ſeed of faith remains in them that knits them to Chriſt, though the ſenſe thereof be loſt, until they repent: Hence the anſwer to the queſtion is,

That the children of ſuch perſons as are excommunicated, are to be baptized; becauſe they are indeed, and in the judgement of charity true members of the body of Chriſt, though in ſome regards they are not for the preſent eſteemed ſo to be.

Queſt. *What reaſons may be rendred for this?*

Anſw. Children of Parents that are profeſſed members of the Church (though cut off for a time, for ſome offence) have right to Baptiſme; Firſt, becauſe it's not in mans power to cut them off from Chriſt, though they are excommunicated. I.

Seconly, the perſonal ſin of the Parent may not keep the bleſſing from the childe; and therefore it may not deprive him from partaking of the Ordinance of God. II.

Thirdly, difference muſt be made between them which do not make ſeparation from the Church, and yet are great offenders, and open Apoſtates that joyn themſelves with the enemies of the Church, to the ruine of the truth of the Goſpel. III.

Fourthly, we muſt put a difference between thoſe that have given up their names to Chriſt, though fallen grievouſly, and *Turks*, and *Infidels* IV.

that are out of the Covenant, and never belonged to the Church.

V. Fifthly, If Gods mercy enlargeth it self to thousands of generations, men should not be so hard-hearted as to question whether such Infants belong to the Covenant, and thereupon to deny them the Sacrament of Baptisme.

Quest. *Whether have children, borne in fornication, right to Baptisme?*

Answ. They ought not to denied it. For the wickednesse of the Parent ought not prejudice the childe in things that belong to his salvation.

Quest. *Are there no cautions to be observed?*

I. *Answ.* Yea: First, that the Parent be one that holds the true faith, and Religion.

II. Secondly, that the Minister exhort him to true, and unfeigned repentance for his sinne committed, and that before the childe be baptized.

III. Thirdly, that there be some appointed to answer for the Infant besides the parents, and to make solemn promise to the Church, that it shall be carefully brought up, and instructed in the faith. The same also is to be done before the baptizing of the Children of Parents that are excommunicated.

Master *Perkins*, Vol. 2. p. 74.

Quest. *How many wayes is Baptisme taken in Scripture?*

I. *Answ.* First, it signifies the superstitious washing of the *Pharisees*, who bound themselves to the Baptismes, or washings of Cups, and Pots, *Mark* 7. 4.

II. Secondly, the washings appointed by God in the Ceremonial Law, *Heb.* 9. 10.

III. Thirdly, the washing by water which serves to seal the Covenant of the New Testament, *Mat.* 28. 19.

IV. Fourthly, by a metaphor, it signifies any grievous crosse and calamity: Thus Christs passion is called his Baptism, *Luk.* 12. 50.

V. Fifthly, it signifies the bestowing of extraordinary gifts of the Holy Ghost, and that by the imposition of the Apostles hands, *Acts* 1. 5. and 11. 16.

VI. Sixthly, it signifies the whole Ecclesiastical Ministry. Thus *Apollos* is said to *teach the way of the Lord knowing only the Baptisme* (*i.e.* the Doctrine) *of John*, Acts 18. 15.

Quest. *What is considerable about the matter of Baptisme?*

Answ. Three things: The signe; the thing signified; and the Apology of both?

Quest. *What is the signe in Baptisme?*

Answ. Partly the element of water, *Act.* 8. 36. and partly the right by divine institution appertaining to the element, which is the Sacramental use of it in washing of the body; and these two, water, and external washing of the body, are the full, and compleat signe of Baptisme.

Quest. *What is the thing signified, or the substance of Baptism?*

Answ. Christ himself our Mediatour, as he gave himself for our washing, and cleansing, *Eph.* 5. 6.

Quest. *What is the Analogy and proportion of both?*

Answ. Water resembles Christ crucified, with all his merits, 1 *Joh.* 1. 7. *the blood of Christ cleanseth us, &c.* i. e. the merit and efficacy of Christ crucified frees us from our sins, and from the guilt, and punishment thereof.

Quest. *What is it to baptize in the Name of the Father, the Son, and the Holy Ghost?*

I. *Answ.* First, these words signifie to baptize by the commandment and authority of the Father, Son, and Holy Ghost. Secon-

Secondly, to baptize by, and with the invocation of the Name of the true God, *Col.* 3. 17. II.

Thirdly, it signifies to wash with water, in token that the party baptized hath the Name of God named upon him, and that he is received into the houshold, or family of God, as a childe of God a member of Christ, and the Temple of the Holy Ghost, 1 *Cor.* 1. 13. III.

Quest. *What then is done in Baptism?*

Answ. The Covenant of Grace is solemnized between God and the party baptized.

Quest. *What actions belong to God in this Covenant?*

Answ. First, his making promise of reconciliation, *i. e.* of remission of sins, and life everlasting to them that are baptized and believe. I.

Secondly, the obsignation, or sealing of this promise; and that is either outward, or inward. II.

1. The outward seal is the washing by water: which washing serves not to seal by nature, but by the institution of God in these words, *Baptize them, &c.* Hence, *Eph.* 5. 26.

2. The inward sealing is the earnest of Gods Spirit, *Eph* 1. 13.

Quest. *What is the action of the party baptized.*

Answ. A certain stipulation, or obligation whereby he bindes himself to give homage to the Father, Sonne, and Holy Ghost: which homage stands in faith, whereby all Gods promises are believed, and in obedience to all Gods Commandments. The sign of this obligation is, in that the party willingly yeelds himself to be washed with water.

Quest. *Why is it not said, In the Name of God, but in the Name of the Father, Son, and Holy Ghost.*

Answ. To teach us the right way to know and acknowledge the true God.

Quest. *Wherein stands the knowledge of this true God?*

Answ. First, that there is one God and no more. For though there be three that are named, yet there is but one in authority, will, and worship: Hence some are said to be *baptized in the Name of the Lord*, Act. 10. 48. I.

Secondly that this one true God is the Father, Son, and Holy Ghost. A mystery unsearchable. II.

Thirdly, that these three are really distinct, so as the Father is first in order, the Sonne the second, and the Holy Ghost, not the first, nor second, but the third. III.

Fourthly, that they are all one in operation, *John* 5. 19. and especially in the act of reconciliation, or Covenant making. For the Father sends the Son to be our Redeemer: the Son works in his own person the work of redemption: and the Holy Ghost applies the same by his efficacy. IV.

Fifthly, that they are all one in worship. For the Father, Son, and Holy Ghost, are joyntly to be worshipped together, and God in them. V.

Sixthly, that we are to know God, not as he is in himself, but as he hath revealed himself to us in the Covenant of Grace; and therfore we must acknowledge the Father to be our Father, the Son to be our Redeemer, the Holy Ghost to be our Comforter, seeking to grow in the knowledge, and experience of this. VI.

Quest, *May not Baptisme be administred in Name of Christ alone, or in the Name of God without mentioning the three persons?*

Answ. No: For the true forme of Baptism is prescribed by Christ himself; from which we may not presume to vary.

Object. *But*, Acts 2. 38. *It's said, repent and be baptized in the Name of Christ?*

Anſw. *Peters* intent there is, not to ſet down the forme of Baptiſme, but the end and ſcope thereof, which is, that we may attain to true fellowſhip with Chriſt.

Queſt. *What are the ends of Baptiſme?*

I. *Anſw.* Firſt, Baptiſme ſeems to be a pledge to us in reſpect of our weakneſs, of all the graces and mercies of God, and eſpecially of our union with Chriſt, or remiſſion of ſins, and of mortification.

II. Secondly, it ſerves to be a ſigne of Chriſtian Profeſſion before the world. Hence its called the ſtipulation, or *Interrogation of a good conſcience*, 1 Pet. 3. 21.

III. Thirdly, It ſerves to be a means of our firſt entrance, or admiſſion into the viſible Church.

Fourthly, its a means of unity. *So* its urged, *Eph.* 4. 5. 1 *Cor.* 12. 13.

Queſt. *Whether doth the efficacy of Baptiſme extend it ſelf to all ſins, and to the whole life of man?*

Anſw. The uſe of Baptiſme enlargeth it ſelf to the whole life of a man, and it takes away all ſins paſt, preſent, and to come; only with this caution, if the party baptized ſtand to the order of Baptiſme, *viz.* to turne to God, and to believe in Chriſt, and ſo to continue by a frequent renual of Faith and Repentance, as occaſion ſhall be offered.

Queſt. *How may this be proved?*

I. *Anſw.* Firſt, becauſe the Scripture ſpeaks of them that had been long before Baptized: and that in the time preſent *Baptiſme ſaveth*, 1 Pet. 3. 22. So *Rom.* 6. 4. and in the future tenſe, *He that believes, and is baptized, ſhall be ſaved*: And *Paul*, *Eph.* 5. 26. All which ſhews that Baptiſme hath the ſame efficacy after, which it had before the adminiſtration of it.

II. Secondly, the Covenant of Grace is everlaſting, *Iſa.* 54. 10. *Hoſ.* 2. 19. But the Covenant is the foundation or ſubſtance of Baptiſme: therefore Baptiſme is not to be limited to any time, but muſt have its efficacie ſo long as the Covenant is in force.

III. Thirdly, the ancient Church of Chriſt hath alwayes taught that all ſins are done away, even ſins to come by Baptiſme.

Queſt. *Whether doth Baptiſme aboliſh Original ſin?*

Anſw. The perfect and entire Baptiſme (in which the outward and inward are joyned together) aboliſheth the puniſhment of ſin, and the guilt, and the fault; yet not ſimply, but in two reſpects.

I. Firſt, in reſpect of imputation, becauſe God doth not impute original ſin to them that are in Chriſt.

II. Secondly, in reſpect of dominion; becauſe original ſin reignes not in them that are regenerate; yet after Baptiſme it remains, and is ſtill, and that properly ſin, *Rom.* 7. 20. *Col.* 3. 5. *Evil concupiſcence!* *Eph.* 4. 22. therefore ſome portions of the old man, and original ſinne remain after Baptiſm.

Queſt. *If perſons baptized be ſinners until death, what difference is there between the godly and ungodly?*

Anſw. In them that are regenerate there is a ſorrow for their inward corruption, and for their ſins paſt, with a deteſtation of them, and a purpoſe to forſake ſin, to which is joyned an endeavour to pleaſe God in all his Commandments. This is not in an ungodly man.

Queſt. *How doth Baptiſm confer grace?*

Anſw. Firſt, it confers grace, becauſe its a means to give and exhibit to the believer, Chriſt, with his benefits, and this it doth by its ſignification; For it ſerves as a peculiar, and infallible Certificate to aſſure the party baptized of the forgiveneſſe of his ſins, and of eternal ſalvation: and whereas the Miniſter in

in the Name of God applies the Promiſe of mercy to the baptized, its as much as if God had made a peculiar Promiſe to him.

Secondly, it may be ſaid to confer grace, becauſe the outward waſhing of the Body is a token or pledge of the Grace of God, and by this pledge faith is confirmed, which is an inſtrument to receive the Grace of God. II.

Ob. *A Sacrament is not only a ſigne and ſeale, but alſo an inſtrument to convey the Grace of God to us?*

Anſw. Its not an inſtrument having the grace of God tied to it, or ſhut up in it: but an inſtrument to which grace is preſent by aſſiſtance in the right uſe thereof: becauſe in, and with the right uſe of the Sacrament, God confers Grace, ſo that its a moral, not a phyſical inſtrument.

Queſt. *Whether doth Baptiſme imprint a mark or character upon the ſoul, which is never blotted out.*

Anſw. In Scripture there is a twofold mark of diſtinction; one viſible, the other inviſible.

Of the firſt kinde was the blood of the Paſchal Lamb in the firſt Paſſeover: For by it the firſt borne of the *Iſraelites* were marked, when the firſt-borne of the *Egyptians* were ſtaine: of this kinde is Baptiſme; for by it Chriſtians are diſtinguiſhed from *Jewes, Turks, &c.*

The inviſible mark is twofold:

Firſt, the eternal election of God, 2 *Tim.* 2. 19 by vertue of this Chriſt ſaith, *I know my ſheep*, John 10. 14. and by this the elect of all Nations are marked, *Rev.* 7. *and* 9. I.

Secondly, the ſecond is the gift of Regeneration, which is nothing elſe but the imprinting of Gods Image upon the ſoul: by which believers are ſaid to be ſealed, *Eph.* 1. 13. 2 *Cor.* 1. 22. and Baptiſme is a meanes to ſee this mark in us, becauſe its the *Laver of Regeneration.* II.

Ob. *The male children amongſt the Jewes that were not circumciſed were to be cut off?* Gen. 17. 14. *therefore it ſeemes that Baptiſme is neceſſary to ſalvation?*

Anſw. Its meant not of Infants, but of men, who being till then uncircumciſed, deſpiſed the Ordinance of God, and refuſed to be circumciſed, as appears by the words following: *For h hath made my Covenant void*: Now Infants do not this, but their Parents, or men of yeares.

Queſt. *Whether may ſuch as are called Lay-perſons, or private men, adminiſter Baptiſm?*

Anſw. Miniſters of the Word only may do it. For to baptize is a part of the publick Miniſtry, *Mat.* 28. 18. where preaching and baptizing are joyned togerher; and things that God hath joyned may no man ſeparate. He that performes any part of the publick Miniſtry muſt have a lawful Call, *Rom.* 10. 14. *Heb.* 3. 5. but private perſons have no Call to this buſineſſe. Again, whatſoever is not of faith is ſin: Now for private perſons to baptize, is not of faith; for they have neither Precept nor Example for it in the Word of God, therefore its ſin.

Ob. *But Zipporah circumciſed her childe?* Exod. 4. 28.

Anſw. The example is many wayes diſcommendable: For ſhe did it in the preſence of her husband when there was no need. She did it in haſte, that ſhe might prevent her husband. She did it in anger, for ſhe caſt the foreskin at his feet; and it ſeems ſhe was no believer but a meer *Midianite*: for ſhe contemned Circumciſion when ſhe called her husband a man of blood, becauſe of the Circumciſion of the childe, *v.* 26. and in this reſpect it ſeems *Moſes* either ſent her back, or ſhe went away when he went down into *Egypt.* Some others think that *Moſes* was ſo ſtricken by the Angel, that he was unable to do it, yet her fact was not juſtifiable.

Ob. A *private perſon may teach; and therefore baptize?*

Anſw. Private and miniſteriall teaching are diſtinct in kinde, as the authority of a Magiſtrate, and Maſter of a family are diſtinct authorities. A private perſon, as a Father, or Maſter, may inſtruct his children and ſervants: but he doth it by the right of a Father or Maſter, being ſo commanded by the Word of God: but Miniſters do it authoritatively by vertue of their Calling and Office, as Ambaſſadors in the ſtead of Chriſt, 2 *Cor.* 5. 21.

Queſt. *Whether is Baptiſme adminiſtred by a wicked man, or an heretick, true Baptiſme?*

Anſw. If the ſaid Party be ordained, and ſtands in the room of a true Paſtor, and keeps the right forme according to the inſtitution of Chriſt, it is true Baptiſme. Chriſt commands the Jewes to hear the Scribes and Phariſees, becauſe they ſat in *Moſes* chaire, *Mat.* 23. 1. though Hereticks and Apoſtates, becauſe they taught many points of *Moſes* doctrine: but not only ſuch.

Queſt. *Who are the perſons that are to be baptized?*

Anſw. All ſuch as be in the Covenant really, or in the judgement of charity, and they are of two ſorts.

I. Firſt, perſons of yeares that joyn themſelves to the true Church: yet before they be admitted to Baptiſme, they are to make confeſſion of their faith, and to promiſe amendment of life, *Acts* 2.38. and 10.38. and thus all ſuch texts of Scripture, as require faith and amendment of life in them that are baptized, are to be underſtood of perſons of years.

II. Secondly, Infants of believing Parents. This was proved largely before: but becauſe this doctrine is ſo much oppoſed, I will adde ſomething more briefly. Reaſons for their Baptiſme are theſe.

1. The Command of God, *Mat.* 28.18. *Baptize all Nations, &c.* wherein the baptizing of Infants is preſcribed. For the Apoſtles by vertue of this Commiſſion baptized whole families, *Acts* 16.15,33. 1 *Cor.* 1.16.

2. Circumcizing of Infants was commanded by God, *Gen.* 17.14 but Bapriſm ſucceeds in the room of Circumciſion, *Col.* 2.11. therefore baptizing of Infants is likewiſe commanded.

3. Infants of believing Parents are within the Covenant of grace: For this is the tenour of the Covenant. *I will be thy God, and the God of thy ſeed*, Gen. 17. 7. therefore they are to be baptized.

Ob. *But this Promiſe was made to* Abraham, *as the father of the faithfull.*

Anſw. It belongs to all believing Parents. For *Exod.* 20.6. God promiſes *to ſhew mercy unto thouſands of them that love him.* And *Acts* 2. 39. *the Promiſe is to you, and to your children, &c.* And 1 *Cor.* 7. 14. *your children are holy*, i. e. in the judgement of charity they are to be eſteemed as regenerate, and ſanctified: therefore they are to be baptized. For this is *Peters* reaſon, *Acts* 2. 38, 39. To whom the Promiſes belong, to them belongs Baptiſme: but to you and your children the Promiſes belong, therefore you and your children are to be baptized.

Ob. *But we know not whether Infants are the children of God or no, and therefore we may not baptize them?*

I. *Anſw.* Firſt, the ſame may be ſaid of men of yeares: for we know not whether they be Gods children or no, how fairly ſoever they deport themſelves; ſo that by the like reaſon we may exclude them from the Sacraments.

II. Secondly, we are to preſume that children of believing Parents, are alſo Gods children, and belong to his election of grace, God ordinarily manifeſting, that he is not only their God, but of their ſeed alſo.

Ob. *Infants have not faith, and ſo their Baptiſme is unprofitable.*

Anſw. Some think that they have faith as they have regeneration, *viz.* in the

the beginning, and seed thereof. But the faith of their Parents is their faith and gives them right to Baptisme, because the Parents receive the Promise, for themselves and their children, and thus to be borne in the Church of believing Parents, is instead of the Profession of faith.

Quest. *Infants know not what is done when they are baptized?*

Answ. Yet Baptisme hath its use in them. For its a seal of the Covenant, and a means to admit them as visible members into the Church.

Quest. *Whether are the children of Turks and Jews to be baptized?*

Answ. No: because their Parents are out of the Covenant of grace.

Quest. *Whether are children of profest Papists to be baptized?*

Answ. Their Parents being baptized in the Name of the Father, Son, and Holy Ghost; and the Church of *Rome*, or Papacy, though it be not the Church of God: yet is the Church of God hidden in the Papacy, and to be gathered out of it, therefore I see not why the children of Papists may not be baptized: Only with these two cautions.

1. That the aforesaid Parents desire this Baptisme for their children.

2. That there be Sureties who will undertake for their training up in the true faith.

Quest. *Whether may children of profane Christians that live scandalously be baptized?*

Answ. They may. For all without exception that were borne of circumcised Jewes, (whereof many were profane) were circumcised: and we must not only regard the next Parents, but the Ancestors, of whom its said, *If the root be holy, so are the branches*, Rom. 11. 16. and there is no reason that the wickednesse of the Parent should prejudice the children in things pertaining to life eternal.

Quest. *How oft is Baptisme to be administred?*

Answ. But once: for the efficacy of Baptisme extends it self to the whole life of man: and as we are but once borne, and once ingrafted into Christ: So we must be but once baptized?

Quest. *In what place is Baptisme fittest to be administred?*

Answ. In the publick Assembly, and Congregation of Gods people, and that for these reasons.

First, Because Baptisme is a part of the publick Ministry, and a dependance upon preaching the Word of God.

Secondly, the whole Congregation may be edified by opening the institution, and doctrine of Baptisme.

Thirdly, the whole Congregation is by prayer to present the Infant to God, and to beg the regeneration and salvation of it, the prayers of many being the more effectual.

Fourthly, the whole Congregation is hereby made a witnesse of the Infant visible membership.

Quest. *What use are we to make of our Baptisme?*

Answ. First, our Baptism must put us in minde that we are admitted, and received into the family of God, and therefore we must carry our selves as the servants of God in all holy conversation. I.

Secondly, Our Baptism in the Name of the Father, Son, and Holy Ghost, teacheth us, that we must learn to know and acknowledge God aright, *i.e.* to acknowledge him to be our God and Father in Christ: To acknowledge his Presence, and therefore alwayes to walk as before him: To acknowledge his Providence, and therefore to cast our care upon him: To acknowledge his goodnesse and mercy, in the free pardon and forgivenesse of our sins. II.

Thirdly, our Baptisme must be to us as a storehouse of all comfort in the time III.

time of our need: If thou beeſt tempted by the devil, oppoſe againſt him thy Baptiſme, in which God hath promiſed and ſealed unto thee the pardon of thy ſins, and life everlaſting. If thou beeſt troubled with doubtings, and weakneſſe of faith, conſider that God hath given thee an earneſt, and pledge of his loving kindneſſe: Often look upon the Will of thy heavenly Father ſealed, and delivered unto thee in thy Baptiſme, and thou ſhalt be comforted in all thy doubts. If thou lieſt under any Croſſe or calamity, have recourſe to thy Baptiſme, in which God promiſed to be thy God, and of this Promiſe he will not faile thee, &c.

Mr. *Perk, Vol.* 2. *p.* 256, *&c.*

CHAP.

CHAP. XVIII.

Questions, and Cases of Conscience about Blasphemy.

Quest. *What is Blasphemy?*

Answ. Blasphemy in the usual acceptation of the word in Greek Authours signifies any evil speech, or calumniation (as *Beza* notes) but by a phrase peculiar to sacred Writers, the penmen of the Scriptures, it imports always an ungodly speech, which though it be uttered against men, yet it reacheth, and is carried to the contumely of God himself. So, *Matth.* 9. 3. *Rom.* 14. 16. *Tit.* 2. 2. and its either against men, or God. For,

1. Every reproachful word tending to the hurt, or disgrace of any other mans name, and credit is called blasphemy. So, *Tit.* 3. 2. 1 *Peter* 4. 4. *Mark* 3. 2.

2. All such injurious, slanderous, or reproachful words as are uttered to the disgrace of God, Religion, Gods Word, Ordinances, Creatures, Works, Ministers, &c. are called Blasphemy: Against God, *Rev.* 13. 6. His Name, *Rom.* 2. 24. His Word, *Tit.* 2. 5. Christ, *Act.* 26. 11. Christians, *Jam.* 2. 7. His Doctrine, 1 *Tim.* 6. 1. *Rom.* 3. 8. Christian liberty, *Rom.* 14. 16. Teachers, 1 *Cor.* 4. 13. Christians, for abstaining from evil, 1 *Pet.* 4. 4. the Holy Ghost, or his work, *Matt.* 12. 31.

Quest. *What is blasphemy against the Holy Ghost?*

Answ. It is a sin, not in deeds, and actions, but in reproachful words (*Mark* 3. 30.) uttered, not out of fear, nor other infirmity, as *Peter* did, and sick, and frantick persons may do: but out of a malicious, and hateful heart, 1 *Corinth.* 16. 22. *Heb.* 10. 26, 28. Not by one that is ignorant of Christ, as *Paul* was when a blinde Pharisee: but by one enlightned through the Holy Ghost with the knowledge of the Gospel, *Heb.* 6. 4. Not of rashnesse, but of set purpose to despite the known Doctrine and Works of Christ, *Heb.* 10. 29. being accompanied with a universall defection, or falling away from the whole truth of God, *Heb.* 6. 6. as also with a generall pollution, or filthiness of life, *Mat.* 12. 45. 2 *Pet.* 2. 20. and being irremissible, because such a sinner in it cannot repent, *Mat.* 12. 32. *Heb.* 6. 6.

Queſt. *How many ways doth blaſphemy break out?*

Anſw. The Schoolmen ſay three ways.

1. *Cum attribuitur Deo, quod ei non convenit.* When we affirm that of God which is unbeſeeming his Majeſty, and incompatible with his holy and Divine nature; As to make him a creature, or a liar, or cruel, unjuſt, unmercifull, fraile, or the cauſe of ſin.

2. *Cum a Deo removetur, quod ei convenit,* when we deny that to God, which indeed belongs to him, as 2 *Chron.* 32. 17.

3. *Cum attribuitur creaturæ, quod Deo appropriatur.* When we put that upon a creature which is proper to God: Thus when the *Iſraelites* had made a golden calf, and ſaid, *This is thy God, O Iſrael, &c.* Its called blaſphemy, *Neh.* 9. 18. they commited great blaſphemies. See *Dr. Sedgwicks Part. Sermon.*

Queſt. *What meanes may we uſe to prevent, and cure tentations to Blaſphemy?*

I. *Anſw.* Firſt, we muſt get aſſurance of Gods love to us, and then we ſhall love him, and love alwayes thinks, and ſpeaks well of the party beloved: But if we once entertain thoughts that God hates us, and will curſe us, then we will hate him, and be ready to curſe him: and this is incident to us when under ſome great affliction, as we ſee in *Jobs* caſe: when God chaſtens us ſore, and worſe then commonly he doth others, and when we finde ſome circumſtances for which we cannot finde a preſident in the world, then we begin to apprehend ſome unkinde dealing from God, and concludes that he hates us, and then we will be ready to hate him again, and begin to enter into ſome termes of blaſphemy, to prevent and cure which, we muſt know, that no afflictions, be they never ſo great, unuſual, or unhard of, are any certaine ſignes of Gods anger, much leſſe of his hatred. *Job* was the firſt that was ever uſed as he was, and his fooliſh wife would thence conclude that God hated her, and her huſband. *Jonah* had a croſſe, the like whereof was never in the world before, yet was it no fruit of Gods hatred: *Jacob* had ſore, and heavy afflictions, yet was it ever true, (*Jacob have I loved*) even when he afflicted him: and *Eſau* had great outward proſperity, and yet that was as true, *Eſau have I hated*: Be then convinced that God loves thee, and all the devils in hell, and all the luſts in Original ſin cannot make thee blaſpheme God.

II. Secondly, we muſt get our ſins pardoned, repent of all our iniquities, and then the croſſe can never wring from us words of blaſphemy: It is not the greatneſſe of the croſſe, but the guilt of ſin working with the ſting of the croſſe which makes men in tribulation to blaſphem, *Rev.* 16. 11.

III. Thirdly, ſuppoſe the worſt: have we blaſphemed? yet we muſt repent of our blaſphemy, and hope in God: to deſpair is to make us uncapable of mercy: To deſpair by reaſon of blaſphemy is a worſe ſin then blaſphemy it ſelf: they are both againſt the goodneſſe of God: but deſpaire is againſt his goodneſſe, mercy, and truth. Indeed its an horrible crime to blaſpheme God, and the worſe, becauſe its ſomewhat like that unpardonable ſinne: Beſides, other ſinnes are againſt God in his greatneſſe, government, &c. but this is againſt his goodneſs, and God as he is repreſented to us ſtands more upon his goodneſſe then his greatneſſe, and therefore blaſphemy hath always been held amongſt the greateſt of ſins, therefore we ſhould the more be aware of it, and we may the better avoid it, becauſe it's againſt that natural inbred principle of a Deity; ſo that nature it ſelf is afraid of it.

Satan indeed is a great blaſphemer, and labours by all means to bring us to it, but we muſt reſiſt the Word and Spirit of God againſt it, yea, and the Law of nature too; and if at any time we be overtaken with it, yet we muſt remember that its pardonable, 1 *Tim.* 1. 13. *I was* (ſaith *Paul*) *a blaſphemer, &c.*

yea, which worse, he compelled many to blaspheme, yet (saith he) *I obtained mercy*, *Mat.* 12.31. Christ tells us that upon repentance it shall be forgiven. The Devil would perswade us that all blasphemy is the sinne against the Holy Ghost: but we must deny it, and our reason must be, because we are sorry for it, and were it to be done again, we would not do it for all the world: but he that sins against the Holy Ghost is not sorry for it, is not grieved for his offence: would have all others to commit the same sinne: Is desirous to have Hell as full as he can: wishes that wife, children, Parents, friends, neighbours, all might commit the sin against the holy Ghost as he hath done. See *Capell on Tentations.*

Quest. *How doth the hainousnes of this sin of Blasphemy appear?*

I.

Answ. First, Its one of the most horrid sins in the world: Some sins are more directly and immediately against mens own persons: as idlenes, prodigality, &c. Some are against other mens persons: as lying, slandering, &c. but the blasphemer fights directly against God: other sins strike at God, but this pierceth him, and strikes through his Name with execrations, &c. and therefore such were to be put to death, *Lev.* 24.10,11. *Isa.* 36,6. *Hab.* 3.14.

II.

Secondly, Its an high contempt of God, a desperate flying into his face, a charging him with folly, cruelty, and tyranny, *Job.* 1. *ult.* It so provokes God that usually he cuts them off sooner then other sinners, as those that are ripe for destruction.

III.

Thirdly, It argues the highest ingratitude in the world: for a man like a mad dogg to flie into the face of his master who keeps and feeds him: to use that heart and tongue which God made for his praise to the disgrace of his Creator: To load him with injuries, who daily loadeth us with mercies. To curse him who blesseth us, &c. they are said to *crucifie Christ afresh*, Heb. 6.6. *Magis offendunt qui blasphemant Christum regnantem in cœlis, quam qui crucifixerunt ambulantem in terris.* Aug. they are worse then those that actually crucified him.

IV.

Fourthly, it exceedingly debaseth a man, and makes him viler then the vilest creature; for they in their kind praise God, and shew forth the wisdom, power, and goodnes of their Creator: but the blasphemer dishonours him in all his attributes.

V.

Fifthly, it is a most unprofitable sin: other sins have some seeming pleasure, and profit to allure, but what pleasure, or profit can it be to rage against the just, and great God.

VI.

Sixthly, such are guilty of the most pestilent scandal that can be: they grieve the godly, harden the wicked, offend the weak, who are quickly turned out of the way: they become an evil example to their families, who like soft wax are easily cast into any forme. Now woe be to them by whom scandals, especially blasphemous scandals come, *Mat.* 18.6,7.

VII.

Seventhly, it's a sin which makes men most like the damned in hell. As the Saints in heaven being filled with joy, shall vocally sing the praises of their Redeemer: So the damned in hell, being filled with the wrath of God, shall vocally blaspheme him: and if the wicked in this world that do but taste of the cup of Gods wrath, yet blaspheme him for their torments, *Rev.* 16.9. how will they be filled with blasphemies, when they shall be filled with the wrath of God for ever.

VIII.

Eighthly, as its the greatest sin, so it makes men liable to the greatest judgements of God, and to the severest punishments of the Magistrate. When a man shall directly and purposely speak reproachfully of God, denying him in his Attributes, or attributing that to him which is inconsistent with his nature, this is called direct and immediate blasphemy, and if it be acted, not out of infirmity of nature, the person not being distempered by sickness, melancholy,

nor madneſſe, but out of malice, deliberation, and obſtinacy, the party ſhould die without mercy, *Lev.* 24.13,14,15,16. This was not a judicial Law belonging to the *Jews* onely, but it being of the Law of Nature, is a univerſal Law for all Nations: Hence wicked *Jezabel*, that ſhe might ſtone *Naboth* to death, proclaimes him a blaſphemer, 1 *Kings* 21.11,14. So *John* 19.7. and they ſtoned *Stephen* for this pretended cauſe, *Act.* 7.57. *Nebuchadnezzar* by the light of Nature made a decree, *that whoſoever blaſphemed the God of Heaven, &c. ſhould be cut in pieces, and his houſe be made a dung-hill*, Dan. 3.29. How much more ſhould Chriſtian Magiſtrates make ſevere Laws for the puniſhment of ſuch notorious offenders, which if they neglect to do, as their light is greater, ſo their puniſhment ſhall be greater: They puniſh Thieves, and Murtherers with death: They puniſh Traitors that ſeek to deſtroy the lives of Princes, or that ſpeak againſt their honour and dignity with death, and ſhall not he that ſpeaks againſt the King of Kings die the death? And when men neglect their duty in this kinde, God takes the ſword into his own hand: He cut off blaſphemous *Senacharib*, and his Army for it, 2 *King.* 19.35. The *Syrians* blaſpheming God, and calling him the God of the Mountaines, but not of the Valleys, many thouſands of them loſt their lives for it, 1 *King.* 20.29,30. blaſphemous *Arius* voided his bowels, and died miſerable. See many more Examples of Gods judgments upon *Blaſphemers, and blaſphemous Heretick's in my Mirror in thoſe two Chapters.*

Maſter *Hall* upon 2 *Tim.* 3.2.

Queſt. *How comes Satan to tempt Gods children to blaſphemy?*

Anſw. When he cannot overcharge the conſcience of the weak Chriſtians, by ripping up, and aggravating thoſe ſins which he hath in truth committed, nor cauſe him deſperately to deſiſt from going forward in the courſe of ſanctification, then he ſuggeſts into his minde horrible blaſphemies againſt Gods Majeſty, and continually turmoils him with moſt impious thoughts, that thereby he may diſtract his minde from holy meditations, and utterly diſcourage him in all Chriſtian exerciſes.

Queſt. *Of how many ſorts are theſe his helliſh ſuggeſtions?*

Anſw. Of two ſorts. 1. Such as ſeeme to have ſome ground in corrupted reaſon, for the ſuggeſting whereof he oft-times uſeth our ſinful fleſh as his wicked inſtrument: and theſe ariſe ſometimes from out over-great proſperity whereby we are brought to forget, and neglect the Lord who hath been ſo bountiful unto us: ſometimes from the grievouſneſſe of afflictions, whereby men are moved to murmur againſt God, and to repine at his judgements; ſometimes from ſome offence unjuſtly taken from Gods Word, or works: As from the plainneſſe of the Scriptures, the unequal diſpenſation of Gods benefits, and puniſhments whence ariſe theſe tentations: that there is no God, or if there be, yet no particular providence: that he hath not eyes to ſee all things, nor power to rule them: That he is not juſt in his judgements, but an accepter of perſons: That his Word is not true, either in the promiſes or threatnings: That he makes little account of vertue to reward it, or of ſin to puniſh it: neither yet hath provided either a Heaven for the godly, or a Hell for the wicked: that let men do what they can, yet in the end either all, or none ſhall be ſaved, &c.

Queſt. *How are we to reſiſt theſe blaſphemous ſuggeſtions?*

I. *Anſw.* Firſt, we ſhould, as ſoone as they are ſuggeſted, reject them as abominable, ſaying to our ſelves, God forbid that I ſhould entertaine ſuch a blaſphemous thought of the moſt Mighty, Wiſe, Juſt, and gracious God: eſpecially having no reaſon for it but the falſe ſuggeſtion of the Devil, who is a liar from the beginning, and by his lies ſeeks my deſtruction.

II. Secondly, then (if we cannot be thus rid of it) let us flie unto the Lord by earneſt

earneſt prayer deſiring him to enlighten our mindes by his Spirit, that we may clearle diſcerne his truth, and the falſhood of Satan, and that he will encline our hearts to ſubmit our judgements to his truth, and reject Satans damnable lies.

Thirdly, we muſt endeavour to enrich our mindes with ſuch a meaſure of knowledge as may enable us to anſwer all Satans cavils; eſpecially by ſtudying the Scriptures, which are able to make us *wiſe to ſalvation.* III.

Fourthly, we muſt open our ſtate to ſome able friend, who may teach us how to confute theſe tentations: and by all meanes we muſt take heed of that fooliſh baſhfulneſſe which makes men keep the Devils counſel to their deſtruction for fear of ſhaming themſelves: whereas its no ſhame to be ſubjecte to theſe tentations which the deareſt of Gods children are not freed from. IV.

Queſt. *What is the other kinde of blaſphemous tentations?*

Anſw. Such as are without all ſhew of reaſon, or appearance of truth, ſenceleſly abſurd, and no leſſe admirable for their ſottiſhneſſe, then for their helliſh impiety; and theſe cannot without trembling be thought on: neither doth Satan uſe the help of the fleſh herein as he doth in other tentations, it being no fit inſtrument for this employment, becauſe theſe blaſphemies are ſo horribly wicked that they are above the conceit of corrupt nature, but are the immediate product of hell, Satan caſting them into the minde like wild-fire with great ſwiftneſſe and violence. Or if the fleſh be uſed herein, yet its not with delight, but with fear and horrour, ſeeing there is neither pleaſure nor profit in them, but a fearful expectation of ſpeedy vengeance if we ſwallow them with conſent.

Queſt. *What is Satans chiefeſt ſcope in theſe tentations?*

Anſw. Firſt, he hath no hope to prevaile with a Chriſtian to approve of them, ſeeing he cannot draw a profane worldling thus far with all his power and skill: but his chiefeſt aime is hereby to work aſtoniſhment in them that they ſhall be utterly unfit to performe any holy exerciſe, or duty which they owe to God, hoping thereby ſo to enfeeble them, that afterwards he ſhall get an eaſie victory over them. I.

Secondly, he labours hereby to overthrow their faith, and to bring them to utter deſpaire of Gods mercie, putting them out of all hope that he will ever pardon ſuch outragious ſins, ſeeing they do ſo impiouſly blaſpheme him to his face: and therefore leſt they ſhould multiply theſe horrible ſinnes by their longer abode in this life, and ſo encreaſe the meaſure of their juſt condemnation, he tempts them to lay violent hands upon themſelves, and to ſeek to mitigate their torments by haſtening their death. II.

Thirdly, when by manifold experiences he hath learned that by theſe ſuggeſtions he little advanceth theſe curſed ends: yet ſuch is his inveterate malice towards Gods poor Saints that he will not ſurceaſe to purſue them with theſe ſuggeſtions ſo long as God permits him, that he may at leaſt turmoile, and vex thoſe whom he hath no hope to overcome. III.

Queſt. *How may we comfort and ſtrengthen our hearts againſt theſe wicked Blaſphemies?*

Anſw. Firſt, conſider that they are not our own thoughts, but Satans ſuggeſtions, and therefore they ſhall not be charged upon us as our ſinnes, but ſhall be ſet on Satans ſcore and puniſhed upon him. I.

Queſt. *How ſhall we know that they are Satans ſuggeſtions, and not our own thoughts?*

Anſw. Firſt, In that they are ſo outragiouſly wicked, that even nature, though corrupted, is not capable of them, unleſſe by long cuſtom of malicious ſinning againſt God, it become plainly diaboliesl. How much leſſe then are I.

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they capable of them who have received ſome meaſure of grace, and in the uprightneſſe of their hearts deſire to fear, love, and ſerve the Lord.

Secondly, they may be diſcerned to be from Satan by the manner of their injection, which is not voluntary and upon choice; but ſudden, as a flaſh of lightning, with ſuch unavoidable violence that they cannot be prevented, and that continually, one following in the neck of another.

Thirdly, whereas a mans own thoughts being natural, work no extraordinary perturbation in the mind: on the contrary, theſe blaſphemous ſuggeſtions ſtrike the heart with ſuch horrour and feare, that thereby the underſtanding is aſtoniſhed, the heart quakes, the minde is diſtracted, the joynts tremble, &c.

II. Secondly, conſider that theſe kindes of tentations are common to afflicted Chriſtians: yea, ſo ordinarily doth Satan fight with this weapon, that he durſt therewith aſſault Chriſt himſelf, the unſpotted Lamb of God in whom was no ſinne.

III. Thirdly, conſider that its no ſinne to be tempted to theſe blaſphemies, if they be reſiſted: as its no fault in a chaſte perſon if a filthy harlot tempt him to uncleanneſſe ſo long as he yeelds not to it.

Queſt. But how ſhall we know that we reſiſt theſe blaſphemies?

Anſw. Firſt, in our own outward man we reſiſt them, when we do not actually yeeld by words, or deeds, ſo as that our yeelding is ſubject to our ſenſes.

Secondly, inwardly we reſiſt them, when we neither approve them in our judgments, nor embrace them with our wills, nor incline to them in our affections with liking and delight.

IV. Fourthly, conſider that theſe blaſphemous ſuggeſtions, are not evil to them who reſiſt them: or if evil, yet only our croſſes, and evil of puniſhment, not evil of ſin, which the Lord of his infinite goodneſſe turns to the good of his children.

Object. *Yet I fear that I have ſo much revolved theſe blaſphemous tentations in my mind, and have been ſo negligent, and ſlow in rejecting them, that I doubt much I have yeelded ſome liking to them?*

I. *Anſw.* Firſt, there is nothing more common then for an afflicted conſcience to accuſe when it's innocent, and to lay a heavy burden upon it ſelf where the Lord gives a diſcharge.

II. Secondly, but ſuppoſe it be true, yet there is no cauſe of deſpair; and that

1. Becauſe this ſin being committed through infirmity is pardonable, and therefore if thou repent and bewaile it, hate and abhor it, ſtrive and endeavour to mortifie it, God (according to his gracious promiſe) will freely remit it.

2. It's not committed by the Chriſtian man, if we ſpeak properly, but by the fleſh, and unregenerate part, and therefore it ſhall never be imputed to the ſpiritual man, who reſiſts it all he may: but to the fleſh, which alone ſhall bear the puniſhment, God uſing to that end not only the hammer of his Word, but alſo temporary croſſes and afflictions.

3. God meaſures not our ſinnes according to the nature, and matter of the ſins themſelves, but rather according to the affection of the ſinner, which gives the form and being thereunto: in regard whereof the greateſt ſin being entertained by the concupiſcence only, and there cruſhed and choaked, is eſteemed by God a far leſſe ſin, then the leaſt degree of wickedneſſe which is willingly committed, nouriſhed, or defended.

Queſt. By what meaus may we be freed from theſe helliſh blaſphemies?

I. *Anſw.* Firſt, we muſt have recourſe to God by fervent prayer, entreating him to rebuke Satan, and to reſtrain his malice, either that he may not caſt his helliſh wild-fire of blaſphemous thoughts into our minds, or at leaſt that he will quench them at their firſt entrance that they may not enflame our concupiſcence with the leaſt liking of them.

II. Secondly, when Satan terrifies us by laying theſe blaſphemies to our charge,

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we are to appeal to the Lord the ſearcher of our hearts, as the ſupream Judge, and having the teſtimony of our conſciences to bear witneſſe with us, we are to proteſt our innocency: and ſo to diſavow theſe wicked ſuggeſtions, and to proteſt ſuch hatred of them, that we would rather die a thouſand deaths then yeeld the leaſt aſſent to them.

III. Thirdly, we are not to make ſuch account of theſe ſuggeſtions as that therby our underſtandings ſhould be dulled, our minds diſtracted, our ſenſes aſtoniſhed, and our hearts diſcouraged, ſo as to be made unfit for the ſervice of God and the duties of charity to our brethren, and the duties of our particular callings.

Object. *This indeed were a good courſe for ſuch as have quiet minds: but I am ſo diſtracted in every holy duty, with theſe blaſphemous ſuggeſtions, that I cannot perform them with underſtanding, ſo that they become unprofitable to me, and (I fear) they are turned into ſin?*

Anſw. Though thou canſt not perform theſe duties as thou wouldſt, yet do them as well as thou canſt: yea the more thou art troubled in them, be the more earneſt in doing of them; for they are the beſt weapons to repell Satan, whereof if Satan can diſarme thee he will be ſure to prevaile. They are Gods Ordinances, and therefore though thou finde no preſent good by them, yet thou muſt do them in obedience to Gods command: And ſo in the end thou ſhalt finde that God accepts thy endeavours, and will pardon thy infirmities, and give ſuch a bleſſing to them by his Spirit, that they ſhall bring joy and comfort to thy heart.

IV. Fourthly, we muſt not revolve theſe blaſphemous ſuggeſtions in our minds, nor ſuffer them to reſide in our thoughts, but forcibly withſtand them when we find them firſt entring: or if they be entred before we be aware, we are preſently to reject them, and entertain into our mindes ſome heavenly meditations, which will keep them from eaſie re-entrance.

V. Fifthly, we muſt have a ſpecial care to avoid idleneſſe, and ſolitarineſſe, and ſpend all our time either in holy exerciſes, or in the duties of our lawful callings: For idleneſſe prepares us for tentations, and makes our hearts, like unmanured ground, fit to bring forth nothing but weeds: and ſolitarineſſe brings in this caſe a heavy woe with it, *Eccleſ.* 4. 10. giving Satan a great advantage againſt us: which made the Devil when he tempted Chriſt to make choice of the wilderneſſe, having by manifold experience found that ſuch ſolitary places are fitteſt for his purpoſe.

VI. Sixthly, if for all this we cannot be rid of them, we muſt not too earneſtly ſtrive againſt them, or be overmuch grieved with them; but ſeeing they are Satans ſins, and not ours, if we abhor and ſtrive againſt them, we muſt conſtantly go on in our courſe of godlineſſe, and righteouſneſſe, and ſo let them paſſe as they come without being diſmaied at them.

Mr. *Downams Chriſtian Warfare.*

CHAP.

CHAP.

CHAP. XIX.

Questions, and Cases of Conscience about our Bodies.

Quest. *WHat is the condition and state of our bodies in this life?*

Answ. They are vile and base, and that not only the bodies of the wicked, but also of the dearest children of God, *Phil.* 3. 21.

Quest. *How may this be made out?*

Answ. Our Original is base, we are dust, and to dust we must return. Besides, our continuance is full of changes, we are subject to sicknesse, sores, paine, hunger, &c. and base we are, because we are upheld by inferiour creatures. We enter into the world one way, and then go out a thousand: sometimes by violent, sometimes by more natural deaths: Are subject to divers diseases, loathsom to the eyes and noses, especially when we are neerest our end: then our countenances wax pale, our members tremble, and all our beauty is gone: when we are dead, our carcasse is so lothsom, that it must be had out of sight, yea, though of *Abraham*, *Gen.* 23. 4. For as mans body is of the finest temper of all others, so the corruption of it is most vile.

Quest. *Is there then no glory belonging to our bodies?*

Answ. Yea. For, First, its Gods Workmanship, and therefore excellent: so excellent, as the Heathen *Galen* being stricken into admiration at the admirable frame thereof, brake out into an Hymne of praise to the Maker of it: and *David* cries out, *I am wonderfully made*, Psal. 139. God made this his last work as an epitome of all the rest.

Secondly, the Scripture teaches us that we owe glory to our bodies, and therefore it forbids us to wrong our bodies, and speaks infamously of self-murtherers, as of *Saul*, *Achitophel*, *Judas*, &c. and God to shew the respect that we owe to our bodies hath provided pleasing objects for every sense, as light for the eyes, flowers for the smell, and musick for the ears, &c.

Thirdly, these bodies of ours are members of Christ redeemed, and sanctified Temples of the Holy Ghost, indeed as it keeps the soul from heaven, so its the grave of the soul: but otherwise its the House, Temple, and instrument of the soul.

Quest. *But can those bodies be called base for which Christ shed his precious blood?*

Anſw. Whileſt Gods children live here, their bodies are in no better a condition then the bodies of others: *Hezekiah* is ſick: *Lazarus* hath his ſores; *David* and *Job* are troubled with loathſome diſeaſes: and its reaſon it ſhould be ſo. For,

1. It was ſo with Chriſt, he took our baſe ragged nature on him: He hungred, thirſted, was pained, yea, death had a little power over him: and ſhall we deſire a better condition then our Lord and Maſter had? It is Gods decree that we muſt returne to the duſt as all our fellow Saints have done; for we muſt partake with Chriſt in ſhame, if we will partake in his glory.

2. Hereby God doth exerciſe our faith, and hope, cauſing us to expect a better reſurrection; and by this meanes our deſires are quickned after a better life.

3. As yet there is ſinne in us, from the danger whereof, though we are delivered, yet there is corruption which remains behind in us; and by this God will teach us to ſee the contagion of ſinne, and how the devil hath deceived us, when he promiſed a better condition.

4. It ſhews Gods wiſdome in vanquiſhing ſin by death, which is the child of ſinne: For be it we ſhall be purged from ſinne, and from corruption both of body and minde, and thus is our baſe eſtate made a way to our excellent eſtate hereafter.

Queſt. *Shall theſe vile bodies of ours be raiſed againe at the laſt day?*

Anſw. Yea, its an article of our faith: it was typified by *Aarons* dry rod budding, and by *Jonas* is deliverance out of the belly of the fiſh, where he had been three days, and three nights: It was believed of all the Fathers, *Heb.* 11.13. Its a grounded truth that theſe bodies of ours that are *ſowne in corruption, ſhall be raiſed in incorruption*, 1 Corinth. 15. 42. And for our further ſecurity, *Enoch* before, and *Elias* after the flood, were taken up to heaven in their bodies.

Again, its not contrary to reaſon, though above the reach of reaſon; For Chriſt takes care that the duſt whereof we are made, and to which we return be preſerved: and why cannot Chriſt as well raiſe a body out of the duſt, as at firſt he made it out of the duſt, eſpecially ſeeing the ſoul is preſerved in heaven to this end, to be joyned again to it. Nay, it is not contrary to the courſe of nature: We yearly ſee that Summer ſucceeds Winter, Day the Night, Youth comes out of Infancy, Mans age out of Youth, and 1 *Cor.* 15. 36. *Thou fool*, the corn is *not quickened except it die*. Nay we ſee daily ſtrange things wrought by Art, and ſhall we think Gods Almighty power cannot work more ſtrange effects.

Queſt. *Who ſhall raiſe up our bodies at the laſt day?*

I. *Anſw.* Chriſt, *John* 6. 39, 40. For he is our Head, and the body muſt be conformable to the Head: Hence, *Romans* 8. 11. If the Spirit doth dwell in us that dwelleth in Chriſt, the *Spirit that raiſed him up, will raiſe us up alſo.*

II. Secondly, Chriſt is a whole *Saviour*, and therefore will raiſe up our bodies as well as our ſouls: For he is a Saviour of both: hath delivered both from hell, and therefore will raiſe up both to heaven.

III. Thirdly, Chriſt is the ſecond *Adam*: as we did beare the image of the firſt *Adam* in corruption, ſo we muſt bear the image of the ſecond *Adam* in glory.

IV. Fourthly, Chriſt is the ſeed of the woman that muſt break the Serpents head, and therefore he muſt work this change.

V. Fifthly, Chriſt changed his own body being burdened with all our ſins: and therefore as an exemplary cauſe, ſhall much more raiſe us up. For ſin, which is the ſting of death being once overcome, what can keep us in the grave?

Queſt.

Quest. *What may the consideration hereof teach us?*

Answ. First, it may strengthen our faith in consideration that we have such a strong Saviour, that nothing shall be able to separate us from his love, nor take us out of his hand. I.

Secondly, it may direct us how to honour our bodies, not making them instruments of sinne against him, but so to use them, that we may with comfort, and joy expect, and desire his coming to change these our vile bodies. II.

Thirdly, to labour to assure our selves of our parts in this change at our resurrection, and this we shall know. III.

1. If we finde Christs Spirit in us. For then the same Spirit that raised him up, if he be in us, will raise us up also, *Rom.* 8.11. For the first resurrection is an argument of the second, and he that finds his understanding enlightned, his will pliable, and his affections set upon right objects, will easily believe the resurrection of his body. IV

2. If we hope for this change, and so hope, that we are stirred up thereby to fit our selves for it.

3. If we grow in grace, 2 *Pet.* 1.11. it's a sign that we have an entrance into Christs Kingdome: For God doth ever honour growth with assurance of a blessed estate.

Fourthly, this may comfort us in time of death, considering that we lose nothing but baseneſſe, and our bodies are but sowen in the earth, and this *depositum* which God committeth to the fire, aire, earth, water, &c. must be rendred up again pure, and changed by Christ. IV.

Fifthly, it may comfort us also at the death, and departure of our friends, knowing that they are not lost, and that the earth is but an house, and biding place for them to sleep in, and that God will not forget at the last day to raise them up with the rest of his Saints, and to change them, and make them like to his glorious body, 1 *Thes.* 4.18. V.

Sixthly, to pray to God to teach us to number our days so that we may apply our hearts unto wisdome, as *Psal.* 90.12. VI.

Quest. *When shall the time of this blessed change be?*

Answ. At the day of judgement, and not before, as will appeare by these Reasons.

1. Because all are then to be gathered together: even those that were buried foure thousand years ago must stay till the number be fulfilled: And it will make for the honour of Christ that we should all meet together to attend on him with multitudes of Angels, so that they cannot be perfected without, or before us, and we shall not prevent those that are asleep.

2. This makes for the comfort of Christians that are weak, that the Martyrs, and constant professors of Christ should be pledges of their rising, who continually cry, *How long Lord?*

3. Gods will is that now things should be carried in a cloud, and that the last day should be the day of revelation, which could not be, if this change should be before.

Quest. *But how shall our bodies be fashioned to Christs glorious body?*

Answ. First, as he is immortal never to die againe, so shall we, we shall be freed then from all sin, and so consequently from all mortality. I.

Secondly, we shall be incorruptible, we shall neither have corruption within us, nor without us, 1 *Cor.* 15.53. we shall be embalmed with the Spirit that shall cause us for ever to be incorruptible. II.

Thirdly, we shall be unchangable: alwayes the same without sicknesse of body, or indisposednesse of mind. III.

Fourthly, we shall be in perfect strength: Here we contract to our selves IV.

weakneſſe from every little thing, as alteration of aire, labour, &c. but there the body ſhall be enabled to every thing, whereas here we are weak, unfit, and ſoone weary of every duty: Even *Moſes* hands muſt be ſupported.

V. Fifthly, we ſhall have beauty and comelineſſe: the moſt lovely complexion and proportion of parts, there ſhall be no dregs in our body; all wants ſhall be ſupplied: what is miſplaced ſhall be reduced into right order. If we loſe limbs for Chriſts ſake he will not be indebted to us, but will reſtore them againe.

Object. *But Chriſt retained wounds after his reſurrection, much more ſhall we be imperfect?*

Anſw. This was a voluntary diſpenſation for a time for the ſtrengthening of *Thomas* his faith, not of any neceſſity.

VI. Sixthly, theſe bodies of ours ſhall be ſpiritual, 1 *Cor.* 15.44. A natural body is upheld by natural means, as meat, drink, Phyſick, &c. but then there ſhall be no need of ſuch things. Chriſt *ſhall be all in all to us.*

VII. Seventhly, then our bodies ſhall obey our ſpirits: now the body keepes the Spirit in ſlavery, but then it ſhall readily yeeld to every motion of the ſpirit.

The ground of the glory of theſe our bodies ſhall be the beatifical viſion, and our union with Chriſt. If our beholding him here in his Ordinances be of ſuch a power as to tranſlate us *from glory to glory*, 2 Cor. 3. 18. what a change ſhal be wrought in us, when we ſhall ſee him as he is? and if his firſt coming had that power in it to make all things new, 2 *Corinth.* 5. 17. much more when he comes the ſecond time in glory ſhall he make all things new and glorious.

Queſt. *What leſſons may the conſideration hereof teach us?*

I. *Anſw.* Firſt, in all caſes of diſmay and trouble, it may encourage us rather to loſe our bodies, then to offend God, knowing that if we give them for God, we ſhall receive them againe with advantage.

II. Secondly, labour we to make our bodies inſtruments of his honour, and let us honour our bodies wherein are the ſeeds of immortality and glory in ſo uſing them, as that they be carried to the grave with honour.

III. Thirdly, let us honour the bodies of the deceaſed Saints of God, and the places of their ſepulture, as cabinets wherein the precious duſt of the holy Saints is laid up in keeping.

IV. Fourthly, when we die we ſhould not trouble our mindes with the diſcomfortable thoughts of wormes, rottenneſſe, darkneſſe, &c. but with the eye of faith let us look beyond theſe upon Heaven, whither we are going. This made *Job*, though covered with ulcers, chearfully to ſay, *My Redeemer liveth, &c.*

V. Fifthly, if we want limbs, yet to comfort our ſelves, the reſurrection will reſtore all.

VI. Sixthly, let us ſerve God here with our beſt endeavours: Its but a while and our labour ſhall not be in vain. Is it not better by doing thus to partake of this bleſſed change, then to ſpare this vile body, and by pampering it, and proſtituting our ſelves to vile and baſe courſes, thereby to diſenable our ſelves in the reſurrection to lift up our heads with joy, becauſe our redemption draws nigh? See Dr. *Sibs* on *Phil.* 3.21.

Queſt. *How may our bodies be made ſerviceable to our minds, and inſtrumental to Gods glory?*

Anſw. They muſt be maintained with great care, but not with much tenderneſſe: For we ſhould uſe them to be content with a little, and with things eaſie, and ordinary, looking leſſe for pleaſure, then for health, which yet is the way to get a laſting pleaſure.

Queſt.

Quest. *Why should we be so careful of the health of our bodies?*

Answ. Because of all earthly things it is the most precious: without health of the body the minde will have much adoe to maintain its liberty, and stability: the disorder of the humours of the body disturb the minde, and make it froward; yea, sometimes reason is quite overturned by reason of some corporal indisposition.

Quest. *By what means then may the health of our bodies be preserved?*

Answ. Especially by these three things.

1. Serenity of mind. 2. A sober diet. 3. Exercise.

Quest. *How is serenity of mind a meanes to preserve bodily health.*

Answ. Serenity of minde, and health of the body preserve one another: But the minde is a more powerful agent upon the body, then the body upon the mind. A chearful spirit keeps the body healthful, whereas frequent excessive fits of choller, and deep sadnesse, sowre the whole masse of blood, and poison the fountain of animal spirits, whereby the body loses its lively colour, and good plight, and droops into a lingring consumption, *Prov.* 12.25. *Heavinesse in the heart makes it stoop*, Prov. 15.13. *By sorrow of heart the spirit is broken*; and on the contrary, *Prov.* 17.22. *A merry heart doth good like a medicine*; and to get this merry heart the Wise man advises us to keep our mindes in a mild temper. *Prov.* 11. 17. *The merciful man doth good to his own soul, but he that is cruel troubles his own flesh*: And the body thus preserved in health by the serenity of the mind, pays him readily for that good office: for the minde is kept in tranquillity by the good constitution of the body.

Quest. *How is a sober diet a meanes to preserve the health of the body?*

Answ. As there is nothing that wears the body, and sets the minde out of frame so much as intemperance in diet: and truely not only such as glut themselves with meat and drink, but generally all that live plentifully, eat and drink too much, and confound in their stomacks too many various ingredients; giving to nature more then it needs, and more then it can dispense with; which superfluity, that especially of the third concoction, turns into ill humours, whence various diseases are bred, answerable to the variety of our dishes, as in the Common-wealth idle persons and useless souldiers are they that stir up seditions, and trouble the State.

Then natural heat, which serves to the nutritive faculty, being put to an over great labour, wears away before the time; and the spirits serving to make the pot boile below, leave the intellectual part ill served in the upper roome: and that overplus of nourishment growing to pride of blood, breeds no better effect in the soul then to swell the appetite, and to provoke it to rebellion against the reason: whereas if we would bring our selves to a more simple, and sparing diet, both our bodies and mindes would enjoy a better health: The fewer vapours the belly sends to the brains, besides what are necessary, the clearer is the skie in that upper region: the best rule therefore for such as feast plentifully, is to fast frequently: Most sicknesses in their beginnings, may be cured by this abstinence.

Quest. *But what should they do that use sparing diet?*

Answ. They should allow themselves some seasons for good cheere. Indeed it oppresseth such whose ordinary meales are so many feasts: but it renews the vigour of those that use it seldome: wine is given by God *to make glad the heart of man*, Psal. 104. 15. Prov. 31. 6. It's of singular vertue to charm cares: A draught or two extraordinary, when the mind is dejected with crosses, will put upon a mans businesses a smoother and calmer face.

Quest. *How doth exercise conduce to the health of the body?*

Answ.

Answ. Without exercise the body becomes an unweildy bag of corrupt humours: Great eaters need the more exercise, but the most sober need some: the naturallest, and pleasantest is walking, to which they that use a sedentary life, must allow some time: But if one be shut up, or hath lost the use of his legges, he must invent some other way instead of walking to exercise his body, and prevent sickness, and if he cannot use exercise, he must eat and drink the less.

It's a wise course to harden the bodies of children, and young men especially, against cold, which is the cause of most diseases in aged persons: But when one hath been tenderly brought up, it's imprudence to go about to inure his body to hardness in his declining age, which is more then it can beare.

Quest. *These are good rules to preserve bodily health, but how shall we mend it when its impaired?*

I. *Answ.* First, Physicians must be consulted withal, and remedies used; about which two rules should be observed.

1. Let it be betimes, before sickness hath taken root.

2. Let it be seldom: For two many remedies are worse then the disease. Physick, and Physicians should be used for necessity, not for wantonness: the chief use of that Art is to prevent diseases. But every man ought to have enough of it to know his own body, and to keep off the indispositions to which he is obnoxious, and not to wear out his bodie with drugs without great necessity: There are certaine simple, and easie helps which being used betimes would prevent great inconveniences; and what wise man would not keep himself from painful diseases, if the use of a little Sage, or Juniper berries would do it, whatsoever remedies are used for the prevention of sicknesses, it's certaine that the abstinence from unwholsome things is better then the use of wholsome.

II. Secondly, let the body be well clad, for commodity, not for shew, neither curiously affecting the mode, nor opposing it with a fantastical singularity. Let all that we weare be cleanly and wholsome, not to please other mens eyes but our own: For he that is slovenly in his attire, will thereby grow sad and dejected before he be aware. Why should a man make himself contemptible to the world, and displeasing to himself by a wilful lazie neglect of his person?

III. Thirdly, let there be order, and sutableness in our houshold furniture, though it be never so course. Let not any thing want his proper place, though never so little. Confusion is offensive to the minde, but order gives a secret delight.

IV. Fourthly, let our habitations be lightsom if it be possible, in a free aire, and neer a garden. Gardening is an innocent delight: it was the trade of man in the state of innocency.

V. Fifthly, for exercises, such should be chosen that bring a publick utility, as the hunting of such beasts as are an annoiance to the Countrey, as Foxes, Badgers, Wolves, &c. Or the use of military pastimes which fit men to serve their countrey. It's a double content to a generous and well disposed nature, when he doth good for his pleasure; whereas Games of hazard do very much discompose the minde: they accustom it to hang upon the future, and to depend on fortune (as they call it) to which every wise man will give as little power over him as he can. They also provoke passion, and cause much disturbance in the soul for things of nothing. Games that consist in dexterity of body, or mind are much to be preferred before these. Chess will sharpen the wit, but buzie it overmuch, and toile the spirits instead of recreating them, which is the proper use of play. Of all Gaming the less the better; and when it disorders the passion, the least is too much.

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He that ventures much money at play, ventures with it, not only the tranquillity of his minde, but makes a certain loſs of it, whatſoever becomes of the money: this bold venturing proceeds not from a contempt of this worlds goods (as ſuch Gameſters pretend) but out of an inſatiable greedineſſe to gaine much in a ſhort time: wherefore to them that have but a little money, and to great lovers of it, great loſſes at play are very ſmarting: and yet the gain is more hurtfull then the loſſe: for it enflames Covetouſneſſe, and ſets the heart upon a wicked labour to grow rich by the ruine of others: Hereby alſo the Fountain of Charity is dryed up, and ſo the ſtreams of charitable deeds: ſquandring away of money in play, is not the way to make friends of that unrighteous Mammon, that receive a man into everlaſting habitations, but an enemy rather, that will turn him out of his temporall habitation. It is the way to loſe both Earth and Heaven.

When we have an undoubted right to our money, and the preſent poſſeſſion of it, what a mad part is it to call that into queſtion whether it muſt be ours or anothers, and decide that queſtion with the caſt of a Die? And what ungratefulneſſe is it to the great giver of all good gifts, to play thoſe gifts away, which he hath afforded us of his bounteous liberality, and which have been acquired for us by the ſweat and hard labour of others: and though the parties at play be conſenting to that ſtrange way of acquiſition, yet that conſent makes it not lawful, neither of them being owner of thoſe goods which he calls his, but only *Stewards*, who muſt give an account to their maſter. So then, whether we winne, or loſe we commit robbery: For if we rob not our adverſary, we rob our ſelves, our families, and God: and herein are worſe then that ill ſervant that hid his talent in a napkin: for the Gameſter if he be a looſer hath made away his talent wherewith God had intruſted him: and though he be a gainer, yet he makes himſelf uncapable of giving a good account of his talent to his Lord, ſeeing he hath put it to an unrighteous bank.

Dr. *Du Moulin upon Contentment.*

Queſt. *Why is juſt honour due to our bodies?*

Anſw. As they are neceſſary inſtruments of the ſoul to work by: As they are Temples of the holy Ghoſt, and as they are members of Chriſts body.

Queſt. *How manifold is the care of our bodies?*

Anſ. The one Evil, and forbidden, which tends to the fulfilling of the luſts of the fleſh, *Rom.* 13.14. the other good, and lawful which tends to the preſervation of our life, and health, that ſo we may be the better fitted and enabled to the duties of our callings, general, and ſpecial.

CHAP.

CHAP. XX.

Questions, and Cases of Conscience about Borrowing, and Lending.

Quest. *WHat rule is the Borrower to observe towards the Lender?*

Answ. That he do nothing to the hurt, and hinderance of him in his outward estate.

Quest. *How may the Borrower hurt the Lender in his outward estate?*

Answ. First, when the borrower doth not returne, or restore the thing borrowed at all to the lender, if he can retain it; contrary to 2 *Kings* 6. 5. *Psal.* 37. 21. *Rom.* 13. 8. I.

Secondly, if he return or restore not the thing borrowed to the lender in due time at the time appointed, but keeps it longer without the consent of the lender, and it may be forceth the lender to recover that by Law which was lent in love. By the Law of the *Jews*, if the debtor deferred to pay his debt, he was to be sould, and his wife, and children, &c. as appeares, 2 *Kings* 4. 1. Hence, *Prov.* 3. 28. II.

Thirdly, when borrowing things that are spent in the use, as Bread, Beer, Wine, Flesh, &c. he restores not as much, and every way as good as that which was lent him, or things not spent in the use, as Horse, Oxe, Garments, &c. when he restores them not as good as they were lent, but either lesse, or worse then was lent, and that wittingly and willingly. Of this sort are such Tradsmen as break, that they may escape by paying half, or a quarter of their debt. Hence that Law, *Exod.* 22. 14. and 2 *King.* 4. 7. III.

Quest. *Upon what ground is the borrower to restore the thing borrowed as good as it came to his hands? Or if it be hurt or spoiled through his negligence, or want of care, or good usage, he is bound to make satisfaction for the damage?*

Answ. Upon this ground of Equity: Because the borrower onely receives benefit by the thing lent, so long as he hath the use of it, therefore he is bound to make it good, if any hurt come to it through his want of care and good usage.

Queſt. *What if the borrower of money, or other things by the immediate hand of God, and not by any negligence, or defaults of his own, is diſenabled to reſtore it, what muſt he do in ſuch a caſe?*

Anſw. He is then to humble himſelf to the lender requeſting his favour, and to purpoſe reſtitution, and to promiſe payment whenſoever God ſhall enable him, and if God doth make him able, to performe it, *Prov. 6. 3. Matth. 18. 26.*

Queſt. *What if the lender be dead, and none left to require the thing lent, what muſt the borrower then do?*

Anſw. He is to reſtore it to the childe of the lender if he have any; or if none, then to his next of kinne, or for want of ſuch, or if none can be found, then he muſt reſtore it to the Church, or to the poor, *Numb. 5. 7, 8. Dan. 4. 24. Luke 19. 8.*

Queſt. *How elſe may the borrower ſin in borrowing?*

Anſw. When he borrows any thing of his neighbour, eſpecially money for ill ends and purpoſes: as to maintain his pride, riot, and exceſſe: Or when he borrows, that by the thing borrowed he may hurt another in his perſon, or outward eſtate: Or when one having a ſufficient ſtock of his own to manage his trade, and live comfortably, yet he borrows to enable him to engroſſe and monopolize all, or moſt of a commodity into his own hands to the great hurt and prejudice of others: This is an evil eye, *Prov. 28. 22.* So, *Iſa. 5. 8. Hab. 2. 6, 9, 10.*

Queſt. *How may the lender ſin by lending?*

I. *Anſw.* First, when he lends to ſuch perſons as he knows borrow for ill ends, and purpoſes, as to maintain pride, luxury, &c. or to wrong, hurt, vex, & trouble others: whereas lending being an act of charity, properly ſhould be done to the poore, *Pſal. 112. 5. Exod. 22. 15.*

II. Secondly, when he lends upon uſury to his poor brother: forbidden, *Exod. 22. 25.*

III. Thirdly, when the lender requires the thing lent too greedily, as either before the time appointed for the returning of it, having no extraordinary need, or at an unſeaſonable time, as on a Sabbath day, &c. *Deut. 24. 10, 11.*

IV. Fourthly, when he requires the thing lent with rigour, and extream hard uſage of the borrower, diſenabled by God for the preſent to repay him, and that by caſting him into priſon, &c. *Exod. 22. 26, 27. Iſa. 58. 6. Mat. 18. 29, 30.*

Queſt. *What if the borrower diſſembled when he borrowed, pretending that he was able to pay when he knew he was not: or being able refuſes to pay, as many bankrupts do: may not rigour be uſed to ſuch?*

Anſw. Yea, the lender may lawfully caſt ſuch an one into priſon, and ſo make him bear the burden of his pride, diſſimulation, and injuſtice, *Prov. 29. 16.* and *22. 27.* No pity is to be ſhewed to raſh and fooliſh Sureties: nor to diſſembling borrowers. See *Elton on the Commandments.*

Queſt. *whether is it lawful to put money out to uſury?*

Anſw. Before this can be anſwered, we muſt conſider,

1. Who it is that borrows, whether a poor brother that is conſtrained to it by need: or a rich tradeſman that takes it up to enlarge his trade: or a rich man that lays it out upon ſuperfluous occaſions. Now you may not receive profit from him that borrows out of neceſſity. To the pooreſt of all you muſt give and not lend: To the next rank of poor you muſt lend freely; but if a man will borrow that money which you could improve your ſelf for enriching of him, or that will wantonly lay it out for his meere pleaſure, the caſe is very different: For God hath not commanded me to love any man more then my ſelf: neither is there any reaſon that I ſhould deny my own advantage to maintaine another mans exceſſe.

2. Upon

2. Upon what termes do you lend? whether upon an abſolute contract for a ſet profit, whatever becomes of the principal, or upon a friendly truſt to a voluntary ſatisfaction according to the good improvement of the ſumme lent. The former is not ſafe: for where there hath been an honeſt endeavour to make an advantage, which yet hath been diſappointed by an unavoidable caſualty, or force, there to require intereſt, cannot be without oppreſſion. But the latter is undoubtedly lawful, and ſuch as are conſcionable will think themſelves as ſtrongly bound to it by the Law of gratitude, as by any bond whatſoever.

3. If you make an abſolute contract? Is it upon a certainty, or upon an adventure? For if you are willing to hazard the principal, there can be no reaſon why you may not take part of the advantage.

4. Where the trade is ordinarily certain, there are yet further conſiderations to be had: For the clearing whereof theſe grounds may be laid down.

1. That the value of monies, or other commodities is arbitrable according to the Sovereign authority, and uſe of ſeveral Kingdoms, and Countreys.

2. That whatſoever commodity may be ſold, is capable of profit in the loane of it: therefore a horſe, or an oxe, &c. ſeeing it may be ſold, it may be let out for profit.

3. That money it ſelf is not only the price of all commodities in all civil Nations, but in ſome caſes is a traffickable commodity, the price whereof riſes and falls in ſeveral countreys upon divers occaſions, and yeelds either profit or loſſe in the exchange of it.

There can be no doubt therefore but that mony thus conſidered, being as it were turned into Merchandiſe, may be bought, and ſould, and thereby improved to a juſt profit.

Queſt. But whether may money meerly conſidered as the price of all other commodities be let forth to profit?

Anſw. All uſury, which is an abſolute contract for meere loane of money, is unlawful, both by Law natural, and poſitive: both divine and humane; and that for theſe reaſons.

1. Becauſe nature teaches us that mony is not capable of ſuperfætation, or encreaſe.

2. That no man ought to ſet a price on that which is not his own.

3. That the uſe of the ſtock once received, is not the lenders but the borrowers: for the power of diſpoſing of it, is for the time transferred by contract into the borrowers hands: If the lender then by vertue of ſuch a contract takes intereſt, he doth but in a legal way rob the borrower.

That the Scripture forbids this practice, appears, *Exod.*22.25. *Lev.*25.36,37. *Deut.*23.19,20. *Neh.*5.7. *Pſal.*15.5. *Prov.*28.8. *Ezek.*18.8.

Many Heathen Nations have alſo condemned ſuch contracts.

It hath been condemned by the Council of *Vienna*, and other Eccleſiaſtical Laws. Yet, though it be unlawful to covenant for a certain profit for the meer loane of money, there are other circumſtances about it, which allows the lender lawful liberty to take uſe for his money, eſpecially in theſe two caſes.

1. If he ſuſtains loſſe, and miſſes of gain by want of his money lent: for why ſhould I hurt my ſelf to pleaſure another, and enrich another by mine own loſſe?

2. If I ſhall incur a real loſſe, or forfeiture by the delayed payment of the ſum lent, I may juſtly look for ſatisfaction from the borrower: yea, if there be an apparent danger of loſſe to me at the time of the contract, nothing hinders but that I may ſecure ſuch a ſum as may be ſufficient for my indemnity. And if I ſee an opportunity of an apparent profit that I could make by diſburſing ſuch a ſum of money, and another that hath a more gainful bargain in chaſe, ſhall deſire to borrow my money for his greater advantage, there is no reaſon why I ſhould

have greater reſpect to his profit then mine own, and therefore upon contract I may ſecure to my ſelf ſuch a moderate ſum, as may be ſomewhat anſwerable to the gaine, which I willingly forgo for his greater profit.

In brief, to guid us in borrowing, and lending, our only rule is charity: For in all humane, and civil acts of commerce, its a ſure rule: that whatſoever is not a violation of charitie is lawful. And what is not agreeable to charity is ſinful. And as charity muſt be our rule, ſo our ſelves muſt be the rule of our charity. Look what you could wiſh to be done to you by others, do you the ſame to them, and ſo you cannot be guilty of the breach of charity; that will tell you that if you can finde out a way whether by loane, or ſale to advance your ſtock, that is free from oppreſſion, and beneficial to others as well as to your ſelves, you need not fear to walk in it with all honeſt ſecurity.

B. *Halls Caſ. of Conſcience.*

CHAP.

CHAP. XXI.

Queſtions, and Caſes of Conſcience about Brethren, and brotherly love amongſt Chriſtians.

Queſt. *ARe all Gods children brethren?*

Anſw. Yes, as is proved, *Col.* 1. 2. 1 *Tim.* 6. 2. *Mat.* 23. 8.

Queſt. *Why are they brethren?*

Anſw. Firſt, becauſe they are borne of the ſame womb, 1 *Pet.* 1. 23. I.

Secondly, they are adopted of the ſame Father, *Eph.* 4. 5. II.

Thirdly, they are brought up in the ſame family, *Eph.* 3. 17. III.

Fourthly, they are eſtated in the ſame inheritance, *Rom.* 8. 17. IV.

Fifthly, they are written amongſt the living in the ſame City, *Iſa.* 4. 3. V.

Sixthly, they execute the ſame Office of Prophets and Prieſts to God, *Rev.* 1. 7. VI.

Queſt. *What comfort may the conſideration hereof afford them?*

Anſw. That though they are deſpiſed in the world, yet they are a people of a great kindred: the meaneſt Chriſtian hath as good friends as the greateſt Potentate. Grace works, as it were, a conſanguinity with all the Saints.

Queſt. *What duties may the conſideration hereof teach them?*

Anſw. Firſt, to live familiarly together, to viſit them, and not to be ſtrangers one to another, *Acts* 15. 36. I.

Secondly, to do all things faithfully each to other, 3 *John* 5. II.

Thirdly, to defend each other by words and deeds: Let not a brother be wronged if thou canſt help it. III.

Fourthly, to ſupply their wants with brotherly affection, *James* 1. 15. 1 *Joh.* 3. 17. IV.

Fifthly, to love them without diſſimulation, *Rom.* 12. 9, 10. and 13. 8. *Col.* 3. 14. *Eph.* 4. 16. 1 *Joh.* 3. 11. and 4. 21. V.

Queſt. *What evils muſt they avoid upon this conſideration?*

Anſw. Firſt, they muſt take heed of contention, *Gen.* 13. 8. and that I.

1. By publick ſuits at Law, 1 *Cor.* 6. 1, &c.

2. By private quarrels, or diſcords.

Object. *But they do me wrong.*

Anſw.

Anſw. 1. Admoniſh them of it, *Lev.*19.17. *Mat.* 18.18.
2. Be not raſhly angry with them, *Mat.*5.22.
3. If they repent, forgive them to ſeventy ſeven times, *Mat.* 18. 21. and be quickly reconciled, *Mat.*5.23,24.

II. Secondly, ſpeak not evil one of another, *Rom.* 14. 10. *Jam.* 5. 9. and 4. 11. It's the Devils property to accuſe the brethren, *Rev.*12.10.

III. Thirdly, be not aſhamed of them: for Chriſt is not aſhamed to own them as brethren, *Heb.*2.10.

IV. Fourthly, have them not in reſpect of perſons: for the poor are brethren as well as the rich, *Jam.* 2. 1, &c. though they be in tribulation, yet are they companions in the Kingdom of God with us, *Rev.*1.9.

V. Fifthly, all ſuperiours muſt take heed of tyranny: For they rule over their brethren.

Queſt. *How ſhall I know who are Gods children, and ſo my Brethren?*

I. *Anſw.* Firſt, by their innocency: they bear their fathers image.
II. Secondly, by their love to Gods Houſe and his Word.
III. Thirdly, by their language, 1 *Joh.* 4. 5.
IV. Fourthly, by the oppoſition of the world to them.

Queſt. *What good ſhall I get by them?*

I. *Anſw.* Firſt, by aſſociating thy ſelf with them, thou mayeſt eſcape many judgements. *Sodom* had been ſpared for ten righteous perſons: and get much good. *Potiphars.* Houſe is bleſſed for *Joſephs* ſake, and *Labans* for *Jacobs.*

II. Secondly, thou mayeſt learn their ways.
III. Thirdly, thou mayeſt be better acquainted with the Father, by living amongſt his children.

Queſt. *Why ſhould we be ſo careful to love the brethren?*

I. *Anſw.* Firſt, becauſe it much commends us to God.
II. Secondly, it ſhews that we are tranſlated from death to life, 1 *Joh.*3.14.
III. Thirdly, that we are of the truth, 1 *Joh.*3.19.
IV. Fourthly, that we are born of God, 1 *Joh.*4. 7.
V. Fifthly, that God dwells in us, 1 *Joh.*4.11.
VI. Sixthly, that all we do for them ſhall be fully rewarded, *Mat.*11.41.
VII. Seventhly, it will give us boldneſſe at the day of judgement, 1 *Joh.* 4.17.

Queſt. *How may I know whether my love to them be unfeigned?*

I. *Anſw.* Firſt, if thou beeſt as willing to do them good as to proffer it, 1 *John* 3. 18.
II. Secondly, if thou ſeek'ſt not thy own things: but canſt love them againſt profit, credit, &c. *Phil.*2.3.
III. Thirdly, if thou loveſt all as well as ſome, the meaneſt as well as the greateſt, *Eph.* 1. 15.
IV. Fourthly, if thou canſt go to God for them in ſecret.
V. Fifthly, if thou canſt love them conſtantly.
VI. Sixthly, if thou canſt reprove, as well as flatter and praiſe them.
VII. Seventhly, if thou canſt propoſe them as patterns for thy imitation.
VIII. Eighthly, if thy ſorting with them makes thee more holy, and humble.
IX. Ninthly, if thou doeſt to them as thou wouldſt be done by.

Queſt. *What are the impediments of brotherly love?*

Anſw. Either ignorance will blind thee, or envy will corrupt thee; or pride, and inequality of gifts and place will ſwell thee; or infirmities will dull thee; or forgetfulneſſe will diſappoint thee; or objections and excuſes will deceive thee; or treſpaſſes will alienate thee; or the ſcorns of the world will diſcourage thee.

Queſt. *How may the ferventneſſe of our love to the brethren be known?*

Anſw.

Answ. Firſt, if thou accounteſt it thy greateſt felicity on earth, next to the enjoyment of Gods favour, to have delightful fellowſhip with the brethren, *Pſalm* 16. 3. I.

Secondly, if thou haſt enflamed deſires after their fellowſhip. II.

Thirdly, if thou canſt cover a multitude of faults in them, 1 *Pet.* 4. 8. III.

Fourthly, if thou canſt be at pains for them: Love is laborious. IV.

Fifthly, if thou art ſpeedy in doing them good, *Prov.* 3. 28. V.

Sixthly, if thou lamenteſt thy abſence from them as a bitter croſſe. VI.

Seventhly, if thou doeſt daily and heartily pray for them, and give thanks without ceaſing. VII.

Queſt. *What nouriſh affections amongſt Godly brethren?*

Anſw. Firſt, remember often Gods love to thee in Chriſt, 1 *Joh.* 4. 9, 10, 11. *Eph.* 5. 1, 2. I.

Secondly, think much of Gods command for it, and his acceptation of it, *Eph.* 5. 1, 2. 1 *Pet.* 1. 22. II.

Thirdly, meditate often of our dwelling together in heaven, *Jam.* 2. 5. 1 *Pet.* 4. 8. III.

Fourthly, converſe much together, have fellowſhip in Goſpel duties. IV.

Fifthly, conſider the promiſes made hereunto, *Eph.* 4. 15, 16. 2 *Pet.* 1. 9, 10, 11. *Phil.* 2. 1. V.

Queſt. *With what kinde of love muſt we love the brethren?*

Anſw. Firſt, it muſt be a natural love, even ſuch an one as ariſeth out of our diſpoſitions, as we are made new creatures in Jeſus Chriſt, 2 *Cor.* 8. 8. I.

Secondly, it muſt be a ſincere love, without diſſimulation, *Rom.* 12. 10. not in word, but in deed, 1 *Joh.* 3. 18. II.

Thirdly, it muſt be a fervent love: they muſt be loved above all other people, 1 *Pet.* 4 8. 2 *Pet.* 1. 7. III.

Fourthly, it muſt be a pure love, that comes from a pure heart, 1 *Tim.* 1. 5. A love in the ſpirit, *Col.* 1. 8. IV.

Fifthly, it muſt be a diligent love that will expreſſe it ſelf upon all occaſions: A labouring and working love, 1 *Theſ.* 1. 3. *Heb.* 6. 10. V.

Six thly, it muſt be a ſpeedy love, *Prov.* 3. 28. VI.

Seventhly, it muſt be an humble love, a love that would ever ſerve the brethren, *Gal.* 5. 13. *Eph.* 1. 15. and 4. 2. *Prov.* 19. 7. VII.

Eighthly, it muſt be a conſtant love, *Gal.* 4. 18. VIII.

Ninthly, it muſt be a growing love, *Phil.* 1. 9. 1 *Theſ.* 4. 10. IX.

Queſt. *What rules are we to obſerve that brotherly love may continue amongſt us?*

Anſw. Firſt, ſome things are to be avoided: as I.

1. We muſt not faſhion our ſelves according to this world, but avoid all needleſſe converſation with wicked men, *Rom.* 12. 1, 2.

2. We muſt take heed of, and avoid ſuch as ſow diſcord, or cauſe diviſions amongſt men: whether ſuch as go about to ſeduce men into opinions, *Rom.* 16. 19. *Gal.* 5. 12. 2 *Pet.* 3. 16. or ſuch as make contention in practiſe.

3. Take heed of being inſnared with vain-glorious deſires after worldly greatneſſe, either in Church or Common-wealth, *Mat.* 23. 8. *Gal.* 5. *ult.*

4. Take heed of conceitedneſſe, or willfulneſſe in judgement: we muſt not be wiſe in our own eyes, but rather in lowlineſſe of minde eſteem other mens gifts, and judgements better then our own, *Phil.* 2. 3. *Rom.* 12. 10, 16. *Prov.* 12. 15.

5. Take heed of worldlineſſe, and ſelf-love, and minding of our own things, and ſtudying our own ends in converſing with others, 1 *Cor.* 13. 5. *Phil.* 2. 4.

6. Take heed of overmuch retiredneſſe, and neglecting comfortable fellowſhip with our brethren, *Heb.* 10. 25. *Phil.* 1. 6. *Pſal.* 133. 1.

Secondly, ſome things are to be practiſed: as,

1. We muſt provoke one another to love, both by words, and actions which muſt be without flattery, and diſſimulation, *Heb.* 10. 24.

2. We

2. We muſt ſtrive without complement to ſhew the ſound proofe of our love in all our actions: and by the fruits of it in all well-doing, ſtrive to approve our ſelves to God and before men in this thing, 2 *Cor.*8.24.

3. In all that we do to, or for the brethren, we ſhould do them in a loving and reſpectful manner, 1 *Cor.*16.14.

4. We muſt ſtrive to be rightly ordered towards our brethren, in caſe of ſin againſt God, or treſpaſſe againſt us.

Queſt. *How may this be done?*

I. *Anſw.* Firſt, if we know a fault in our brother, and finde that it tempts us to alienation from him, we muſt follow Gods counſel, *Lev.* 19. 17. Reprove him plainly.

II. Secondly, we ſhould be convinced that there are infirmities in the beſt, though we know them not, and therfore ſo to look for it, that when they do break out, we ſhould be ready to bear with their infirmities, and forbear them if they be meer frailties, chooſing rather to croſſe our ſelves, then to provoke them in their weakneſſe, *Rom.*15.1,2.

III. Thirdly, if our brother treſpaſſe againſt us, we ſhould ſhew our ſelves to be eaſie to be intreated, and forgive to ſeventy ſeven times, if he ſay he repenteth, *Mat.* 18. 21.

IV. Fourthly, if we have done wrong, we ſhould make haſte to be reconciled, and ſeek it, with willing acknowledgement, and readineſſe to make ſatisfaction, *Mat.* 5. 23, 24.

Mr. *Byfield on Peter.*

CHAP.

CHAP. XXII.

Questions, and Cases of Conscience about Buying, and selling.

Quest. *WHat Rule is the Buyer to observe in Buying?*

Answ. That therein he doe nothing that may tend to the hurt, and prejudice of his neighbour in his outward welfare and estate.

Quest. *How may the Buyer sin in buying?*

Answ. First, When the Buyer debaseth the Commodity which he would buy, dispraising it above measure, and that against his own knowledge and conscience: Or sets another to undebid for the Commodity, that he may get it the better cheap, *Prov.* 20 4. *Isa.* 5. 20. *Matth.* 7. 12. I.

Secondly, When he takes advantage of the Sellers simplicity, or present necessity to buy his Commodity for less then its worth, whereas *Gen.* 23. 9, 13. *Abraham* would give the full price, and *Levit.* 25. 14, 15, 16. II.

Object. *But Jacob took advantage of Esau's present need to buy his Birth-right of him for a mess of pottage?*

Answ. This fact of *Jacobs* was extraordinary, and therefore is no rule for us to walk by: besides he was informed by his Mother that Gods purpose was to deny the blessing to him, and therefore he took this opportunity of buying the Birth-right, being (probably) moved thereto by the Spirit of God.

Thirdly, When the Buyer makes bad payment for the commodity he buyes: as when he either pays not at all, or payes less then was agreed for, or delaies payment after the time appointed, or willingly and wittingly, pays counterfeit coyn, or bad Commodities, or mistells the money. Thus did not *Abraham*, *Gen.* 23. 16. III.

Quest. *What rule must the Seller observe in selling?*

Answ. He must not hurt, or prejudice his neighbour in his outward estate thereby.

Quest. *How is this done?*

Answ. First. By praising and extolling the thing he sells above the known worth, and goodness of it: or affirms it is worth so much, or stood him in so much, and he was bidden so much for it: it may be by his own Wife, or friend under a pretence only that he may sell it the dearer, contrary to *Psal.* 15. 2. His tongue speaking that which his heart and conscience tells him is false. I.

II. Secondly by taking advantage of the Buyers simplicity, or present necessity thereby to take more for his commodity then it is worth: or when the seller knoweth that the buyer cannot make present payment, but must take it upon day, he thereupon raiseth the price unreasonably, *Gen.* 23. 15. *Lev.* 25. 14. *Amos* 8. 5.

III. Thirdly, in selling and delivering that which he knows to be bad, faulty in the substance of it, for good, and at the price of good: As when a man sells land to which he hath not a good title, or which he hath formerly sold or mortgaged without acquainting the buyer with the morgage: Or in ware, when he sells bad for good, as copper for gold, &c.

IV. Fourthly, in selling and delivering that which he knows to be bad and faulty in the quality of it, for good, and at the price of good, as lame, and unsound cattel for sound, rotten flesh for wholesome: rotten wares for sound: using false lights, &c. *Amos* 8. 6.

V. Fifthly, Deceiving the buyer in number, weight, or measure, and yet taking the full price: Forbidden, *Lev.* 19. 35, 36. *Deut.* 25. 13, 14, 15. *Ezek.* 45. 10. *Mic.* 6. 10, 11. *Prov.* 11. 1. and 20. 10.

Quest. *How else doth the seller sinne by hurting his neighbour in his outward estate?*

Answ. By raising the just price of things, or wracking them to so unmeasurable a rate, as that thereby he oppresseth his neighbour. Forbidden, *Lev.* 25. 14, 15, 16. 1 *Thes.* 4. 6. ὑπερβαίνειν, *significat modum excedere in augendis rerum precijs.*

Object. *May I not make the best of mine own?*

Answ. No, he may not make what he can of his own to the hurt, wrong, and oppression of another, it being against Christs rule, (*Mat.* 7. 12.) and that *Gal.* 5. 15.

Quest. *How then are we to prize the commodities which we sell?*

Answ. Not according to our own greedy minde, but according to the rule of equity, *i.e.* according to the true value of the thing, and the benefit its like to yeeld to the buyer, *Lev.* 25. 14, &c.

VI. Sixthly, the buying and selling things unprofitable, and hurtful, as Cards, Dice, &c. Or things that tend meerly to maintain pride, and vanity: as painting, complexion, patches, &c. or tending meerly to maintaine superstition, as Beads, Crosses, Crucifixes, &c. *Isa.* 55. 2. *Acts* 19. 24. See *Elton on the Commandments.*

Quest. *Whether may a man sell his wares as dear as he can, and get what he can of every buyer?*

Answ. For answer hereunto I lay down these Propositions.

1. There is a due price to be set upon every saleable commodity, else commerce amongst men would be destroyed: For if every man might set what rate he pleaseth upon his land or goods, where should he finde a buyer? surely nothing would follow but confusion, and want: for then meerly extremity must both make the market, and regulate it.

2. The due price is that which cuts equally, and indifferently betwixt the buyer, and seller, so that the seller may have a moderate gaine, and the buyer a just penny-worth.

3. In those countreys where there is a price set, by publick authority, upon marketable commodities, the way of commerce is easie, and its fit that every one should be kept close to that rule.

4. Where all things are left arbitrary there were no living, if some limits were not set to the sellers demands.

5. These limits must be the ordinary price used in the several Countreys wherein they are sold, and the judgement of wise, experienced, and unconcerned persons: and the well-stated conscience of the seller. 6. If

6. If men ſhall wilfully runne beyond theſe bounds, and take advantage of the rareneſſe of the commoditie, or the paucity, and neceſſity of the buyers, to enhance the price, to an unreaſonable height, they are guilty of the breach of charity, and by making a ſinful bargaine procure to themſelves a curſe.

7. Yet is not a man ſo ſtrictly tyed to any others valuation as that he may not upon any occaſion, ask or receive more then the common price: or that if the market riſe he is bound to ſit ſtill. For there may be a juſt reaſon upon a generall mortality of cattel to ſet his beaſts unſold, at a higher rate, or upon a dearth of corn, or other commodities to heighten the price: But in ſuch caſes we muſt obſerve theſe rules.

1. We muſt grudge our ſelves our own gain.
2. We muſt not be of the firſt that enhance the price: but muſt rather be the loweſt in our valuation, and labour what we may to bring down the market, always putting our ſelves in the buyers room, and think how we ſhould wiſh to be dealt with if we were in his caſe.

8. It's lawful for the ſeller in his price to have regard not to his diſburſments only, but to his labour, coſt, delay of benefit, to his loſſe in managing, to his hazard, or difficulty in conveyance: but yet in all theſe with ſuch moderation, as that he may be a juſt gainer by the bargaine: not reckoning the buyer, nor hatling to be rich by the ſecret ſpoiles of an oppreſſed neighbour.

9. Thoſe things whoſe onely end is pleaſure, or ornament, as a jewel, a hauk, a hound, &c. can admit of no certaine value: The owners affection muſt eſtimate it, and the buyers deſire muſt make up an unbounded bargaine: yet in theſe, and all other things not neceſſary, conſcience will tell us that we muſt ſo ſell as we would be content to buy.

Queſt. *What follows from the conſideration of all this?*

Anſw. First, that thoſe common maximes amongſt tradſmen: That things are ſo much worth as they can be ſold for. That men who are maſters of their wares may heighten their prizes at their pleaſure, and get what they can of the buyers: and that whatſoever they get by the ſimplicity, or neneceſſity of the buyer, is lawful price, are damnably uncharitable, and unjuſt.

Queſt. *Whether is the ſeller bound to make known to the buyer the faults of that which he is about to ſell?*

Anſw. For anſwer hereunto conſideration muſt be had of divers circumſtances. As

1. What the nature, and quality of the fault is, whether it be ſmall, or ſuch as makes the thing unuſeful or dangerous to the buyer. Or whether the fault be apparent or ſecret: Now concerning theſe, ſmall faults may be concealed without injuſtice: main, and important muſt be revealed. Again, if apparent faults be not diſcerned by the buyer, he may thank himſelf: But ſecret faults known onely to the ſeller (if they be ſuch as may be prejudicial to the buyer) ought not to be concealed: or if the ſeller do conceal them, when as the buyer pays as if they were ſound and perfect, the ſeller is bound in conſcience, either to void the bargain, or give juſt ſatisfaction.

2. It muſt be conſidered whether the buyer before the bargain concluded, hath deſired the ſeller to diſcover the faults, and out of a reliance upon his fidelity, and warrant hath made up the match? or whether in confidence of his own skill he made up the bargain without moving any queſtion? If the former, a double bond lies upon the ſeller to deal faithfully, that ſo the buyer may either ceaſe: or if he ſhall ſee that notwithſtanding that defect it may ſerve his turn, he may proportion the price accordingly: But if the buyer do peremptorily

rely upon his own judgement, hoping to make a gaine by his bargain, becauſe the ſeller out of conſcience of the imperfection, ſets it (as he ought) at the lower rate, and thereupon makes up the match, and will ſtand to all hazards, I ſee no reaſon why the ſeller may not receive his full price: But if it be dangerous to the buyer (as if the horſe be ſubject to perillous ſtarting, or ſtumbling: or if the land be liable to a litigious claime, &c.) the ſeller is bound in conſcience at leaſt after the bargain) to reveale it, that the buyer may provide to prevent the miſchief as much as may be.

But if the ſeller ſhall uſe art to cover the defects of his commodity, or ſhall mixe faulty wares with ſound that they may paſſe undiſcovered, he is more faulty then his wares, and makes an ill bargain for his ſoul.

Queſt. *What general rules are to be obſerved in buying and ſelling?*

I. *Anſw.* Firſt, that it's not lawful for a Chriſtian Chapman to thrive by fraud.

II. Secondly, that he may not ſell upon other tearmes then he would with to buy.

III. Thirdly, that his profit muſt be regulated by his conſcience, not his conſcience by his profit.

IV. Fourthly, that he is bound to prevent the buyers wrong, or if heedleſly done to ſatisfie it.

V. Fifthly, that he ought to affect rather to be honeſt then rich.

VI. Sixthly, that being a member of a community both civil, and Chriſtian, he ought to be tender of another mans indemnity no leſſe then of his own.

Queſt. *Whether may a man ſell his Commodities the dearer for giving dayes of payment?*

Anſw. For anſwer hereunto we muſt remember that there are (according to the *Caſuiſts*) three ſtrages of prices. 1. The higheſt, which they call *Rigorous*. 2. The mean. 3. The loweſt. If theſe keep within due bounds, though the higheſt be hard, yet it is not unjuſt, and if the loweſt be favourable, yet it is not always neceſſary. If then you proportion but a juſt price to the time, and worth of your bargain, ſo that the preſent ſhall paſſe at the eaſieſt price: Some ſhort time for the mean, and the longer delay for the higheſt, I ſee not wherein you do offend.

Queſt. *What reaſon may be rendred to prove this lawful?*

Anſw. It is not meere time which is here ſet to ſale, which were odious in any Chriſtian to bargain for: but there are two other conſiderations which render it lawful.

1. The hazard of money agreed upon, which often comes ſhort in the payment, whileſt inferiour Chapmen, into whoſe hands the commodity is ſcattered, prove bankrupts: ſo as much loſſe hereby comes many times to the confident ſeller, whence is that proverb, *A bird in the hand is worth two in the buſh.*

2. The ceſſation of that gain which the Merchant might have made of his money in the mean time, which probably might have been greater then the proportion of the raiſed price can amount to.

Queſt. *What if the ſeller be occaſioned to call for his money, being driven to it by ſome emergent neceſſity, or drawn by the opportunity of a more gainful bargain, before the time wherein it is due?*

Anſw. He ought then to make an abatement proportionable to that time prevented, and that by reaſon of the inconvenience, or loſſe which the buyer ſuſtaines, who may hereby be put upon ſtraits, and inconveniences in getting in the money before the time appointed. But what quantity is to be allowed on the one part; or defalked on the other, is only to be moderated by

by Christian Charity, and that universal rule of doing what we would be willing to suffer.

Quest. *Whether, and how far doth a fraudulent bargain bind men in conscience to performance?*

Answ. Is the fraud actively yours, done by you to another? or passively put by another upon you: If the former? you must repent and make satisfaction, either by annulling the match, or making amends for the injury. If the latter: wherein did the fraud lie? If in the main substance of the thing sold? the bargain is void, both by the Law of nature, and of conscience: As if a man hath sold copper for gold-lace: or alchymie for silver; the reason given by the *Casuists*, is, because there is no bargain without consent. but here is no consent at all whileſt both parties pitch not upon the same subject: The buyer propounds to himself gold, &c. the seller obtrudes copper, &c. the one therefore not buying what the other pretended to sell, here is no bargain, but a meer act of cousenage, liable to punishment both by the Laws of God and man. But if the fraud were onely in some circumstances, as in some faulty condition of the thing sold not before discerned, or in the overprizing the commodity bought, the old rule is, *Caveatemptor*. You must hold to your bargain: But if the fault be so great that it mars the commodity, the seller (being conscious to the fault) is bound to make satisfaction.

In the matters of contract we must distinguish betwixt a willing deceit, and an unvoluntary wrong. If a man shall sell a horse which he knows to have a secret and incurable disease, to another for a sound one: and that other, believing the sellers protestation, shall upon the same price put him off to me: I am injured, but whither shall I go for amends? Not to the immediate seller, for he deceived me not: nor to the deceiver, for he dealt not with me: In this case, though the Law will not help me, yet the first seller is bound in conscience to give me, by his hands that sold me this injurious bargaine, due satisfaction.

There may be no lesse fraud in buying also: whether in unjust payment in false coine: or in buying by weights, or measures above allowance: or by wrong valuation of the substance and quality of the commodity, not known by the seller: As for example: A simple countrey man findes a quantity of Ambergreece cast upon the shore, and not knowing it, greaseth his shoes, &c. with it: A crafty Merchant that knows the worth of it, buys it for a small matter, and makes a great gain by it: The bargain is fraudulent, and requires a just recompence to the ignorant seller, into whose hands providence had cast so rich a booty.

Quest. *Whether may a man lawfully buy those goods which he knows, or strongly suspects to be stollen? Or if he hath ignorantly bought such goods, whether may he lawfully, after the knowledge of the owner, keepe them?*

Answ. To buy such goods as you know, or have just cause to suspect that they are stollen, makes you accessary to the theft: For if there were no receivers, there would be no thieves: But if, making use of Saint *Pauls* rule concerning meats, you extend your liberty to whatsoever is sold in the market, and shall in the exercise of that freedom upon a just, and valuable consideration ignorantly buy those goods, which you afterwards hear, and know to be anothers, your contract is faultlesse, since your invincible want of knowledge acquits you from any guilt of consent: yet withal, you are bound to acquaint the true owner with the matter, and to proffer your selves ready to joyne with him in the prosecution of the Law upon the offender, and upon an equal satisfaction to tender him his own.

Queſt. *What are the general rules that Chriſtians ſhould obſerve in all their dealings with others?*

Anſw. That we carry and behave our ſelves ſimply and uprightly, honeſtly, and with a good conſcience as in the ſight of God, who ſees not only our outward actions, but the inwards thoughts of our hearts: and therefore they ſhould do as *Paul*, Heb. 13. 18. *We truſt that we have a good conſcience in all things, willing to live honeſtly*; and on the the contrary, in all our contracts we muſt ſhun all guile, and deceit, and all double dealing tending to the undermining and circumventing our neighbours, as *Paul* exhorts, 1 *Theſ.* 4.6. *Let no man go beyond, or defraud his brother, &c.* and *David* tells us, *Pſal.* 5.6. that God abhors *the deceitful man.*

Queſt. *What particular rules are to be obſerved?*

I. *Anſw.* Firſt, in all our dealings we muſt obſerve truth in all our words, and not only ſpeak it from our lips, but from our hearts, hating, and avoiding all ſubtil equivocations, and mental reſervations tending to deceive thoſe with whom we deal, *Zac.* 8.16.

II. Secondly, we muſt uſe fidelity in all our promiſes, performing them though it be to our own hindrance, unleſſe he to whom we make them do releaſe us, *Pſal.* 15.2, 4.

III. Thirdly, juſtice in all our actions, giving every man his due, and dealing with others as we would have them deal with us.

IV. Fourthly, charity and compaſſion in remitting our right in whole, or in part when the bargain proves hard, and to the hindrance of our poor neighbour who is not able to bear it.

V. Fifthly, patience, and contentedneſſe when we ſuſtain damage, or be otherwiſe croſſed, or overreached in any of our contracts, either purpoſely by thoſe with whom we deal, or by ſome caſualty which could not be foreſeen.

Queſt. *What evils are to be avoided in our dealings with others?*

I. *Anſw.* Firſt, lying, and equivocation which is as bad, *Prov.* 21.6. *Getting treaſures by a lying tongue is a vanity, &c.* Prov. 13.11. *wealth gotten by vanity ſhall be diminiſhed, &c.* yea, though a man could get the whole world by it, what would it profit him ſeeing thereby he loſes his ſoule, *Rev.* 22.15. and 21.8.

II. Secondly, all perfideouſneſſe, and breach of promiſe, though it tend to our great advantage, ſeeing God will never bleſſe goods gotten by ſuch meanes: Or if we ſhould thrive by it, our worldly gaine will never recompence our ſpiritual loſſe, *Prov.* 10.2. *Treaſures of wickeduſſe profit nothing, &c.*

III. Thirdly, uncharitableneſſe, raiſing our gain out of our neighbours loſſe, whereas, as fellow members, we ſhould labour to thrive together.

IV. Fourthly, we muſt not through impatience fret, and murmur when we meet with croſſes and loſſes in our contracts, but be content ſometimes to loſe as well as to gain, For which end we muſt not look ſo much to inferiour means, which oft are exceeding faulty, but fix our eyes upon the wiſe providence of our good God, who governs all things, even ſuch as ſeeme moſt contingent, to his own glory, and the ſpiritual, and eternal good of them that love and fear him.

Queſt. *What duties are required of us in buying and ſelling?*

Anſw. Theſe were mentioned before, yet I ſhall runne them over with ſome additions.

1. The ſeller muſt be the truly, and lawful owner of the things which he ſells, or his deputy appointed by him, and that the buyer do not for his private gaine, buy any thing from any whom he thinks not to have any right to ſell it: therefore they offend which buy ſtollen goods if they know it, or who

who sacrilegiously buy and sell Church-livings, and such things as have been freely consecrated to the service of God, of which sort are they that have bought Bishops, and Deanes, and Chapters lands, and Impropriations.

II. Secondly, the seller ought to sell, and the buyer to buy such things as are vendible, and may justly be bought, and sold. Such therefore offend as sell, or buy the gifts of the Spirit, as *Simon Magus*, *Acts* 8. 18. or holy things, which belong to God, and those who sell, and buy justice, or injustice by bribery given, or taken to sell their own purses, and to pervert right, *Isa.* 1. 23. and 5. 23. *Amos* 2. 6. They also who sell and buy truth and lies, as false witnesses, and such as hire them to give in false testimony. But most of all, such as for corruptible things sell their souls unto sin as *Ahab* did, 1 *King.* 21. 20. and those, 2 *King.* 17. 17.

III. Thirdly, we ought also to sell only such things as are fit for sale, or knowing them to be otherwise, to acquaint the buyer with it, and so to pitch a lower price according to their lesser value. We must not otherwise sell things that are falsified in respect of their substance, and such as are mixt and corrupt, for such as are good, which is a common fault amongst Merchants, and tradesmen, who for their greater gaine adulterate their wares, and mingle things of different degree in goodnesse, selling them all at the best rates.

IV. Fourthly, we must sell such things onely as are some wayes profitable to the Church or Common-wealth, either for necessary use, or for ornament, and delight: they therefore offend who sell such things as are unprofitable to others, much more they that sell such things as are pernicious, and hurtful in their nature: as they that sell Popish and heretical books to ignorant people, who are like to be seduced by them, obsceane, or Popish pictures, books full of ribaldry, and profanenesse, fit only to corrupt such as read them.

V. Fifthly, we ought in selling and buying to set our wares at an equal price, the best rule whereof for the most part is the market, which values things not simply in their own worth, but with consideration of circumstances of scarcity, plenty, time and place, and not according to the price we gave, whether lesse, or more, nor only respecting whether we gain much or little, whether we get nothing, or lose thereby. For as necessarily through the change of prices we must sometimes lose, so we may gain at another time to regaine these losses, and to repaire our estate: and as we must not when we have an ill bargain, exceed the market, and so transferre our losse upon others, but patiently beare it as imposed by God: so when we have a good bargain in respect of the difference of places, and times, we may not, unlesse we would be uncharitable to our selves, put off our gain to others, but receive it thankfully as Gods blessing upon our labours. But yet herein we must take heed that we be not overstrict, seeking only our own gaine without respect to the Common wealth, nor uncharitable to the poore in joyning with others to keep up the market in times of scarcity: But when we can afford it, we ought to abate something, and by our example to bring down others to the like reasonable rates. Againe, we must take heed that we use no unjust, nor uncharitable courses to raise the markets, by forestalling, and buying up the things that are brought at low rates with purpose to sell them dearer in the same place: Or to ingrosse commodities, that having them all in our own hands, we may sell them at our own rates. Neither may we (as some companies use to do) combine our selves together to sell our wares at a certaine rate. Nor keep in our commodities to cause a dearth; seeing if we defraud the people of Gods blessings, we shall be liable to their curse, as, *Prov.* 11. 26. Neither may the buyer desire to have commodities under the worth, especially when he hath to deal with the poor, whose necessities oft-times constrain them to take, not what their wares are worth, but what they can get for them. Such Shop-keepers therefore offend grie-

grievouſly who take advantage of their poverty who work for them, ſinfully to oppreſſe them, forcing them to ſell their tears, ſighs, and groanes with their wares, becauſe wanting bread to put into their own, and their childrens mouths; they refuſe to buy their wares, not becauſe they do not want them, but that thereby they may beat them down to the vileſt prizes, and ſo pinch and almoſt ſtarve them who work hard for a poor living, whileſt the buyer by his exceſſive gains, lives in all ſuperfluous exceſſe, and grows wealthy. VI.

Sixthly, in regard of the manner of buying and ſelling, we ought to uſe honeſt ſimplicity, avoiding all manner of fraud and deceit: They therefore offend who uſe a thouſand devices to circumvent, and defraud their neighbours, as

1. By blinding their minds with their falſe praiſes of their wares, and their eyes with falſe, and deceitful lights.

2. By concealing the known faults of their wares, endeavouring to get the higheſt prices, as though they were faultleſſe.

3. By asking double the price of their commodity, and taking it alſo if they can prevail with the buyer to give it.

4. By abuſing their friends under colour of love, ſelling dearer to them then they would to a meer ſtranger.

5. By telling untruths either about the worth of their commodities, or the price which they coſt them, or the mony that they have been offered, or that which they will take, and not under, and oft confirming their lives with intermingled oaths; and many other cheats which I cannot name.

Queſt. *How may theſe ſins in buying and ſelling be avoided.*

Anſw. If (as we profeſſe) we would prefer juſtice, and charity, before deceit and ſelf-love. 1. If we would conſider that God is preſent, and beholds all our dealings, to whom ere long we muſt give an account, 1 *Theſ.* 4. 6. And laſtly, if we would remember that it will profit us nothing to win the whole world with the loſſe of our ſouls, *Mark* 8. 36.

Mr. *Downams guide to godlineſſe*.

CHAP.

CHAP. XXIII.

Queſtions, and Caſes of Conſcience about our Callings, and Vocations.

Queſt. *OUght every man to have a Calling?*

Anſw. Yea, as may appear by theſe Scriptures, *Eccleſ.* 1. 13. *Epheſ.* 4. 18. Chriſt himſelf had one, *Mark* 6. 3. 1 *Theſ.* 4. 11.

Queſt. *Is it a ſufficient calling for a man to attend upon another, as ſerving men do?*

Anſw. To attend upon the perſons of Magiſtrates and Nobles is a warrantable calling, eſpecially having ſome particular employment annexed to it, as to be Cook, Butler, Clerk, Groome, &c. So had *Cornelius* ſervants, *Acts* 10. 7.

Queſt. *How muſt we behave our ſelves in our particular callings?*

Anſw. We muſt be diligent, painful, and faithful therein, *Geneſ.* 3. 19. *Pſalm.* 128. 2. *Prov.* 10. 4. and 13. 4. and 22. 29. 2 *Theſ.* 3. 10. *Gen.* 31. 40.

Queſt. *Suppoſe a man have enough to maintain him, and his without a calling?*

Anſw. Yet if he be able, he muſt employ himſelf in ſome particular calling, either in Church or State, and be diligent therein: He muſt eat his bread either in the ſweat of his brain, or of his brow. *Adam* himſelf muſt work, *Gen.* 2. 15. See *Elton on the Commandments.*

Queſt. *How elſe may we prove that all muſt have callings?*

Anſw. From the Examples of Gods Saints in all ages: as of *Abel*, &c. before the flood: the Patriarchs after the flood, and many under the Goſpel.

Queſt. *Why muſt we uſe faithfulneſſe and diligence therein?*

Anſw. Firſt, becauſe he that is ſlothful, and negligent therein, or walks looſly, and carleſly, is neere a kin to him that lives without a Calling: yea, he is brother to him that is a great waſter, *Prov.* 18. 9. I.

Secondly, diligence in a calling, is the work of the Lord: and therefore he that doth it negligently is accurſed, *Jer.* 48. 10. II.

Thirdly, God of his rich mercy hath allowed us ſix days, not to loiter, but to labour, and diſpatch our buſineſſe in, *Exod.* 20. 9. III.

IV. Fourthly without diligence in a particular calling Superiours could not govern and provide for their inferiours: nor inferiors ſerve, and pleaſe their ſuperiours according to the fifth Commandment: nor either of both provide for their health according to the ſixth Commandment: Nor avoid idleneſſe, and the fruits thereof according to the ſeventh Commandment: Nor ſhun the crime of theft forbidden in the eighth Commandment: Nor preſerve their good names provided for in the ninth Commandment: but be ever coveting, and full of diſcontent forbidden in the tenth Commandment. Indeed its not poſſible to reckon up all the ſins, and dangerous diſcomodities that attend upon them that either live without a calling, or that deale negligently, and careleſly in their calling: as appeares. Pro. 6. 11. 13. 14. and 24. 30.

Queſt. *How may this be proved?*

Anſw. By the wofull experience of ſuch as have either uſed unlawful callings, as Thieves, Cheaters, Gameſters, Paraſites, Stage-players, &c. Or elſe that have lived without a calling, who beſides that they are commonly unprofitable Caterpillers, yea burthenſom, and chargeable to others, they either grow profane in their lives, or fall away from the truth of religion into damnable ſects, and erronious doctrines.

Queſt. *How may we prove that diligent walking in our callings is ſo acceptable to God?*

Anſw. Becauſe as he that hath no lawful calling, or that walketh negligently in one that is lawful, tranſgreſſeth all the Commandments of the ſecond Table, thereby highly diſpleaſing God, and pulling a curſe upon himſelf: So he that walketh diligently in a lawful calling, keeps Gods Commandments, and ſo hath a promiſe of a bleſſing annexed to it, *Lev.* 20. 26. *Deut.* 28. 8. *Prov.* 10. 4, 22.

Queſt. *Do all that walk painfully in a lawful calling pleaſe God?*

Anſw. No, except withal they obſerve theſe rules.

1. That ſuch be true beleevers, without which its impoſſible to pleaſe God, *Heb.* 11. 6. and ſuch as are careful daily to amend their lives.

2. They muſt follow their earthly buſineſſes with heavenly mindes: and ſee that their worldly affaires do not juſtle out the ſeaſonable performance of holy duties: that ſo they may alſo thrive in grace, and be good husbands for their ſouls.

3. That they ſo ſhunne unneceſſary medling with other mens matters, that withal they be not ſo ſhut up in their bowels, as to neglect their brethrens cauſes, when duty and conſcience calls for their aſſiſtance.

Queſt. *How is conſcionable walking in our callings a furtherance to a godly life.*

Anſw. Becauſe therein we follow God in doing that which he requires at our hands, and imitate the example of the godly that went before us, who have found the benefit and comfort of it.

Practice of Chriſtianity.

Queſt. *Why elſe muſt we have, and attend upon our particular callings?*

I. *Anſw.* Firſt, God hath commanded us to labour the ſix dayes, and to do all our work, *Exod.* 20. 9, 10.

II. Secondly, Particular callings are Gods appointment for our own good, of our perſons, family, eſtate, and for the benefit of others alſo, and God gives us wiſdome, and ability to mannage them, as he did to *Bezaleel*, *Exod.* 31. 2. *&c.* So *Iſa.* 28. 24. *&c.* and 54. 16.

III. Thirdly, Its the means whereby God hath ordained that we ſhould get our living, *Gen.* 3. 19. 1 *Theſ.* 4. 11. and ſuch as will not work, muſt not eat, 2 *Theſ.* 3. 10. *&c.* Its a character of a good woman, *Prov.* 31. 27. Idelneſs is diſorder, 2 *Theſ.* 3. 8. Fourthly,

Fourthly, The promiſe of plenty, comfort, and bleſſing is made to the diligent, *Prov.* 10.4. and 13.4. and 12. 27. Hence *Pſal.* 128.1,2. *Iſa.* 3.10. Mr. *Reyners Precepts.* IV.

Fifthly, Man is born to travell, and labour, *Job.* 5.7. V.

Queſt. *What elſe may move us to diligence in our particular callings?*

Anſw. Remember that God who hath ſet us in our callings, hath promiſed alſo to be with us therein, to give us good ſucceſſe, to help us to bear out the tediouſneſſe which ſin hath brought upon our labour, to give us his protection in theſe our wayes, to feed and maintaine us by his bleſſing upon our labour, in the houſe, in the field, in our ſtock, and ſtore, whereas poverty arreſteth the idle perſon, *Prov.* 28. 19. and 10.4. See alſo, *Joſ.* 1. 8. I.

Secondly, whereas all other creatures live to themſelves, man was appointed to live to others as well as to himſelf; the Church, his Countrey, family, the poor: Every one challengeth a part in him. II.

Thirdly, an honeſt calling is a School of Chriſtianity. For, III.

1. As we ſend little children to School to keep them out of harmes way, and unhappy turnes: ſo diligence in our callings fenceth us againſt Satans tentations: and it's a bridle to reſtraine our own leud deſires, abating wicked luſts, abandoning looſe commpany, and fitting us for the Lords coming, when we are in his ſervice.

2. Whileſt in this School we perform duties for the Lords ſake, we have daily practiſe and encreaſe of graces, ſuch, as faith, obedience, patience, meekneſſe, conſtancy, truth, invocation, thankſgiving, and by experience of Gods goodneſſe for the time paſt, we are the better enabled to depend upon him for the time to come.

3. In this School alſo we learn to be teachers of others, and to be patterns to others of the right uſe of the world, whileſt our ſelves uſe it daily, as not uſing it: whileſt we ſo play the good husbands, as that we keep our ſelves from being worldlings: not laying aſide our heavenly minds, whileſt we are about our worldly buſineſſes.

Fourthly, conſider the danger of thoſe that ſtand idle all the day long, paſſing their time in voluptuouſneſſe. *Paul* ſaith, that ſuch as *live in pleaſure are dead while they live*: They are out of Gods protection, never out of Satans ſnares: their heart, like the field of the ſluggard, its overgrown with the nettles of luſts, &c. As ruſt frets iron unuſed, and moths garments unworne, ſo good things are ſhaken out of the hearts of idle perſons; their ſouls are but as ſalt to keep their bodies from ſtinking: It ſhall one day be ſaid to them, *Take that unprofitable ſervant, &c.* Mat. 25. 30. *Tailor on* Titus. IV.

Queſt. *May not a man change his particular calling if he diſlike it, and like another better?*

Anſw. Every one ought to continue conſtantly, and conſcionably in his particular calling; wherein their calling to grace did find them if it be warrantable, and lawful, as we ſee, 1 *Cor.* 7.10. No comfortable change of a calling can be made but in theſe caſes.

1. Of private neceſſity, when a man is diſenabled to follow it, or cannot get a ſubſiſtance by it.

2. Or for the common good, and that truely ſo, not hypocritically pretended, and for by-reſpects. If any man then upon the giving of his name to religion, ſhall grow into neglect, diſtaſte, or dereliction of his honeſt particular calling, we may ever ſtrongly ſuſpect him of hollowneſſe, and

hypocrisie: Hence Mr. *Perkins* saith, Though a man be endued with excellent gifts, and be able to speak well, to conceive prayer, and with some reverence hear the Word, and receive the Sacraments, yet if he practice not the duties of Godlinesse within his own calling, all is but hypocrisie. See *Boltons* first Vol.

Quest. *How may we live by faith in the exercise of our particular callings?*

Answ. When considering that its Gods Ordinance that men should labour in some honest vocation for their private maintenance, and the common good, we believe the promises that he hath made of protection, and blessing us therein. The Texts of Scripture are plaine for both, *Gen.* 2. 15. and 3. 19. *Ephes.* 4. 28. 1 *Corinth.* 7. 10. 1 *Thes.* 4. 11, 12. 2 *Thes.* 3. 10, 11, 12. *Prov.* 10. 4. and 12. 17. and 13. 11. and 12. 24. and 22. 29. *Psalme* 91. 11.

Quest. *Why is it necessary that we should live by faith in them?*

Answ. To prevent the evils which beset us in our ordinary callings, as covetousnesse, injustice, impatience and distracting care. Naturally men are apt to incumber themselves with superfluous businesses, and trouble themselves about the event and successe: they content not themselves with their lot and condition, but desire to heap up riches above measure: they forecast many things in their heads long before, and know no end of their cares. The trouble which we meet with in the world, begets love of the world, and whether it be crossed or prosper, the more they be exercised about the things of this life, the more they follow after them with greedinesse, vexation, discontent, plotting how to compasse their designes, whether by right or wrong, by fraud or oppression. Now the Sovereigne remedy against these, and such other mischiefs is a lively faith, which lifteth up the heart to better things, quietly submitting to the good pleasure of God, commending the successe of all their honest employments to his Highnesse, and resting upon his grace for present help and future supply in the use of such meanes as he hath ordained, *Heb.* 11. 6.

Quest. *What are the acts of faith in this particular?*

I. *Answ.* First, it informeth us to make choice of an honest calling for which we are fitted, and into which we may enter by direct, good, and lawful means, *Prov.* 16. 20.

II. Secondly, faith instructeth not to meddle above our knowledge, but to lean upon the living Lord, not on our own skill and cunning, *Prov.* 3. 5, 6. For if we do, either it shall not effect what we do intend, or if we bring it to passe, yet it shall not succeed, or avail to those honest uses which we intended, *Psalme* 127. 1, 2. *Hag.* 1. 6, 9. *Eccl.* 9. 11.

III. Thirdly, it quickens the most skilful workman to strive with God in prayer, that the work he sets upon may succeed and prosper.

IV. Fourthly, it causeth diligence, care, uprightnesse, and faithfulnesse in all the businesse of our calling, as knowing that whilest we walk honestly therein, we do service to the Lord Jesus, *Psal.* 128. 2. *Eph.* 6. 5, 6. Faith awakens the sluggard, rowseth the lazie, makes the idle lay his bones to work, *Prov.* 31. 13, 15. and him that was a purloiner to deal truly, justly, and honestly.

V. Fifthly, it encourageth to the most painful, difficult, and (in the Worlds esteem) the most disgraceful works of our callings. Distrust breeds niceneſse, feare and sluggishnesse, but faith produceth hardinesse, valour, and activity; for it assures of divine protection and good successe, *Isa.* 7. 4. *Jos.* 7. 5. *Prov.* 31. 17. 2 *Tim.* 1. 7, 8, 9. *Heb.* 11. 7. *Mark* 6. 18. *Heb.* 11. 9, 10.

VI. Sixthly, it strengthens against manifold troubles, disgraces, oppositions, and discouragements that we meet with in our places: and enables us to go through

ill

ill report, and good report, honour and disgrace, *Heb.*11.35,36,37. 1 *Cor.*4.3. 1 *Thes.*2.6,9. *Phil.*3.7,8. It directs us to order the affaires of our callings wisely, and to go about them in a good manner, *i.e.* in obedience to God, to right ends, and with an heavenly mind, exercising the graces that God hath bestowed on us, *Eccl.*2.26. 1 *Sam.* 18.14.

Eighthly, it teaches to moderate our cares, confine desires of earthly things, and to commit our selves to God for the successe of our work, as *Psal.* 55. 22. *Mat.*6.32. 1 *Pet.*5.7. *Psal.*127.1,2. *Prov.*16.3. VIII.

Ninthly, it supporteth with strength patiently to bear the miseries, and calamities which accompany us in our callings, which ever since the fall of *Adam* we are subject unto, and worketh the soul to contentation in every estate, *Phil.* 4.11, 12. IX.

Tenthly, it restraineth distrustful cares about the successe of our labours, but is not slack to crave Gods blessing upon our labours, *Phil.*4.6. X.

Eleventhly, if we finde wished successe, it makes us vigilant, frugal, humble, merciful, and thankful: For it receives blessings as gifts of grace to be employed according to Gods Will, and appointment, to the glory of his Name, and comfort of his people, and teaches so to use the world, as willing to renounce it, &c. 1 *Cor.* 7. 31. *Prov.* 21. 25, 26. Psal. 112.9. XI.

Twelfthly, Faith coupleth the labours of our callings with the practice of Christianity. For God hath commanded us both to seek his Kingdome, to work out our salvation, to make our election sure, to exercise our selves in good works, to walk in love, and to exercise our selves honestly in our particular callings, which faith will not separate. XII.

Quest. *But how may we live by faith touching the successe of our labours, which we finde too much above our strength or means?*

Answ. First, faith in such cases causes self-denial in respect of our judgement, wisdome, and power, *Prov.* 3.5. and 16.2. and 21. 2. *Jer.* 10. 23. *Lam.* 3. 37. I.

Secondly, it teaches submission to Gods direction, and dependeth upon his help and assistance: and asks counsel at his Word, *Jude* 1.1. and 20. 18,23,28. *Isa.*8.20. It chooses what God approves, though to humane wisdome it seems bootlesse, and improbable. It trusteth God for ability to the work, provision of the means, the disposition of them, and the good successe to come by them, *Mat.*6.25. and 10.19. *Psal.*32.8. *Ezra.*5.5. II.

Thirdly, it brings forth industry and endeavour to serve Gods providence: He that is most confident to speed, is most vigilant to take all opportunities, and most diligent to use all lawful means. III.

Fourthly, it cannot be silent in such a case, but sends us to God by prayer, 2 *Chron.* 20.12. *Psal.*5.2,3. IV.

Fifthly, it puts life and hardinesse in us to play the men, *Judg.* 5. 8. V.

Sixthly, it waits upon God for good successe, and triumpheth before the victory, *Prov.*16. 3. VI.

Seventhly, its ready and forward to praise God for good successe, *Psa.*103.1,2. *Judg.*5.9,10,11. See *Ball on Faith.* VII.

Quest. *How many sorts of men transgresse about their callings?*

Answ. First, such as run into callings before God sends them. Many such intruders there are into the Ministry. I.

Secondly, such as live by such ways as God calls them from: as by usury, lottery, deceit, oppression, &c. II.

Thirdly, such as do the work of their calling at an unlawful time: as on the Sabbath, &c. III.

Fourthly, such as abide not in their Callings. IV.

Fifthly, such as meddle with many callings: being called but to one. V.

Sixth-

VI. Sixthly, ſuch as live without a calling.

VII. Seventhly, ſuch as are ſlothful in the execution of the Callings wherein God hath ſet them. Mr. *Byfield on Peter.*

Queſt. *What muſt we propoſe to our ſelves in following the duties of our particular callings?*

Anſw. We muſt not make gain our end therein, as *Heathens* and *Turks* do, and all that do ſo are ſervants and drudges to *Mammon*, but Chriſtians ought to follow their work, becauſe God hath ſo appointed, aiming alſo at the good of the Church and Common-wealth, and our own gain muſt come in on the by, as it ſhall pleaſe God to ſend it. We muſt follow our callings as a means God hath appointed to keep us from idleneſſe, and to humble us thereby, and that we may be inſtruments of the common good. *Rogers on Pet.*

Queſt. *What other Rules are to be obſerved in our particular callings?*

I. *Anſw.* Firſt, that our calling be lawful and agreeable to Gods Will, and Word: ſuch an one as our labour in it may tend to Gods glory, and to the good of the Church and Common-wealth, and the furthering, not only of our temporal, but our ſpiritual good, and the eternal ſalvation of our ſouls.

II. Secondly, that we be in ſome meaſure qualified with ſuch gifts as are fit for our callings: for when God calleth men to any place, he furniſheth them with ſuch competency of gifts, as that they may profitably performe the duties required in it: that we may with cheerfulneſſe and comfort go on in it, expecting his bleſſing upon our labours, and in the end of our lives a rich reward for doing him therein faithful ſervice.

III. Thirdly, our mindes and hearts muſt be ſetled in our callings, ſo as not to ſhift, and change them, unleſſe it be upon weighty and neceſſary cauſes, nor to intrude, and buſie our ſelves in the callings of others, which would overthrow all order, and bring confuſion both in Church and State, and croſſe Gods wiſe providence in the government of the world, who gives variety of gifts to be exerciſed in variety of callings: therefore we muſt follow the Apoſtles rule, 1 *Cor.* 7. 20, 24.

IV. Fourthly, We muſt ſo behave our ſelves in our callings as may be for Gods glory, the good of others, and our own welfare: for which end,

1. For our perſons we muſt be regenerate, and ſanctified: for our perſons muſt be accepted, before our works can pleaſe God, *Tit.* 1. 15. *To the pure all things are pure, &c.* All that a wicked man doth is abominable, *Prov.* 21. 27. 4. neither can ſuch expect a bleſſing upon their labours, *Pſ.* 1, 3. and 112. 1, 2, *&c.* and 128. 1. Gods promiſe belongs only to the righteous as appears in thoſe Texts. 2. The duties of our callings muſt be performed in faith: as was ſhewed before, *Heb.* 11. 6. *Joh.* 15. 5. *Rom.* 14. 23.

2. They muſt proceed out of unfeigned love to God and our neighbours, which is the fountain of all true obedience, and not principally from ſelf-love, and love of the world: the love of God will move us to conſecrate our lives, and labours wholly unto him, and love unto our neighbours will make us to ſeek their good as well as our own, 1 *Cor.* 13. 5. *Gal.* 5. 13.

3. They muſt be directed to right ends: As

1. Principally to Gods glory, which we ſhould advance in every thing, 1 *Cor.* 10. 31.
2. The good of the Church and Common-wealth, which we ſhould prefer before our private good.
3. So to aime at our own profit, as that we joyn there with the welfare, and benefit of our neighbours, and not raiſe our gaine out of their loſſes.

4. Our care muſt be to performe the duties of our callings after a right manner: For which end we muſt, firſt follow our earthly buſineſſes with heavenly mindes, and

and affections; as Citizens of Heaven, and pilgrims on earth, longing after the joyes of our own countrey, *Phil.*3.20. *Coll.*3.1,2. especially in the midst of our ordinary businesses, we should oft lift up our hearts to God, craving his blessing in, and giving him praise at the end of our work, not forgetting Christs Counsel, *Mat.*6.33. Secondly, we must sanctifie them by the Word and prayer: The first is done when we labour to see our warrant out of Scripture for all we do: doing all things both for substance and manner as Gods Word requireth and directeth: The second is done when by prayer we desire Gods blessing upon all our labours, and returne him thanks when we have obtained it, *Col.* 3. 17. For its Gods blessing only that makes rich, *Prov.* 10. 22. *Deut.* 8. 13.18. He gives, and he takes away, *Job* 1.21. 1 *Sam.* 2.8. *Psal.* 113. 7. *Abraham* and *Lot* by Gods blessing waxed rich, *Gen.* 13. 5,6. and *Isaac*, Gen.26.3.12. and *Jacob*, Gen.32.10. without which all our labour is in vain, *Psal.* 127. 1, 2. God will blow upon it, *Hag.*1.6,9.

5. There are sundry virtues to be exercised in the right and religious performance of the duties of our callings: As,

(1) Knowledge, and judgement, whereby we are enabled to discerne between good, and evil, right, and wrong, without which we walk in darknesse, and shall be apt to commit many errors.

(2) Affiance in God, whereby we cast our selves upon his promise, and providence in the use of lawful means: as *Psal.*37.5. *Commit thy way to the Lord, trust in him, and he shall bring it to passe.* For which end remember that God takes care of the fowles, cloaths the lilies, *Mat.*6.25,28.

(3) Get and use a good conscience both towards God and man, as *Paul*, *Act.*24.16. *Heb.*13.18. this willl keep us from all secret sins, and crafty conveyances, whereby we are naturally apt to wrong our neighbours for our private advantage.

(4) We must get contentation, being in all things contented with Gods good pleasure, judging that condition best wherein he hath placed us, indifferently welcoming poverty, or riches, prosperity or adversity, gain or losse, because they are sent of God, *Phil.*4.12. If we get this, we shall not be discontented with the baseneſſe of our callings, nor envy others their great preferments, their lesse labour, and more gains, &c. It will also keep us from base covetousnes, knowing that *godlinesse is the greatest gain*, 1 Tim. 6. 6. Hence, *Heb.* 13. 5.

(5) We must possess our souls with patience, which we have need to do, considering that we are daily subject to many crosses, and miscarriages which would otherwise discourage us from going on.

(6) We must have our hearts repleniſhed with thankfulnes to God being always ready, when we observe his love in blessing our labours, to render him the praise of all, *Gen*, 32. 10. Not sacrificing to our own nets, as *Hab.*1.16. But seeing all comes from God, to returne all praise to God, 1 *Cor.*4.7.

(7) We must perform the duties of our calling with alacrity, and cheerfulnesse, *doing it heartily as to the Lord*, Col. 3. 23, 24. who will reward our labours with an heavenly inheritance: and this will make all our labours more easie, and to be more acceptable to God.

(8) We must observe justice in all the duties of our callings, doing nothing in them but what may advance our neighbours good as well as our own, 1 *Thes.* 4. 6. dealing with others as we would that they should deal with us.

Mr. *Downams Guide to Godlinesse.*

CHAP.

CHAP. XXIV.

Queſtions, and Caſes of Conſcience about our holy Calling, or Vocation.

Queſt. *OF how many ſorts is the Calling of God?*

Anſw. Firſt, the particular calling, which is to ſerve God in ſome particular Vocation: ſo the Word is uſed, *Heb.*5.4. *Rom.*1.11. I.

Secondly, the general calling which is to ſerve God in all parts of holineſſe, with promiſe of eternal reward through the merits of Chriſt. II.

Queſt. *Of how many ſorts is this general Calling?*

Anſw. 1. External. 2. Internal. 3. Both external and internal.

Queſt. *What is the external Calling?*

Anſw. Its the work of Gods grace in his Word offering Chriſt, and calling upon all ſorts of men to reform their wayes, and to receive Chriſt, and to yeeld obedience to the Will of God, with promiſe of ſalvation if they obey.

Queſt. *What is the inward calling?*

Anſw. Its the action of God both by his Word and Spirit, calling out his Elect by name particularly, and perſwading them to ſeparate from the world, and receive the Covenant of Gods grace in Chriſt, and to devote themſelves to holineſſe of life.

Queſt. *Why is our converſion termed our calling?*

Anſw. Firſt, becauſe the meanes whereby God works upon us, ordinarily is his Word, or the voice of his ſervants calling upon us for amendment of life. I.

Secondly, becauſe through the mighty working of the Spirit of Chriſt, the voice of Gods ſervants ſpeaking out of the Word, is directed to our hearts in particular with ſuch life, and power, that thereby our dead hearts are quickned and we receive the words of the Miniſter, as the very voice and Word of Chriſt. II.

Thirdly, becauſe God would hereby note unto us the eaſineſſe of the work, he can do it with a word ſpeaking, and in an inſtant convert a ſinner. III.

Queſt. *But how may our effectual calling be diſcerned, ſeeing wicked men may be affected with the Word?*

Anſw. It may be diſcerned by the effects of it, whereof ſome appear immediately, other ſome a longer time after.

Queſt. *What are thoſe effects?*

I. *Anſw.* Firſt, a true ſight of, and willing confeſſion of our ſinne-guiltineſſe, joyned with a deteſtation of all ſin, and diſlike of our wayes which are not good.

II. Secondly, a willing ſeparation from the world, both in our affections, by a weanednesse from thoſe earthly things which before we doted on: and a forſaking the needleſs ſociety of the wicked.

III. Thirdly, an unfeigned forſaking of all ſin, with a purpoſe never to return to it again, deſiring earneſtly to partake of Chriſts righteouſneſs both imputed and imparted.

IV. Fourthly, a love of God and his glory above all things, *Rom.* 8.28.

V. Fifthly, a Spirit of prayer, *Joel* 2. 32.

VI. Sixthly, a willingneſs to be ruled by the Word in all things.

Queſt. *Wherein doth Gods wonderful mercy appear in our calling?*

Anſw. By the conſideration of the things whereunto we are called, which are,

1. To his marvellous light, 1 *Pet.*2.9.

2. To the fellowſhip of his Son Jeſus Chriſt, 1 *Cor.* 1. 9.

3. To a wonderful liberty from the ſervitude of ſin, Satan, the world, and the ceremonial Law, *Gal.*5.13.

4. To the grace of Chriſt, *Gal.*1.6.

5. To an eſtate of immunity, and free pardon, *Rom.* 5.31.

6. To all ſafety, *Iſa.* 41.1,2,3. *Rom.* 8.28.

7. To Chriſts glorious Kingdome, 2 *Theſ.* 2.14. 1 *Theſ.* 2.12. 2 *Pet.* 1.3. 1 *Pet.* 5. 10.

Queſt. *How may we walk worthy of our calling?*

I. *Anſw.* Firſt, if we be humble, and not wiſe in our own conceits, *Rom.* 11. 25, 30, 31.

II. Secondly, if we be very thankful to God for his rich grace unto us in our calling, and the rather

1. Becauſe its no common favour, but a ſpecial grace beſtowed upon us: For *no man comes to Chriſt, but whom the Father draws*, Joh.6.44.

2. God hath done it without reſpect to our works, or deſert on our part, 2 *Tim.* 1. 9.

3. Becauſe of the means, and manner of our calling: all the three perſons of the Trinity concur in it, and its an holy calling, 2 *Tim.*1.9.

4. Becauſe of the priviledges to which we are called: as to be ſonnes, and heires with Chriſt, 1 *Cor.* 1. 7. to a Kingdome and glory, 1 *Theſ.* 2. 12. 2 *Theſ.* 2. 14.

5. Becauſe Gods gifts and calling are without repentance, *Rom.*11.29. *Iſa.*54. 7, &c. *Jam.*1.17.

III. Thirdly, if we are careful to maintain good works, *Tit.*3.8. Its the end of our calling, *Luk.*1.74,75.

IV. Fourthly, if we are fully contented when we are ſure that God hath thus called us, *Iſa.* 29.23,24.

V. Fifthly, if we reſt in the doctrine we have learned, and have been taught, and are not carried about with every winde of doctrine, *Eph.*4.11,&c.

Queſt. *Why ſhould we be ſo ſolicitous to know our calling?*

I. *Anſw.* Firſt, becauſe it inſtates us into all the promiſes of God.

II. Secondly, it purifies our hearts and lives, *Acts* 15. 9.

III. Thirdly, it ſupports our hearts in the midſt of all afflictions, and tentations wherewith we are aſſaulted, *Eph.*6.16. *Heb.*10.19,20,22. 1 *Joh.*5.4,5.

Fourth-

Fourthly, it puts life into all our duties, both of Religion and Righteouſneſſe, *Gal.* 5. 6. IV.

Fifthly, it opens a ſpring of grace in our hearts, *John* 7. 38. V.

Mr. *Byfield on Peter.*

Queſt. *Doth a Chriſtian alwayes know that he is called?*

Anſw. Sometimes a Chriſtian ſtaggers a little, either not being an experienced Chriſtian, or through ſight of corruptions and tentations: but ſetting theſe aſide, a Chriſtian knows his calling, and will live by his Rules: for its not only a calling, but it works a diſpoſition: and therefore if we finde it not, we muſt attend upon the meanes of the Goſpel, which is called *the Kingdome of Heaven*, and it will bring us into a good eſtate, and ſhew us our eſtate alſo, which being once made known to us, we may aſſure our ſelves it will remain with us for ever; which alſo may be gathered from this, in that its an high calling, and nothing can break any one link of that chaine made by God, *Romanes* 8. 29, 30.

Dr. *Sibbs on Phil.*

Queſt. *How may it be proved that a Chriſtian may certainly know his vocation or calling?*

Anſw. Firſt, becauſe its the Office of the Spirit of God, which the faithful have received to certifie them of thoſe things, which God hath freelie beſtowed upon them, 2 *Cor.* 2. 12. *Rom.* 8. 15. I.

Secondly, Gods children are commanded to make their calling and election ſure, 2 *Pet.* 1. 10. neither is this a legal, but an Evangelical Precept. II.

Thirdly, the grace which they have received of God, hath the nature and force of an *earneſt*, in reſpect of the inheritance that is promiſed them, *Eph.* 1. 14. and 4. 30. ſeeing therefore it aſſures us of that which is to come, it ſelfe cannot be uncertain: for nothing can make that certain, which is uncertain it ſelf. III.

Fourthly, the certain knowledge of the grace of God beſtowed upon us, is required as a neceſſary foundation to that joy, and gratitude that God expects from us, 1 *Pet.* 1. 6, 8. IV.

Fifthly, a conſcience purified from dead works, doth neceſſarily infer a certain knowledge of grace, *Heb.* 10. 20. *Rom.* 8. 26. and 9. 2. V.

Sixthly, this is expreſly affirmed of the faithful, and that from ſuch reaſons as are common to all the faithful, 2 *Cor.* 13. 5. 1 *John* 3. 14. and 4. 16. and 5. 20. VI.

Queſt. *By what ſignes may this certainty of our vocation be confirmed to us?*

Anſw. Firſt, By the conſtant inclination of our wills to God as to our chiefeſt good. *Pſalm* 119. 57. For no man can place his chiefeſt happineſs in the fruition of God, except he be called out of the world, and converted from the Idols which he had formerly ſet up in his heart. I.

Secondly, by a purpoſe and readineſs of mind to hearken to God in all things, 1 *Sam.* 3. 10. *Act.* 9. 6. *Pſa.* 40. 8, 9. For hereby we anſwer to the Call of God. *Pſa.* 26. 7, 8. II.

Thirdly, By an earneſt longing after the Word of God, 1 *Pet.* 2. 2. for by this Word we are called, and regenerated, 1 *Pet.* 1. 23. III.

Fourthly, By our ſincere love to them who are begotten to God by the ſame meanes, 1 *Joh.* 3. 41. IV.

Queſt *What meanes are we to uſe that we may be made partakers of this holy calling?*

Anſ. Though God is many times *found of thoſe that ſought him not*, yet there are ſeveral duties to be performed by us ordinarily, if we will be made partakers of this heavenly calling: as.

1. We must prize Gods word above all earthly treasures, *Psa.*119.14. For none will seek the Kingdome of God till he under-valew all things in comparison of it *Mat.*10.37. *Luk.*14.26.

2. We must bestow our principall care, and labor in the attaining of it, *Joh.*6.27. *Pro.*2.4. and 8.17. the reason is because that esteem can never be solid, and serious, which hath not endeavors added to it.

3. We must with all diligence, and care applie our selves to the use of those means which God hath sanctified to comunicate his grace to us by, *Pro.*1.34. we must wait, as the impotent did at the pool of *Bethesda*, *Joh.*5.3,4,7. and the reason is, because God who is the author of grace, hath appointed, and makes effectuall those means, whereby he will convey his grace to us.

4. Yea, we must set such a rate upon them that we must be content to sell all to purchase this pearl, *Pro.*23.23. *Mat.*13.43,45. For though God requires nothing of us, but freely bestowes life upon us, *Isa.*45.1.2. yet we ought to forsake all unlawfull things in act, and all naturall good things in affection, and disposition, that we may get the grace of God.

Quest. *What Motives may stir us up to embrace the calling of God?*

I. *Answ.* First, If we seriously consider who it is that calls us, Its the omnipotent God, to whom we are bound to hearken in all things, though we know not what will follow *Heb.*11.8.

II. Secondly, If we seriously consider what it is that we are called to: Its no small, and trifling thing, but to life, and eternall glory 1 *Pet.*5.10. *Eph.*1.13.

III. Thirdly, If we seriously consider what it is that we are called from, wich is nothing but sin, and death, *Act.*26.18. *Luk.*3.7.

IV. Fourthly, if we seriously consider the moving cause of this our calling, which is no other but the incomprehensible grace of God towards those which were his enemies. *Rom.*8.10.2. *Cor.*5.20. and truly we are desperately hardened if such goodness will not work upon us, as, 1 *Sam.*24.17,18,19.

V. Fifthly, If in the humility of our hearts we compare our selves with others to whom this calling is denied, 1 *Cor.*1.26.

VI. Sixthly, if we seriously consider what a grievous sin it is to neglect this calling of God, much more to despise it, *Mat.*22.7,8. *Luk.*4.24.

VII. Seventhly, If we consider what miseries God may justly lay upon us for the same, *Pro.*1.24. &c.

Ams. Cas. Consc.

Quest, *How else may our vocation, or calling be described?*

Answ. Its an effect of Gods election, whereby Christ, God and man, doth by his Kingly authority call, and invite us whilst we live here unto the participation of the inestimable benefit of our Redemption, that thereby we may attain unto life everlasting.

Quest. *How manifold is this calling?*

I. *Answ.* 1. Its twofold. 1. Common and general, whereby all indifferently, good and bad, elect and reprobate, are outwardly invited by the Ministry of the Word to embrace the benefit of Redemption wrought by Christ: This is ineffectual to reprobates, because they refuse to come, when invited to the Kings Supper, *Luke* 14.24.

II. Secondly, Effectual calling is proper to Gods Elect, when as to the outward Ministry of the Word, wherein grace and salvation is offered to all believers, Christ joynes the inward operation of his holy Spirit, which opens our deaf eares, enlightens our blinde understandings, and softens, and sanctifies our hard and corrupt hearts, so as we attentively hear, truly understand, and by a lively faith apply the doctrine of grace and salvation, which is preached unto us, whereby we are also separated from the world, given unto Christ and he to us, where upon

follows

follows that neare union whereby we being ingrafted into his body, mystically do become his members, and he our head, *Mat.*22.3,8. *Rom.*8.30. *Act.*13.48. *Joh.* 6.45. *Act.*16.14.

Quest. *what are the parts of our effectual calling?*

Answ, First. Our separation from the world, of which formerly we were true members, that from henceforth we should be of Gods houshold, and family, *Joh.*15. 19. *Eph.*2.19. and this he doth, not for any merit of ours, but of his free grace, *Isa.*65.1. *Ephe.*2.1.3.12. 1 *Cor.*6.11. 1 *Pet.*4.3. *Isa.*53.6. 2 *Tim.* 1.9. I.

Secondly, that reciprocal donation, whereby God the Father gives Christ, his only Son, truly and effectually to all his Elect, to be their Head, Redeemer, and Saviour, and also whereby he gives his Elect to Christ to be his Members, that so they may be redeemed and saved by him, *Isa.*9.6. *John* 3.16. *Rom.* 8.32. *John* 17.6. and 10.29. II.

Thirdly, the union and communion which is betwixt Christ and Gods Elect, which followes upon the donation before spoken of, whereby Christ and they are mystically coupled together into one body, he becoming their Head, and they becoming his members, *Eph.*4.15,16. *and* 5.30. *John* 15.1. *Eph.*2.20, 21, 22. 1 *John* 4.13. *John* 6.54. III.

Quest. *What is the meanes of our effectual calling?*

Answ. First, on Gods part, the preaching of the Word, which is made effectual by the inward operation of the Spirit, first to mollifie our hard hearts, and truly to humble us, by setting our sins before us, and this is done by the preaching of the Law: and so seeing our inability of working out our own salvation, we are brought out of our selves to seek for salvation in Christ, applying him, and his merits to us by a true, and a lively faith, and this is done by the preaching of the Gospel. I.

Secondly, the meanes on our part, is the saving hearing of the Word, whereby our hearts are mollified, and we truly humbled, and brought out of our selves to seek for salvation in Christ, whereby faith is begot in us, whereby we apply Christ unto us, and rest upon him alone for salvation. II.

Quest. *What necessity is there of our effectual calling?*

Answ. First, before our effectual calling, we are no true members of the Church, though we may outwardly thrust our selves into this society. For the Church is a Company or Congregation, which is truly called and selected out of the world: and if we be not of the Church, there is no salvation, *Eph.* 5.23,25. *Acts* 2.47. I.

Secondly, if we be not truly called, we are not truly justified, nor sanctified, nor can be glorified, *Rom.* 8.30. II.

Thirdly, if we be not thus called, we cannot come to Christ, nor communicate with him in his benefits, nor receive any saving grace of the Spirit. III.

Quest. *But why should we be so carefull in attending upon the Word.*

Answ. First, because the Ministry of the Word is Gods Ordinance, instituted by him, for the gathering together of the Saints, &c. *Eph.* 4.11,12. neither doth he ordinarily use any other means for our Calling and Conversion. Hence *Philip* was sent to the *Eunuch*, Acts 8. *Ananias* to *Paul*, Acts 9. *Peter* to *Cornelius*, Acts 10.5,6. I.

Secondly, its God himself, who speaks by the mouthes of his Ambassadors, who come not in their own names, but in Christs stead, entreating us to be reconciled to God, 2 *Cor.* 5.20. and 4.7. *Jerem.* 1.9. *Luke* 10.16. II.

Thirdly, the titles which are given to the Word, may strongly move us to III.

attend upon the ſame. Its called *the Miniſtry of reconciliation*, 2 Cor. 5.18. *the Goſpel of Peace*, Eph. 6.15. *the Word of grace*, Acts 14. 3. 18. 32. *the Word of Life*, Phil. 2. 16. Acts 13.26. *the Word of ſalvation*: *the Kingdome of God*, Mat. 13. 44. by which we are brought into the Kingdome of grace and glory. *Heavenly ſeed*, 1 Cor. 4.15. whence Miniſters are called *ſpiritual Fathers*; 1 Cor. 3. 2. *Its milk for Babes, and ſtrong meat for men*, Heb. 5.12. Its *a rule for our lives*, Deut. 5.32. Joſ. 1. 8. *A Lamp to our feet*, &c. Pſal. 119.105. *the Sword of the Spirit*, Eph. 6.17.

IV. Fourthly, the Word is that heavenly light that ſhines to us when we are in darkneſſe, whereby our blinde eyes are illuminated to ſee, and finde the way to Heaven, *Luke* 1. 79. *Mat.* 5.14. *Acts* 13.47.

V. Fifthly, its the meanes to beget faith, without which its impoſſible to be ſaved, *Eph.* 2.8. *Heb.* 11.6. *John* 1.12. *and* 3.16, 18. *Rom.* 10.17. 1 *Tim.* 4.16.

Queſt. *But if once we be converted, what need we hear ſo oft?*

I. *Anſ.* Firſt, neglect of Gods Word is a manifeſt ſign that we are not truly converted, *John* 8.47. and 10. 3, 4, 27. they which have grace cannot but be raviſhed with the excellency of the Word.

II. Secondly, the Word is the food of our ſoules, whereby we are nouriſhed, and the graces of Gods Spirit ſtrengthened in us: and the want of it is a great judgement, *Amos* 8. 11, 12.

III. Thirdly, though he have attained to knowledge enough: yet we muſt hear to quicken us to practice, to reform our affections, to nouriſh our graces: yea, its profitable *to teach, to reprove, &c. that the man of God may be perfect, &c.* 2 Tim. 3.16. 2 Cor. 14. 3. therefore with *David*, we ſhould deſire to *dwell in the houſe of God*, Pſal. 27. 4.

Mr. *Downhams Chriſtian VVarfare.*

Queſt. *VVhether is not our Vocation or Calling all one with our Sanctification?*

I. *Anſw.* No: For 1. Our Vocation is before Juſtification, *Rom.* 8.30. but Sanctification is not before Juſtification: therefore they are not the ſame.

II. Secondly, Sanctification is the end of Vocation, 1 *Theſ.* 4. 7. therefore its not all one with it.

III. Thirdly, faith is the principal thing in Vocation: the firſt part of it being Gods Call; the ſecond part being our anſwer to that Call, or coming in at that Call, *Jer.* 3.22. Now faith is no part of Sanctification ſtrictly taken, becauſe its the means and inſtrument of our Juſtification and Sanctification, *Acts* 26. 18. Hence our hearts are ſaid to be *purified by faith*, *Acts* 15. 9. *Gal.* 2. 20. *John* 5.24. we paſſe from death to life *by* faith, therefore its no part of our ſpiritual life, as faith comes by hearing, therefore hearing is no part of Faith: ſo Juſtification comes by Faith, and therefore its no part of Sanctification.

Queſt. *VVhat is the nature of the Call of God?*

Anſw. Concerning this Call, I ſhall lay down theſe Propoſitions.

I. Firſt, our Vocation or Calling is ever by ſome word or voice, either outward or inward, or both: either ordinary, or extraordinary: by the Miniſtry of men, or by the immediate inſpirations, or viſions of God.

II. Secondly, this voice in the ordinary calling of the Elect, is not by the voice of the Law, but by the voice of the Goſpel, bringing glad tidings, written by the Apoſtles, and preached to the world, *John* 20.31. 1 *Cor.* 1. 21. with 26. The Spirit indeed inwardly accompanies the voice of the Goſpel, but now none are called by the immediate voice of the Spirit without the Goſpel, or by the immediate teſtimony of the Spirit, breathed out of free grace without the Word, *Eph.* 1.12,13.

Thirdly,

Thirdly, this voice of the Goſpel, is the voice of God in Chriſt, or the voice of Jeſus Chriſt, although diſpenſed by men, (who are but weak inſtruments for ſo mighty a work,) ſent, and ſet in Chriſts ſtead, *Rom.* 1.6. *John* 5.29. 2 *Theſ.* 2.12,13. Its called Chriſts Call, *Heb.* 3.1. becauſe Chriſt takes (as it were) the written Word in his own lips, and thereby pierces through the eares to the heart, through all the noiſe of feares, ſorrows, objections againſt believing, and makes it to be heard as his voice. III.

Fourthly, the thing that Chriſt calls us unto, is, to come to him: Chriſt will now have the leſt Prodigal to come home: he will have the burdened ſoul to come to him for eaſe, *Mat.* 11.27. *Jer.*3.7,22. and 4. 1. He calls for us to come and poſſeſſe his fulneſſe, *Luke* 14.17. 1 *Cor.* 1.9. IV.

Fifthly, this Call *to Come*, is all one for ſubſtance with the offer of Chriſt, which conſiſts in three things. V.

1. A Command to receive Chriſt, as preſent and readie to be given, 1 *John* 4. 23.

2. Perſwaſion and entreaty, to come and accept of this offer, 2 *Corinth.* 5. 19,20.

3. A Promiſe of the thing offered if we will receive it.

Sixthly, this Call or Offer hath three ſpecial qualifications. VI.

1. Its inward as well as outward: For thouſands are outwardly called, which yet never come, becauſe they want the inward Call, *John* 6. 45. *He that hath heard and learned of the Father comes to me*, *Hoſ.*2.14.

2. Its a particular Call, *Mar.* 16. 15. there is a general Call, and offer of grace to every one: but when the Spirit applies generals to particulars particularly, this makes the Call particular, *Iſa.* 43.1. *John* 12.5.

3. Its effectual as well as inward and particular, *Luke* 24.23. *Compel them to come in*, *John* 10.16. Its a calling out of purpoſe, *Rom.* 8. 28. *Mat.* 9. 12, 13. 2 *Chron.* 30. 10, 11.

Queſt. *Wherein doth the neceſſity of this Call appear?*

Anſw. Firſt, no man ſhould come unleſſe firſt called. For what hath any man to do with Chriſt, or to make himſelf a ſon of God, and heire of glory, except he be called thereto of God? I.

Secondly, no man would come without the Lords Call, *Mat.* 20. 6, 7. —— *No man hath hired, or called us.* There muſt be an effectual Call to bring men home, *Iſa.* 55. 5. II.

3. No man could come unleſſe called, *John* 6. 44. unleſſe *the Father draw him*, *viz.* by this Call. For *Rom.* 11. 32. we are *ſhut up under belief.* III.

Queſt. *How is this Call a ground of faith?*

Anſw. Firſt, its the ground by which, or wherefore it reſts upon the Promiſe: The minde ſees 1. The freeneſſe of mercy to a poor ſinner in miſery, and this breeds ſome hope that the Lord may pity it. I.

Secondly, the fulneſſe and plenteous riches of mercy, and this gives great encouragement to the ſoul to think, that if it comes, the Lord will not deny it a drop, *Pſal.* 130. 7,8. II.

Thirdly, the preciouſneſſe and ſweetneſſe of mercy, makes the ſoul exceedingly to long for it, *Pſal.* 36. 6,7. and to diſdeem all things to enjoy it: But when to all this, God ſends a ſpecial command to come in, and to take mercy, and that for no other reaſon, but becauſe its commanded, this puts an end to all feares and diſcouragements, and the ſoul anſwers, as *Jer.* 3. 22. *Behold, we come, &c.* III.

Mr. *Shepherds Sound Believer.*

Queſt. *What are the parts of inward Calling?*

Anſw. Firſt, the enlightning the minde to underſtand the principles of Religion, which though alone it be not ſufficient, nor more then may be in a I.

Re-

Reprobate, yet its the foundation of the reſt, without which there is no effectual Calling.

II. Secondly, the opening of the heart to believe, (as *Lydia*'s was,) when we believe every thing particularly to belong to us, and ſo the Promiſe of ſalvation amongſt the reſt.

III. Thirdly, a change of the whole man. This is eſſentially neceſſary to ſalvation: for by nature we are ſlaves of ſin: and as long as we continue in our natural condition, we are far from ſalvation.

Queſt. *What are the fruits of this effectual Calling?*

I. *Anſw.* Firſt, when a man goes about the works of the ſame, and labours to walk worthy of it in an holy life.

II. Secondly, when a man highly eſteems his calling, and the hope of glory that he is called to, as *Paul* accounted all *but dung in compariſon of the knowledge of Chriſt crucified*: and the things which he highly eſteemed before his Calling, afterwards he made no reckoning of them.

III. Thirdly, when he will ſuffer any thing for the ſame, rather then be drawn from the hope thereof.

Queſt. *What are the marks of effectual Calling?*

Anſw. They are either Negative, or Affirmative. Firſt, Negative. As

1. Not to hear the Word, and that diligently.
2. Nor to hear joyfully.
3. Nor to reform many things, as *Herod.*
4. Nor to do ſome choice duties: as *Ananias* and *Saphira.* Secondly, Affirmative.

1. To ſeek above all to be at peace with God, and to have his Spirit to aſſure us of everlaſting ſalvation: not to ſerve the times, but above all to be aſſured of Gods favour.

2. That we hate unfeignedly all evil: but eſpecially the evils of the times, and of our natures.

3. To affect heartily all good: but eſpecially thoſe good things which the world and times diſregard, and that our ſelves are moſt untoward unto.

Mr. *Rogers on Pet.*

Queſt. *What other ſignes are there of our effectual Calling?*

I. *Anſw.* Firſt, if we be effectually called, it ſuppoſes that we are choſen, and ſingled out from others in the world: and whom God calls he qualifies: when he called *Saul* to be King, he gave him a Kingly heart: ſo if God call us to his heavenly Kingdome, he will give us holy, Kingly, and heavenly hearts and mindes.

II. Secondly, mens tongues will ſhew what calling they are of in their diſcourſe: A Chriſtian will remember that he is a Chriſtian, and will walk worthy of his Calling, and will ſay, with *Nehemiah, Shall ſuch a man as I do thus?* ſpeak thus? think thus?

III. Thirdly, this Calling is to glory: and therefore he that is called, will oft think of Heaven, and magnifie and admire Gods goodneſſe to him, ſaying with *David, What is man that thou ſhouldeſt be mindful of him?*

IV. Fourthly, if a man be thus called by God, he will finde a ſpiritual anſwering within himſelf to Gods Call. If God ſay, *Thou art my ſon,* the heart anſwers, *Thou art my God. Behold I come quickly,* (ſaith Chriſt,) *Even ſo come Lord Jeſus,* ſaith thy heart.

V. Fifthly, this Calling is an high Calling; Its from Heaven to Heaven. Its from an heavenly Spirit, by ſpiritual meanes, to Chriſt in Heaven, to Saints, to ſpiritual employments and priviledges.

Dr. *Sibbs on Phil.*

CHAP.

CHAP. XXV.

Queſtions, and Caſes of Conſcience about Cares of the World,

Queſt. *How many-fold are the Cares of the World?*

Anſw. Twofold. 1. Regular. 2. Irregular.

First, Care is then regular. 1. When it hath a right end, ſuch as is both ſutable with, and ſubordinate to our main end, the Kingdome of God and his righteouſneſſe. I.

Secondly, when the meanes of procuring that end are right. For we may not do evil to effect good, *Rom.* 3. 8. Contrary in *Ahaziah*, 2 *Kings* 1. 2. Yea, Saint *Auſtine* is peremptory, that *if it were poſſible by an officious lie to compaſs the redemption of the whole world, yet ſo weighty and univerſal a good muſt rather be let fall then brought about by the ſmalleſt evil.* II.

Thirdly, when the manner of doing it is good, and that is III.

1. When the care is moderate, *Phil.* 4. 5, 6.

2. When it's with ſubmiſſion to the will and wiſdome of God, when with *David*, we can reſolve not to torment our hearts with needleſſe and endleſs projects, but to rowle our ſelves upon Gods protection, 2 *Sam.* 15. 25, 26. So 1 *Sam.* 3. 18. *Act.* 21. 12, 14. Contrary, 2 *King.* 6. 33. and in this reſpect care is not a vexation but a duty, 1 *Theſ.* 5. 8. *Prov.* 6. 8. Care irregular is a cutting, dividing, diſtracting care, againſt which we ſhould ſtrive for theſe reaſons.

First, irregular cares are ſuperfluous, and improper to the ends which we direct them upon: and that not to our main end only (*Happineſſe*) which men, labouring to find in the creature where it is not, do inſtead thereof finde nothing but trouble, and vexation: But even to thoſe lower ends which the creatures are proper and ſutable to. For to us properly belongs the induſtry, and to God the care: unto us the labour, and uſe of the meanes, but to God the bleſſing and ſucceſſe of all, 1 *Cor.* 3. 6. *Luk.* 12. 25. 1 *Pet.* 5. 7. *Pſalme* 55. 22. *Matth.* 6. 32. we ſhould therefore learne to caſt our ſelves upon God; and that I.

1. In faith depending upon the truth of his promiſes, *Heb.* 13. 5. as *Dan.* 3. 17. 2 *Sam.* 30. 6. 2 *Chron.* 14. 11, 12. and 16. 9. the contrary grieves God, *Numb.* 14. 11. *Pſ.* 78. 19, 20. & 106. 24. and it proceeds from this, that we meaſure God by

our ſelves: that we conceive of his power onely by thoſe iſſues and wayes of eſcape, which we are by our own wiſdomes able to forecaſt: and when we are ſo ſtraitned that we can ſee no way to turn, there we give over truſting God, as if our ſinnes were greater then could be forgiven, or our afflictions then could be removed: the beſt way therefore to eſtabliſh our hearts in all eſtates, is to have the eye of Faith fixed upon Gods power, and to conſider what he ſaith, *Iſa.*55.8,12. So *Hab.*3.3,18. *Zach.*4.6,10. *Hoſ.* 11. 9. 2 *Chron.*20.6,12. *Ezek.* 37. 3.

2. By prayer, which is a maine remedy againſt careful thoughts, *Ibid.*4.5, 6,7. ſo we ſee in *Hannah*, 1 Sam.1.7,10,18. So, 1 Chron. 29. 9. Deut. 12. 17. and 28.47. *Mal.*2.13. *Iſa.*38.14,20. *Hab.* 3.2,16,18,19.

II. Secondly, as irregular cares are needleſſe, and ſuperfluous, ſo they are ſinful alſo.

1. In regard of their object, they are worldly cares, the cares of the men of this world: therein we declare our ſelves to walk as the *Gentiles*, as if we had no better a foundation of Contentment then the Heathen which know not God: Hence, *Eph.*4.17. *Mat.*6.32. whereas we are taken out of the world, and therefore muſt not be conformable to the world, nor bring forth the fruits of a worldly ſpirit; but walk as a peculiar people that have heavenly promiſes, and the grace of God to eſtabliſh our hearts, *Joh.*15.10. 1 *Cor.*2.10. *Rom.*12.2. *Pſal.*4.3. *Tit.*2.14. 1 *Pet.*2.9. *Illi terrena ſapiant, qui promiſſa cœleſtia non habent.* Cyprian.

2. They are ſinful in regard of their cauſes, which are principally two.

1. Inordinate luſt, or coveting, the running of the heart after covetouſneſs.

2. Diſtruſt of Gods providence; for thoſe deſires which ſpring from luſt, can never have faith to ſecure the heart in the expectation of them, *Jam.*4.3.

3. They are ſinful in their effects. For,

1. They are murthering cares, 2 *Cor.*7.10. they work ſadneſſe, ſuſpicions, uncomfortableneſſe, and at laſt death.

2. They are choaking cares, *Mat.*13. 22. they take off the heart from the Word, and thereby make it unfruitful.

3. They are adulterous cares, *Jam.*4.4. they ſteal away the heart from God, and ſet us at enmity againſt him.

Queſt. *How may we arm our ſelves againſt them?*

I. *Anſw.* Firſt make the creature no vexing creature: For which end

1. Pray for conveniency: for that which is ſutable to thy minde, not to thy luſts, but to the abilities of thy mind. Labour ever to ſute thy occaſions to thy parts, and thy ſupplies to thy occaſions. A ſhip, out of greedineſſe, overladen with gold, will be in danger of ſinking, though the capacity of the ſides be not a quarter filled: on the other ſide, fill it to the brim with feathers, and it will ſtill toſſe up and down for want of ballaſting: ſo is it in the lives of men, ſome have ſuch greedy deſires that they think they can run through all ſorts of buſineſſes, and ſo never leave loading themſelves till their hearts ſink and be ſwallowed up of worldly ſorrow and ſecurity in ſin: Others ſet their affections on ſuch trivial things, that though they ſhould have the fill of their deſires, their minds would ſtill be as floating, and unſettled as before: therefore if thou liveſt in the calmeſt times,

1. Fill not thy ſelf only with light things, and ſuch are all things in this world of themſelves: but get thy heart ballaſted with faith in Gods promiſes, love, and fear of his name, a foundation of good works, and then whatever becomes of thy other loading, thy ſhip it ſelf ſhall be ſafe at laſt: thou ſhalt be ſure in the greateſt tempeſt to have thy life for a prey.

2. Conſider the burden of thy veſſel; as all ſhips are not of equal capacity, ſo all men have not the ſame abilities: ſome have ſuch a meaſure of grace as enables

enables them with much wiſdom, and improvement to manage ſuch an eſtate, as would puff up another with pride, ſenſuality, ſupercilioufneſſe, and forgetfulneſſe of God: Some again are fitted to ſome kind of imployments, not ſo to others, and in theſe varieties of ſtate every man ſhould pray for that which is moſt ſutable to his diſpoſition and abilities, which may expoſe him to feweſt tentations, or at leaſt make him moſt ſerviceable in the body of Chriſt, and bring moſt glory to his Maſter. Hence, *Prov.*30.8,9. *Mat.* 6.11. *Give us our daily bread.*

2. Labour to get Chriſt into thy ſhip: he will check every tempeſt, and calme every vexation that grows upon thee. When thou conſidereſt that his truth and perſon, and honour is imbarked in the ſame veſſel with thee, thou mayeſt aſſure thy ſelf that either he will be thy Pilot in the ſhip, or thy plank in the ſea to carry thee ſafe to land. Say, if I ſuffer in his company, and as his member, he ſuffers with me, and then I may triumph that I am any way made conformable to Chriſt my head. If I am weak in body, Chriſt my head was wounded: If weak in minde, Chriſt my Head was heavie unto death: if I ſuffer in my eſtate, Chriſt my head was poor: If in my name, he was called *Beelzebub*, 2 Cor. 8. 9. *Mat.* 12.24. Again, have I a great eſtate? this takes away all the vexation that I haue Chriſt with me: his promiſe to ſanctifie it, his wiſdom to manage it, his Glory by it to be advanced, his Word by it to be maintained; his Anointed ones by it to be ſupplied: his Church to be by it repaired: in one word, his poverty to be by it relieved.

3. Caſt out thy *Jonah*, every ſleeping, and ſecure ſin that brings a tempeſt on thy ſhip, and vexation to thy ſpirit. Examine thy ſelf impartially, and when thou haſt found it out, though thy choiceſt pleaſure, or chiefeſt profit, yet caſt it out in an humble confeſſion unto God, in an hearty and willing reſtitution to men, in opening thy cloſe and contracted bowels to thoſe that never yet enjoyed comfort from them, then ſhall quietneſſe ariſe to thy ſoul, &c.

4. To remove the vexation of the creature, keep it from thy ſpirit, ſuffer it not to take up thy thoughts and inward man: Theſe things are not thy buſineſs, but thy acceſſories, and a mans heart ſhould be on the firſt, not on the latter, *Pſal.*62.10. when the creature hath raiſed a tempeſt of vexation in your ſouls, poure out your corruptions by confeſſion, abate your luſts, and the proviſions of them, live by faith, and ſay; *It's the Lord, let him do what ſeems good to him: The Lord giveth, the Lord taketh, Bleſſed be his Name.*

Thirdly, uſe the creatures as vexing things: For which end III.

1. Let not earthly things bear rule over thy affections, leaſt they emaſculate all the powers of thy ſoul: Let grace ſit in the Throne, and all earthly things be ſubordinate to the wiſdom and government of Gods Spirit in thy heart. They are excellent ſervants, but pernicious maſters.

2. Be armed when thou toucheſt or medleſt with them. Armed againſt the luſts, and againſt the tentations that ariſe from them. Get faith to place thy heart upon better promiſes: enter not upon them without prayer to God, that ſince thou art going amongſt ſnares, he would carry thee through with wiſdom and faithfulneſſe, and teach thee how to uſe them as his bleſſings, and as inſtruments of his glory. Make a Covenant with thy heart, be jealous of it leaſt it be ſurprized, or bewitched with ſinful affections.

3. Touch them gently: Do not hug them, love, and dote upon them, nor graſp them with adulterous embraces: The love of money is the root of miſchief, and enmity againſt God, 1 *Tim.*6.10. *Jam.*4.4. 1 *Joh.*2.15.

4. Uſe them for hedges and fences to relieve the Saints, to make friends of unrighteous *Mammon*, and to defend the Church of Chriſt. By no means have them in thy field, but only about it: mingle it not with thy corn, leſt it choke all.

5. Uſe them as *Gideon*, for weapons of juſt revenge againſt the enemies of

Gods Church to vindicate his truth and glory; and then by being wiſe and faithfull in a little, thou ſhalt be ruler over much, &c. See *Dr. Reynolds.*

Object. *But I ſhould not take ſo much care were it not for my children?*

Anſw. Paul ſaith, 1 *Cor.* 7.29. *Let thoſe that are married, be as though they were not*: meaning in regard of this ſcraping of wealth together by unlawfull means, or in regard of readineſs to do works of mercy. God hath promiſed to be a Father of the fatherleſſe. Some go to Hell themſelves to make their children rich: but God requires no ſuch thing at our hand: Therere is a moderate care indeed, as 1 *Tim.* 4.8. *He that cares not for his own, &c.* but we muſt not make this a pretence to excuſe our finfull and immoderate cares: what ability the creature hath to help, is from God, and when the creature is taken away, God is where he was. *Dr. Sibs.*

Queſt. *Why ought we not to be ſo careful about worldly things?*

I. *Anſw.* Firſt, becauſe theſe things are good in a very meane degree; they cannot breed Contentment, nor make a man happy.

II. Secondly, they are baſe, bones for dogges: reprobates have more plenty of them then Gods children, they are more meet wages for ſlaves, then portions for children: the wicked have theſe, but the godly have ſpiritual graces here, and eternal glory hereafter.

III. Thirdly, they are very vaine, ſubject to many loſſes, and changes: yea, and we are as vain as they, ſo that if we ſhould never loſe them, yet we may be taken from them, not twenty, or fourty years hence, but ere to morrow: neither can we tell whether we ſhall leave them to our children: haply it may be to ſtrangers, yea enemies, or if we ſhould leave them to our children, we know not how they will ſpend them.

Indeed we muſt have callings, and we muſt be painful in them: ſo *Adam* had before and after his fall: As *Solomon* commends diligence, ſo he ſpeaks againſt idleneſſe, *Prov.* 10.4. He ſends the ſluggard to the Ant for forecaſt, *Prov.* 6. 6. *Joſeph* in times of plenty laid up for times of want, *Gen.* 41.48. therefore it's not the care, but the exceſſe that is forbidden.

Mr. *Rogers on Pet.*

CHAP.

CHAP. XXVI.

Questions, and Cases of Conscience about Charity.

Quest. *WHat is Charity?*

Answ. It's that affection of love which moves us to hold our neighbours dear, and to desire, and seek their good in every thing which is dear unto them, and that for Christs sake, according to the will of God, 1 *Cor.* 13. 4, &c. where we have the properties of charity largly described; and it must be shewed by beneficence.

Quest. *What is beneficence?*

Answ. It is with a bountiful heart, and hand to do good to all, who in any kinde whatsoever need our help, by our riches, labour, care, counsel, providence, or howsoever: So that it extends it self to all good works, as building of Schools, and Colledges, maintaining the Ministry, and Gods worship, erecting of Hospitals, allowing yearly Pensions to Parishes, and corporations for relief of the poor: Or if we want ability to do these, then by counselling those that want it, by being eyes and feet to the blinde and lame, *Act.* 9. 39. *Job* 31. 16, &c.

Quest. *Are these duties then required of all?*

Answ. Yea, *Heb.* 13. 16. they are numbred amongst the fruits of the Spirit, *Gal.* 5. 22. and are joyned with love and faith, 1 *Tim.* 6. 17, 18.

Quest. *Who are the object of beneficence?*

Answ. First, all men, 1 *Thes.* 5. 15. yea, it must extend to our enemies, *Prov.* 25. 21. *Mat.* 5. 44, 45. *Luk.* 6. 32, 33. I.

Secondly, yet chiefly *to the houshold of faith*; Gal. 6. 10. Christ accepts it as done to himselfe, *Matth.* 25. 33. So *David*, Psal. 16. 3. *Ephesians*, 2. 1. 15. II.

Quest. *What are the properties of beneficence?*

Answ. First, it must be liberal and bountiful: *Da multum multis*, we must do good to many; as we sow our seed plentifully, 2 *Cor.* 9. 6. *Prov.* 11. 24, 25. *Non qui habet, & servat, sed qui impertit est dives, & impertio, non possessio divites facit*, Clem. Alex. Not he that hath wealth, and keeps it, but he that bestows it is rich, &c. otherwise he puts it into a broken bag, I.

Hag.

*Hag.*1.6. Its a duty required by God, *Deut.*15.11. *Job* 31.16,17.

II. Secondly, it muſt be cheerful, *Eccl.*9.10. *Tit.* 3. 1. 2 *Cor.*9.7. *Rom.* 12. 8. *Prov.*11.25. 2 *Cor.*8.12. *Deut.*15.10.

Queſt. *How doth this cheerfulneſſe ſhew it ſelf?*

Anſw. Firſt in countenance, which adds a grace to a good deed. *Dat bene, dat multum, qui dat cum munere vultum.* Where the eye of the giver tells the receiver that its a token ſent him from a loving heart, *Prov.* 22.9.

Secondly, In our words, when we ſpeak comfortably to the party to whom we do good. *Quando adjicimus bona verba, bonis rebus*, 2 *Cor.* 9. 5.

Thirdly, in the action. (1) When a man doth good ſpeedily and readily. *Beneficentia eſt virtus quæ moram non patitur.* It diſlikes all delays: *Omnis benignitas properat. Seneca.* All goodneſſe is quick of hand, and ſwift of foot. *Bis dat qui cito dat. Et qui moratur, neganti proximus eſt.* He that delays a benefit is next door to him that denies. *Proprium eſt libenter facientis cito facere. Sen.* Its the property of him that gives willingly to give ſpeedily, *Iſa.* 21. 14. We muſt prevent mens ſuits with ſuch a readineſſe, as God doth, *Pſal.* 21.2,3. *Nam illud beneficium jucundum, quod obviam venit. Sen.* that benefit is moſt delightful to the receiver, which ſtays not till he comes to ſeek it, but meets him in the midſt way, 2 *Cor.*8.4.

(2) When at leaſt we entertain the firſt motion; and if our benefit hath not found him out before he ſued, yet at leaſt let him finde it when he ſueth. *Atque etiam dum rogat, erogemus*: Let us give him while he asks. *Nam qui tarde dedit, diu noluit. Sen.* So *Prov.*3.27. and 13.12. eſpecially we muſt avoid delays in giving, after we have granted the ſuit: For there is nothing more diſtaſtful, then when we are forced to ask again, and find more difficulty in the delivery then in the grant.

III. The third property is conſtancy in doing good: *Beneſacta beneſactis pertegentes.* Plaut. making one good deed an introduction to another: Hence, 2 *Theſ.* 3.13. 1 *Theſ* 5.15. 1 *Cor.*15.58. *Deut.*15.11. *Gal.*6. 9. hereby we imitate our heavenly Father; Yea, we muſt encreaſe in doing good that our laſt works may excel the firſt, as *Rev.*2.19. for *Mat.*26.11.

IV. Fourthly, equality and proportion muſt be obſerved in a diſcreet ſuiting our works of mercy to our eſtate, and ability, that they may match, but not exceed it: Too much at one time will neceſſarily cauſe too little at another. For which end we muſt uſe care, diligence, and frugality in getting, and ſaving, that ſo we may be the better able to do good, *Eph*,4.28. *Pſal*,112.5. *Dat, non profundit.* He giveth but not waſteth, that ſo he may ſtill give. Hence, 1 *Cor.* 16. 1. *Dabo egenti, ſed ut ipſe non egeam; ſuccurro perituro, ſed ut ipſe non peream. Sen.*

V. Fifthly, we muſt have reſpect to the parties that receive our almes, giving more or leſſe as their wants require. For he that gives more, *non dat ſed ditat*: he relieves not his wants, but makes him rich: He that gives leſſe, *non pauperem ſuſtentat, ſed paupertatem.* He cures not the diſeaſe, but onely gives ſome preſent eaſe.

VI. Sixthly, we muſt ſo give to one as that we neglect not many. *Non eſt beneficium niſi quod ratione datur, quoniam ratio omnis honeſti comes eſt. Sen.* It's not a benefit which is not given with reaſon, becauſe reaſon is the guide, and companion of all vertuous actions, *Eccl.*11.1,2. caſt thy bread *upon the waters*, not water, 1 *Tim.*6.18.

Queſt. *Who ſhould be the object of our bounty?*

Anſw. The poor, *Luk.*14.12. they are the ground in which this ſeed is to be ſowen if we expect an harveſt of happineſſe; they are the Bankers to whom we muſt

must deliver Gods talents if we will be faithful; they are Gods factors to whom we must deliver our goods, and then God himself will acknowledge the debt, and will surely pay with advantage.

Not canting companions, lazy lossels, sturdy rogues, profuse prodigals. For, 2 *Thes.* 3.10,12. such should not eat; except in case of extremity: and then *non homini, sed humanitati*, not to the person, but to the common nature of mankinde: But

To the honest labourer, and poor houf-keeper, who either, through the greatnesse of their charge, or deadnesse of trade, crosses, losses sicknesse, &c. are not able to get their bread, or the blinde, and maimed, the aged, and decrepid: Weak widows, or young orphans. *Lev.* 25.35. *Pars sacrilegii est, res pauperum dare non pauperibus.* It's a kind of sacriledge to give the poors portion to those which are not poor. *Turpissimum genus perdendi est inconsulta donatio.* Unadvised giving is the worst kinde of loosing: Yet we must not be overscrupulous in making our choice: we must not be so busie in examining their estate, and desert, that we can finde no leasure to relieve their wants: Hence, 2 *Thes.* 3.13. *Mat.* 10.41. and 25.40.

Quest. *What are the true causes from whence this charity ariseth?*

Answ. First, Faith, which formalizes all the Christians actions, and mainly differences their works from the same works done by worldlings. Now to do a work in faith, and approved in the sight of God, is not only to be truly perswaded, and assured that the thing we do is warranted by Gods Word, and allowed by him, but that we also in Christ are accepted of him: otherwise they are not accepted, but are sin, *Heb.* 11.6. *Rom.* 14.23. I.

Secondly, obedience to God because he hath commanded it, therefore such almes as are given without respect to Gods command, out of natural pity, or for worldly ends, as profit, and vain glory are no properties of an infallible blessed man, *Mat.* 6.2. II.

Thirdly, Love unfeigned: Hence, 2 *Cor.* 8.4. Its called χάρις, because given out of meer good will: else it's not accepted, 1 *Cor.* 13.3. such love not God, 1 *Joh.* 3.17. and this must arise, 1. From our love to God, 2 *Cor.* 8. 5. 2. From our love to our brethren, 2 *Cor.* 9.5. III.

Fourthly, mercy, and compassion: when we relieve them as fellow members, with a sense and feeling of their misery, *Isa.* 58. 10. 1 *Joh.* 3.17. Its required, *Hos.* 6.6. *Heb.* 13.3. *Job* 31.17,18. such are blessed, *Prov.* 14. 21. 2 *Cor.* 8. 9. else all our pity is unprofitable, *Jam.* 2.15, &c. Hence, 1 *Joh.* 3. 18. *Let us not love in word or tongue, but in deed and truth.* IV.

Quest. *How may we best perform these works of mercy?*

Answ. If we not only take notice of the wants by report, but by often visiting the poor, and so being eye-witnesses of their wants, and miseries, *Jam.* 1.27. *Mat.* 25.36,43. and that for these reasons.

1. By visiting the poor, we shall be the better enabled to make a good choice, and to discover who are truely poor from those who are counterfeits: as also, who are religious and industrious in their callings, from the profane and idle drones.

2. Hereby we shall be the better enabled to fit our alms to their necessities, both in respect of the proportion, and also the special kinde of their wants, whereby the benefit will be much encreased, *Psalme* 112. 5. and 41. 1.

3. It would prevent their straging abroad to beg necessaries, which is forbidden, *Deut.* 15. 4. and such as neither care for house or home, like idle drones, would finde little relief, unlesse they earn it with the sweat of their browes.

4. It would provoke us to be the more compassionate, when we see their small

ſmall proviſion, hungry fare, thin cloaths, and hard lodging: children crying for hunger, and parents crying becauſe they have not food for them, &c. their eye would affect the heart.

5. Hereby we may do them double good, by diſtributing ſpiritual as well as temporal almes to them, inſtructing the ignorant, blaming the faulty, admoniſhing, counſelling and comforting them as God hath comforted us, 2 *Cor.*1.4. and our words will finde more eaſie entrance into their hearts, when as our good works have prepared the way.

6. By ſeeing the wants of our brethren, we ſhall be provoked to be thankful to God for his goodneſs and bounty to us, in not only ſupplying our wants, but enabling us to be helpful to others.

7. Hereby we ſhall learn temperance, and ſobriety in the uſe of Gods bleſſings, and not to abuſe them to ſuperfluity and exceſſe, ſeeing many as good as our ſelves do want them? but to husband them frugally that we may be the more able to relieve others.

8. Hereby we ſhall have occaſion given us to prepare againſt the day of affliction and want, which may befall us as it hath done others.

9. When we viſit the poor we viſit Chriſt in them, and he accounts it as done to himſelf, *Mat.*25.40.

Queſt. *What are the right ends of giving almes?*

I. *Anſw.* Firſt, the principal end is Gods glory, which ſhould be the chiefeſt motive to all Chriſtian duties, *Mat.*5.16. 2 Cor.9.13.

II. Secondly, the ſubordinate ends are, the good of our brethren who are hereby refreſhed, the adorning of our profeſſion by theſe fruits of piety; the edification of others by our good example; the ſtopping of the mouths of adverſaries when they ſee our love to God manifeſted by our love to our brethren; our own temporal, and ſpiritual good, and the furthering and aſſuring our eternal ſalvation.

Queſt. *What muſt we give?*

Anſw. We muſt give onely that which is our own, by juſt and lawful means derived to us; therefore to be liberal of that which is not our own, is to take goods from the right owners & to give them to others at our own pleaſure, which is no better then plain theft in the ſight of God: If the hire of an harlot, and price of a dog might not be conſecrated to God, *Deut*, 23.18. then may we not offer that which we have gotten by ſtealth, deceit, oppreſſion, &c. *Iſa.*61.8. we muſt *deal juſtly and love mercy*, Mic.6,8. Hence, *Eccleſ.*11. 1. *Prov.* 3.9. *Iſa.* 58.7. 1 *Cor.*16.2. The *Civilians* ſay, *Bonus uſus non juſtificat injuſte quæſita*; the good uſe juſtifies not the unjuſt getting of goods: ſuch ſhould rather be reſtored to the true owners, *Luke* 19.8. *Quale eſt illud mumus quod alter cum gaudio accipit, alter cum Lachrymis amittit? Aug.* Hence will follow.

1. That its not lawful for one partner to give almes out of the common ſtock without the conſent of the other, except he ſet it on his own particular account.

2. Its not lawful for him that is indebted more then he is able to pay, to give alms, ſeeing he gives not his own, but anothers.

3. It's not lawful for a man to give that which he hath borrowed of another, or that which is left in pawne with him, except in ſuch things where the propertie is altered with the uſe, as meat, money, corn, &c. then we may give, when we purpoſe to make ſatisfaction by reſtoring the like to the owner.

Yet all theſe caſes are to be underſtood with this exception: if the poor be but in ordinary want; not in extream neceſſity, and danger to periſh for want

of

of relief, in which case all becomes common through his irresistible necessity, *Mat.* 12.1, 3, 4. Deut. 23. 24, 25. Yet even then we must resolve to our utmost to restore to the owner those goods which we have thus employed.

Quest. *What should be the quantity and measure of our almes?*

Answ. This is not particularly determined in Scripture, because there are so many circumstances which may alter the case that no certain rule could be given; but its left to Christian prudence to give as occasion is offered, more or lesse as he thinks good: Hence, 2 *Cor.* 8.7,8. and 9.7. Yet in generall this rule must be observed: we must give bountifully, not with a niggardly hand, 2 *Cor.* 9.6. *Deut.* 15.11. *Prov.* 31.20. 2 *Cor.* 9.5. yet herein respect is to be had to our own ability, keeping our cisterns full that our selves may drink of them, and letting the overplus to run abroad, as *Prov.* 5.15,16. *Act.* 11.29. every one according to his ability sent, &c. 2 *Cor.* 8.13,14. Yet in cases of extreame necessity we must go beyond our ability, 2 *Cor.* 8.3. So Christ commands, *Luk.* 12.33. and 3.11. *Act.* 2.45. and 4.34,35. In other cases we may have two coats, *Joh.* 19.23. 2 *Tim.* 4.13.

Quest. *What rule must be observed in the quality of our alms?*

Answ. We must give to the poor things wholsome, cleanly, convenient, and comfortable for the sustentation of their lives, avoiding two extreams.

1. Of such as give them such base, and sluttish food, as a dog will scarce eat. Remember therefore that thou relievest not contemptible creatures, but those that are of the same nature, &c. yea, in them we lend to the Lord, who scorns our refuse, *Mal.* 1.13. we relieve Christ, and will we give him swill, and swines meat, who nourisheth our souls with his precious body and blood.

2. Of such as give them superfluous dainties: but we must feed them, not pamper them with superfluities: Christ when he fed the multitude provided not dainties, but multiplied the barley loaves and fishes. *Utantur divites superfluis, demi pauperibus necessaria. Aug.* Let the rich enjoy their superfluities, and let them relieve the poor with necessaries.

Quest. *What persons ought to give alms?*

Answ. All of any estate, when they meet with poorer then themselves; but principally its the duty of rich men, *Luk.* 16.9. 1 *Tim.* 6.17,18. 2 *Cor.* 8.14. 1 *Joh.* 3.17. yet not onely of them: For he that hath but a bare competency is to give to them that want necessaries: and such as have onely sufficient for nature are bound to give to them who are in present extremity, unlesse the like necessity be imminent to themselves: For we must love our neighbour as not above our selves: Charity begins at home. Now that such must give may be proved by Scripture, *Luk.* 3.11. and 11.41. *Eph.* 4.28. By example: The poor widow, *Mark* 12.43. *Macedonians*, 2 Cor. 8.2. Apostles, *Act.* 3.6. *Luk.* 8.3. with *Joh.* 12.6,8. Its the way to have our little encreased, *Prov.* 11.24. *Luk.* 6.38. Besides, the alms of the poor (though they give little) are as acceptable to God, as of the rich, *Deut.* 15.11. 2 *Cor.* 8, 12. God measures the deed by the will. *Quantitatem oblationis virtute offerentium determinavit. Chrys.* As the poor widows gift.

Quest. *What persons may lawfully give almes?*

Answ. None but such as are owners of the things given: Hence,

1. Its unlawful for servants to give of their Masters goods, unless he hath given them leave, either in particular, or generall. Or unless in case of extream necessity in the absence of their governours, having a purpose to make it known to them, resolving to restore out of their own what they have given in case their Governours mislike it.

2. Its unlawful for children, under the government of their parents, or tutors to give almes without the conſent of their parents, or governors, either expreſſed by words, or allowed by the continual cuſtom of the family, except it be out of their own allowance.

3. Its unlawful for ſuch as are not of ſufficient age, or diſcretion to give almes, becauſe they may waſte their eſtates, or give to unworthy perſons for want of diſcretion.

Queſt. *Whether is it lawful for the wife to give alms without the conſent of her husband?*

Anſw. In divers caſes it is lawful for her to do it: As

1. If he be a fool, or a madd man, and not able himſelf to mannage his eſtate.

2. When as he is far abſent, and ſo his conſent cannot be asked, eſpecially if ſhe conceive that if her husband were preſent, he would like of her doings.

3. When he hath committed the adminiſtration of his houſhold expences to his wife, his heart truſting in her.

4. When having a certain allowance made her by her husband, ſhe ſpares ſomewhat out of it to relieve others.

5. When ſhe or her friends for her, have before marriage, over, and above her dowry reſerved ſomething to be at her diſpoſal.

6. When ſhe gets ſomething by her own labour, ſhe may diſpoſe of part of it to charitable uſes, if the Lawes of the Countrey be not againſt it.

7. If the alms which ſhe gives be but of ſmall value, as bread, bear, caſt apparel, and ſuch like.

8. If her husband be ſo baſely miſerable, as having much, he will part with nothing; or if he be ſo wicked, that though he ſpend much vainly, and wickedly, yet he will giue nothing to thoſe that want; or if to any, yet not to them that fear God.

9. When its a received cuſtom of the Countrey that the wives ſhould give alms to the relief of the poor.

Object. *But the propriety of the goods being wholly in the husband, its theft in the wife to give any part of them away without the conſent of her husband, either expreſſed, or implied?*

Anſw. If the caſe be ſo between man and wife, it were good for the woman not to marry: Indeed it is granted, that as God hath made them yoke-fellows, ſo ſhe muſt endeavour to perſwade her husband to draw with her in all Chriſtian duties: for which end, ſhe muſt uſe toward him all duty, reſpect, reverence, loving and ſweet behaviour, that ſhe may move him to love all goodneſſe, at leaſt for her ſake: ſhe muſt alſo ſhew ſuch care, faithfulneſſe and good huſwifery that the heart of her husband may truſt in her, *Prov.* 31. 11. Yet if after all this her husband be a *Nabal*, that will neither be charitable himſelf, nor conſent that ſhe ſhall be ſo; ſhe may do it her ſelf, only herein theſe cautions are to be obſerved.

1. She muſt obſerve the former rules, and give diſcreetly, not exceeding her husbands ability, the which if it be unknown to her, ſhe muſt give ſparingly, and things of ſmaller value. For, *Prov.* 31. 12. *ſhe muſt do him good, &c.*

2. She muſt perform this duty with all meekneſs and humility of ſpirit, with all reverence and due reſpect to her husbands authority, with acknowledgement of her ſubjection in all things lawful, that ſhe may win him by her Chriſtian carriage, 1 *Pet.* 3. 1.

3. In the manner, ſhe muſt ſo do it as not to give her husband any juſt cauſe of

of offence, ſhe muſt not uſurp authority over him, 1 *Tim.* 2. 10. nor cauſe the word of God to be blaſphemed, *Tit.* 2. 5.

4. She muſt not diſgrace her husband by publiſhing his faults: reporting her own good deeds, and her husbands backwardneſſe, but rather pray for his amendment, *Prov.* 12. 4. But for the further clearing of this point three things are to be conſidered. IV.

1. Its acknowledged that the husband hath authority over his wife to rule and govern her as her head, 1 *Corinth.* 11. 3, 8, 9. 1 *Tim.* 2. 14. *Gen.* 3. 16.

2. Yet the husbands government, and wives ſubjection muſt be in the Lord, *Col.* 3. 18. *Eph.* 5. 22. 1 *Cor.* 11. 7. He bears the image of God, and ſhe is to yeeld obedience to him as unto God in all honeſt, lawful, and indifferent things. But if he command what is forbidden, or forbid what is comman ed, ſhe is not to obey him therein: Now works of mercy are enjoyned, and therefore he may not forbid them, or if he do, ſhe may not obey.

3. Conſider the communion which is between man and wife by reaſon of the bond of marria e which extends both to their perſons and goods: For their perſons, they are no longer twaine, but one fleſh: Hence they have not an abſolute power to diſpoſe of their own bodies, but either over other, 1 *Cor.* 7 4. ſo alſo there is ſuch a communion in goods that there is no abſolute propriety in either of them, but it reſts in them both: So, *Gen.* 31. 16. *All that God hath taken from our father is ours*: not that it was their dowry, but through Gods bleſſing on their husbands labour, it was theirs through the communion of marriage. Hence at marriage the husband uſed to endow his wife with all his worldly goods.

Object. *But this communion of goods extends to her uſe only: For the propriety is in the husband, and for the common uſe which the wife hath in her husbands goods, it only extends to meat, drink, apparel, and ſuch neceſſaries for her maintenance?*

Anſw. A husband indeed may diſpoſe of, or alienate his eſtate without his wives conſent, except it be her joynture: But this he muſt do for the good of his wife and family, not for their hurt, elſe he is a thief to her and them.

Again, if the wife may diſpoſe of her husbands goods for her bodily uſe, may ſhe not much more do it for the good of her ſoul? and thereby lay up treaſure in heaven: Good works being enjoyned to the wife, as well as to the husband, 1 *Tim.* 2. 10. and therefore its better to obey God then man, *Act.* 5. 29.

Object. *But under the Law, if a wife made a vow, though of conſecrating any things to Gods ſervice, yet the husband had power to diſannul it?*

Anſw. Vows were of two ſorts. 1. Of things abſolutely commanded, and wherein all were bound to obey, and theſe no husband could diſannul. 2. Of things indifferent, and theſe indeed the husband might make void: But alms-deeds are not arbitrary or indifferent, but poſitively required of all. I.

2. I prove it further; becauſe alms-deeds, and works of mercy are no leſſe commanded by God in the Scriptures, in the wife, then in the husband, *Prov.* 31. 20. and not without good cauſe is it made the note of a gracious woman, becauſe ordinarily alms deeds are done out of houſhold ſtore, and proviſion, the diſpoſing whereof doth more properly belong to the woman then to the man, as the whole current of the chapter ſhews. So *Paul* would have younger women marry and guide the houſe, 1 *Tim.* 5. 14. the which when the husband allows her to do, he honours his wife as he ought, 2 *Pet.* 3. 7. and II.

diſgraceth her, when he turnes her out of this office: which he ought not to do, unleſſe ſhe hath forfeited her priviledge, by her unjuſt and indiſcreet abuſing of it.

III. Thirdly, God the Inſtituter of marriage, gave the wife to the husband, not to be his ſervant, but his helper in all good things, *Gen.* 2. 18. therefore if he neglect religious and charitable duties, ſhe muſt not only perſwade him to them, but if he ſtill neglect, muſt do them her ſelf for him, leſt the ſin and puniſhment lie not only upon him, but upon her, and the whole family. *Zipporah*, by performing a duty which belonged not to her, but to her husband, diverted Gods judgement from him, *Exod.* 4. 25. and *Abigail* ſaved her husband and family by the like.

IV. Fourthly, if a wife may not do it without ſpecial commiſſion from her husband, then were ſhe in no better a condition then the meaneſt ſervant: yea, her ſervitude would be far worſe, if ſhe be reſtrained from expreſſing her charitable affections hereby: for the pooreſt ſervant may out of his wages give ſomething: and the poor widow may caſt in her mite, whereas the wife, though ſhe hath never ſo much under her hand, may give nothing, or if ſhe do, ſhe ſhall be accounted a thief, and robber of her husband.

V. Fifthly, the laſt ſentence of everlaſting happineſſe, ſhall be pronounced to the wife, as well as to the husband, for their alike doing of theſe works of mercy, *Matth.* 25. 34. therefore ſhe, as well as he muſt feed Chriſt in his members, &c.

VI. Sixthly, we have the examples of holy women in Scripture, who are commended for it, as of *Abigail*, 1 Sam. 25. 18. of thoſe godly women that miniſtred to Chriſt, *Luke* 8. 3. and of that good woman, *Pro.* 31. 20.

VII. Seventhly, the laſt reaſon may be taken from the cuſtome of our countrey, which ordinarily authorizeth them to do theſe works of mercy, if their power be not juſtly reſtrained by their husbands for their abuſing of it.

Ob. *Yet this Doctrine is dangerous, becauſe indiſcreet women will abuſe it, it may be to the undoing of their husbands, and ruine of their eſtates?*

Anſw. Its but a carnal reaſon to think that evil will come by the diſcovery of a religious truth, or though they ſhould, let truth be maintained though the inconveniences be never ſo great. Though one abuſe a ſword, yet all muſt not be diſarmed for that. Though the Goſpel be to ſome a ſavour of death, yet muſt not Miniſters therefore forbear to preach it. Becauſe ſome women will abuſe this Doctrine, yet they which are diſcreet and vertuous, muſt not therefore be kept in ignorance of their duty, and have their conſciences enſnared, and burdened with that which is not ſinful, yea, with that which is honeſt and commendable. Many wives undo their husbands with their daintineſſe in fare, curioſity in furniſhing their houſes, and coſtlineſſe in their apparel, but few in doing works of charity.

Queſt. *To whom are almes to be given?*

Anſw. Almes-deeds are to be extended only to the poor and needy, *Deut.* 15. 11. 1 *John* 3. 17. *Eph.* 4. 28. 2 *Cor.* 8. 14. *Luke* 3. 11. Now theſe poor are of divers kindes, Chriſt reckons up ſix, *Mat.* 25. 35. Hungry, thirſty, harbourleſſe, naked, ſick, and poor priſoners. To which adde, the oppreſſed and exiled, *Iſa.* 58. 6, 7. eſpeciallie if they ſuffer for the conſtant confeſſion of the truth. Adde alſo ſuch as are indebted above their meanes, the lame, blind, aged, decrepid, the poor Widow and diſtreſſed Orphans, &c. *Iſa.* 58. 6, 7. *Nehem.* 5. 11. *Luke* 14. 12. *Jam.* 1. 27.

Queſt. *What order are we to obſerve in giving almes?*

Anſw. Firſt, they which are in extream neceſſity, and near periſhing, are firſt to be relieved, be they acquaintance or ſtrangers: friends or foes, *Mat.* 5. 42. *Rom.* 12. 23. *Luke* 6. 30. yet if we cannot relieve all ſuch, we are to prefer our kindred

kindred and friends, and the godly in the first place. We must also have respect to those, who by Providence are first cast upon us, who thereby seem by God himself to be preferred before others, *Luk.* 10.33.

1. Again, the whole Church and Common-wealth is to be preferred even before our selues, if there be such a necessity: for is better that one member perish, then that the whole be destroyed; therefore the Primitive Christians sold all they had to relieve the common necessity.

2. We must take care to provide necessaries for our selves: For charity begins at home: then for our second selves, our wives: then for our Parents. Contrary reproved, *Mar.* 7. 11, 12. then for our children, and the rest of the family 1 *Tim.* 5. 8. then our spiritual kindred, except our kindred in the flesh be godly also, and then they are to be preferred, *Gal.* 6.10. 1 *Iohn* 3.17. *Rom.* 12. 13. *Mat.* 10. 41. and 25. 40. So *David*, *Psal.* 16. 3. Then our Benefactors, to whom we formerly have been beholding, 2 *Cor.* 8.14. *Prov.* 18. 24. Then to our kindred in the flesh, *Gen.* 29. 13, 14. Then common friends and neighbours: For *Prov.* 27.10. *Better is a neighbour that is near, then a brother afar off*: Then our Countreymen, and strangers, *Lev.* 25. 35. *Rom.* 12.13. *Heb.* 13.2. *Gen.* 18.3. *and* 19.2. *Isa.* 58. 7. *Mat.* 25.35. *Deut.* 15.7, 11. Then it must extend to our very enemies, *Rom.* 12.20. 2 *Kings* 6.22.

Quest. *In what manner may we most conveniently distribute our almes?*

Answ. Almes are either more publick and common, or more private and particular.

First, in the former, our best course is to follow the Lawes and Customes of our Countrey. I.

Secondly, for our private almes, we may give them to such poor, as upon enquiry we have found out to be honest and needy: or else to such others, as God by a more immediate Providence doth unexpectedlie present to us. II.

Quest. *What may be thought of giving almes at our doors?*

Answ. It cannot be condemned, till the good Lawes made, be put in execution, for the reformation of this disorder; yet with these cautions.

First, the whole stream of our charity must not run that way. I.

Secondly, we must give to such as are in apparent misery, as to the aged, decrepid, lame, blinde, &c. not to idle vagrants and common beggars: and that for these reasons. II.

1. Because they which are truly poor, will by this meanes be neglected whilest idle drones devour that which belongs to them.

2. Hereby the bold and impudent will often speed better then the modest and shamefast.

3. Our almes shall by this meanes be distributed unequally; some having all, and others none, neither can they be fitted to the quantity or quality of their wants.

4. Such giving encreaseth the number of idle vagrants, encouraging them to continue in their wicked courses, without any feare of God, or subjection unto men.

5. It crosseth Gods Ordinance, who would not have a beggar in *Israel*, *Deut.* 15.4. Proclaiming both the negligence of Magistrates in not reforming this disorder, and the hard-heartednesse of private persons, who through the want of mercy and compassion, thrust their neighbours into such sinful courses.

6. Hereby those excellent Lawes, which are made to prevent such disorders are transgressed, and so the Christian Magistrate is justly offended.

Quest. *What are we to judge of such almes as are given by men at their death?* III.

Anſw. They are to be eſteemed and cenſured according to the quality and condition of the perſons by whom they are performed. For

1. Either they are done by ſuch as according to their abilities, have exerciſed ſuch charity in their whole lives after their Converſion, out of love, and obedience to God, and mercy towards men. Or

Secondly, out of ſelf-love, vain-glory, or ſervile fear, by ſuch as have utterly neglected them in their life-time, and now think to make ſatisfaction for their former neglect.

For the former we are to judge, that they proceed from their love to God and their neighbours, being not content with what they have done in their life-time, but alſo take care that they be continued even after their death. Neither are we to take exceptions, though the quantity now given doth exceed all that they have done in their lives, ſeeing herein they deal no otherwiſe with the poor then with their own children and friends, upon whom they beſtow more by *Will*, then ever before they gave them; and its juſt that men ſhould keep the largeſt part of their goods while they live for their own maintenance, giving to the poor what they can conveniently ſpare, and they are very charitable, if they deſign a great part of their eſtate to religious uſes, when as themſelves ſhall have no further uſe of it.

But for thoſe who wholly neglect works of mercy in their lives, and think it ſufficient to give ſomething at death, they are not abſolutely to be condemned, leſt hereby they take occaſion to neglect both: Beſides, theſe may be after-fruits of their late repentance: They are alſo good to the receivers, and for the givers, they are better then ſuch as neither do good in life, nor death: neither can they be taxed for doing them now, but becauſe they did them no ſooner.

I. Which fault that we may avoid, Conſider 1. That its better, and more commendable to give liberally in our life-time, making our own hands our Executors, and our own eyes our Overſeers, then to leave it to the diſcretion of others.

II. 2. Its more acceptable to God, being a ſigne of a ſtronger faith, and more firme dependence upon him.

III. 3. Its an evidence of greater love and obedience, if at Gods Command we are willing to part with our goods, even whileſt we might retain them to our own uſe.

IV. 4. Its a more ſeaſonable ſeeds-time, and ſo we may aſſuredly expect a more fruitful harveſt.

V. 5. If we neglect it our ſelves in our life, we can have no certainty that we ſhall ever do it. For

1. We may be ſtripped of our goods before death, and ſo have nothing to bequeath then.
2. Death may ſurprize us ſuddenly, and give us no time to diſpoſe of our goods.
3. Our ſickneſſe may be ſuch as may deprive us of our underſtanding and memory, whereby we ſhall be diſinabled to do it.
4. If we make our *Will* before-hand, it may be concealed or made void by ſome trick in Law, or unjuſt teſtimony of falſe witneſſes, or not be performed through the diſhoneſty of Executors, therefore do as *Solomon* adviſes, *Prov.* 3. 27. and *Gal.* 6.10.

VI. 6. Its moſt comely for a Chriſtian to give almes in his life-time, ſo living continually as he means to die; therefore Chriſt calleth our good works, lights which we ſhould ſee to go before us, and not to be held behinde our backs.

VII. 7. Such almes as are given at death, by thoſe which gave none in their lives, there

there is great cauſe of ſuſpition, that they proceed not from thoſe right and religious cauſes which ſet Chriſtians on work to do them, but from ſiniſter ends, and worldly reſpects; which before prevailed not with them, till now they ſee that they can keep them no longer.

Queſt. *How may the almes of Chriſtians be differenced from thoſe which are done by worldlings?*

Anſw. Firſt, they differ in the cauſes or fountain from which they ariſe: I.

For,

Firſt, the almes of Chriſtians are the fruits of a lively and juſtifying faith, and are done out of unfeigned love, and obedience unto God, and therefore he is merciful, becauſe he is aſſured that God is merciful to him, and he gives ſmall things to men, becauſe he receives great things from God.

Secondly, they ſpring from charity and mercy towards the poor, becauſe they are members of Chriſt, and of the houſhold of faith, or at leaſt creatures of God, of the ſame fleſh with himſelf: whereas worldlings almes ariſe from ſelf-love, whereby he aimes at ſome temporary good, to be derived to himſelf thereby: or out of pride and vain-glory to get praiſe, *Mat.* 6. 1. &c. or out of an opinion of merit to get a greater reward from God: or out of a ſervile feare to eſcape the wrath of God here or hereafter, and therefore they profit nothing, 1 *Cor.* 13. 3.

Secondly, a Chriſtian ſhews mercy, being enclined thereto by the motion of Gods Spirit, and an inward fountain of goodneſſe, which is thereby wrought in him, enclining him when he wants objects to enquire, and ſeek after them; but the worldlings mercy is the meer work of nature, and is only moved by the preſence of ſome miſerable object, which ſtirs him up to preſent pity, but the object being removed, his mercy ceaſeth. II.

Thirdly, they differ in their ends: the end of a Chriſtian being principally that God may be glorified: the ſubordinate ends being the good of his neighbour, the adorning of the Goſpel, and the edification of others by his good example, his own preſent good in the aſſurance of Gods favour, and his future glory in Heaven: But of the worldling, his chief end is his own glory and good, &c. as before. III.

Fourthly, they differ in the matter, and that IV.

In regard of Propriety, a Chriſtian gives liberally, out of his own ſtore, which God hath beſtowed upon him by his honeſt labour: the worldling gives out of that which is other mens, and having raked much together, by lying, fraud, injuſtice, oppreſſion, &c. he gives out of it ſome ſmall almes to make ſatisfaction for his ſins, and to ſtop the Cry of Conſcience, that he may go more quietly to Hell.

Fifthly, they differ in the quantity: a Chriſtian gives liberally, not only out of his ſuperfluity, but out of his competency, yea, he ſpares ſomething out of his neceſſaries, if need require: But the worldling gives with a niggardly heart and hand, out of his ſuperfluities, and that not till his own turn be ſerved. V.

Sixthly, they differ in the quality: a Chriſtian gives things profitable and wholeſom: but the worldling the baſeſt refuſe, which he would ſcarce give to his dogs. VI.

Seventhly, they differ in the object and extent. A Chriſtians mercy extends to all that need, becauſe they look not to their deſerts, but to Gods Command; yet its eſpecially exerciſed to the godly poor: as *Gal.* 6. 10. imitating God therein, *Mat.* 5. 45. and *David*, *Pſal.* 16. 3. But the worldlings mercy extends uſually to ſuch as have ſome way deſerved it, or that may deſerve it: or to kindred, or friends, therefore its rejected by God, *Mat.* 5. 46, 47. VII.

Eighthly, they differ in the manner of giving, and in the mindes of the givers. For VIII.

1. A Chriſtian gives with a plain, and honeſt heart, as *Rom.* 12. 8. ſeeking therein only to pleaſe God, as *Matth.* 6. 3. But the worldling hunts after his own profit, or praiſe, *Matth.* 23. 5. neither is it an act of mercy, but of ſelf-love.

2. A Chriſtian doth works of mercy with great humility, remembring that whatſoever he thus gives to God, he hath firſt received it from God: and ſo confeſs that he doth far leſſe then his duty, and that he is ſufficiently rewarded, if his failings are pardoned: But the worldling is puffed up with pride, thinking that hereby he hath ſatisfied for his ſins, merited heaven, and made God his debtor: and hence he is ſo ſupercilious towards his poor brother, that he makes his gift unacceptable.

3. A Chriſtian doth all with cheerfulneſſe, as knowing that God loves a *cheerful giver*, 1 Tim. 6. 8. they proceed from an inward habit, and therefore flow freely from him: This he ſheweth by his pleaſant countenance, ſweet words, ſpeedy giving, &c. But the worldling doth it churliſhly, *Dum manu dat, vultu negat*: whileſt his hand gives, his looks denies: He gives with reproaches, taunts, harſh expoſtulations, &c. not ſo much comforting the poor with his gifts as afflicting his ſoul with his words.

Ninthly, they differ in time: For a Chriſtian gives all his life long: But the worldling for the moſt part onely when death is approaching, when he can keep his goods no longer.

Queſt. *How many ways muſt our charity be expreſſed?*

Anſw. Principally three wayes. 1. In giving. 2. In forgiving. 3. In lending.

Queſt. *When muſt we forgive debts?*

Anſw. When we ſee our neighbours decayed in their eſtates, whereby they are diſenabled to pay what they borrowed; we muſt ſhew mercy to beaſts when they lie under their burden, much more to men. Hence, *Exod.* 22. 26, 27. *Neh.* 5. 11. *Luk.* 6. 35. *Iſa.* 58, 6. *Mat.* 18. 28, 34.

Queſt. *How muſt we relieve by free lending?*

Anſw. When their eſtates are decayed, and our lending may probably recover them again. Hence, *Deut.* 15. 8. *Mat.* 5. 42. *Luk.* 6. 35. *Pſal.* 112. 5.

Queſt. *Whether are alms-deeds arbitrary, or an act of righteouſneſſe?*

Anſw. By righteouſneſs we underſtand not generally all righteouſneſſe which conſiſteth in a total conformity to the whole Law, nor that part of legal righteouſneſſe which conſiſteth in obedience to the ſecond Table; but certain ſpecial fruits of this righteouſneſſe in works of mercy which by the *Hebrews* are called by the name of righteouſneſs, as *Dan.* 4. 27. which is a grace that reſteth not only in an internal habit, or bare affection of the heart, but alſo in the outward action of relieving the poor. Which alſo is called *Juſtice*, which is a virtue that gives to every one thoſe things which are due to him, *Mat.* 6. 1. *when thou doſt thine alms*, which the *Syriack* renders, when thou doeſt thy Juſtice. Called alſo righteouſneſſe, 2 *Corineh.* 9. 9. *Prov.* 11. 18. *Pſalm.* 113. 3. Now that almes-deeds are not arbitrary, but abſolutely neceſſary is proved: For that,

1. They are not only works of mercy, but fruits of righteouſneſs, which are ſtraitly injoyned in the Law, *Deuter.* 15. 11. *Eſay* 58. 7. *Ezek.* 18. 7. *Luke* 3. 11. and 11. 41. *Matth.* 4. 42. *Epheſ.* 4. 28. *Luke* 12. 33. *Acts* 4. 34.

2. Our riches are not abſolutely our own, but Gods talents committed to us, not for the ſatisfying of our luſts, but for the honour of our Maſter, and good of our fellow ſervants. Hence, *Heb.* 13. 16.

3. Such as neglect works of mercy commit three hainous ſins, Theft, Sacriledge, Murther: For they that have received much, and communicate not to the

the wants of others, ſhall be arraigned and condemned for thieves againſt God and their brethren: Beſides what we are commanded to give to the poor is conſecrated to Gods ſervice, called therefore ſacrifices. So that its Sacriledge to rob them of it: and laſtly, if we ſuffer the poor to periſh in their wants we are guilty of murther againſt the ſixth Commandment. *Si non pavisti, occidisti, Ambroſe.* Thou haſt killd the poor, if thou haſt not fed them. *Hoc eſt occidere hominem vitæ ſuæ ei ſubſidia denegare. Ambr.* This is to kill a man when we denie to him the means of preſerving his life.

4. The Lord who is the chief owner of our goods, having appointed all that we can ſpare to this uſe, its no longer our own but the poors portion, which they have as good right to as we have to the reſt, therefore its injuſtice to detain it: Only here is the difference; God hath given us our riches immediately himſelf, but to the poor mediately by us. *Eſt panis famelici quem tu tenes, nudi tunica quam tu in conclavi conſervas. Baſil.* Its the bread of the hungry which moulds in thy cupbord: the coat of the naked which hangs uſeleſs in thy chamber, &c. Hence, *Jam.* 5. 1. *Prov.* 3. 27. 2 *Cor.* 8. 4. and 9. 1. *Heb.* 6. 10. 1 *Pet.* 4. 10.

5. We are but Stewards, and a day of account will come, *Luke* 16. 2. and therefore if we would give it up with joy, we muſt ſhew mercy, *Mat.* 25. 1. and 24. 45, 46.

6. Conſider that communion that is between the poor, and us with our Head Chriſt; and its reaſon that ſuch as are united in communion of perſons, ſhould alſo communicate in the uſe of their goods for their mutual comfort, *Rom.* 15. 28. 2 *Cor.* 8. 4. and 9. 13. We partake of the ſame nature, are redeemed by the ſame blood; are partakers of the ſame heavenly calling, 1 *Cor.* 1, 9. 1 *Pet.* 2, 9. and 3. 9. and 5. 10. partakers of the ſame precious promiſes, *Eph.* 4. 5. are of one Church, have one religion, &c. *Jam.* 2. 5. Chriſt takes that that is done to them as done to himſelf, and will richly reward it, *Matth.* 25. 40.

7. What we give to the poor, we give to God himſelf, *Prov.* 19. 17. *Da mihi de eo quod dedi tibi: De meo quæro, & mihi non donas? Da, & reddo. Habuiſti me largitorem, facito debitorem. Aug.* God thus beſpeaks thee: Give me ſomething of that which I have given unto thee: I ask but mine own and wilt not thou give it? Give, and I will reſtore it: Thou haſt found me a free giver, and now make me thy debtor.

Queſt. *What further arguments may provoke us to charity?*

Anſw. Firſt, we reſemble God in ſhewing mercy, and that in ſuch an attribute as he delights in above all others, *Exod.* 34. 6. Hence, *Luke* 6. 36. I.

Secondly, ſuch works pleaſe God, and make us accepted with him, *Hoſ.* 6. 6. *Eleemoſyna non tantum pro ſacrificio, ſed pra ſacrificio, Mic.* 6. 6, 8. *Heb.* 13. 16. *Iſa.* 58. 6, 7. *Jam.* 1. 27. *Phil* 4. 18. *Luk.* 11. 41. II.

Thirdly, hereby we make our calling and election ſure, 2 *Pet.* 1. 7, 8, 10. *Col.* 3. 12. Alms ſhew ſaving knowledge, and ſpiritual wiſdom, *Jam.* 3. 17. unfeigned repentance, *Luk.* 19. 8. A lively faith, *Jam.* 2. 18. True love to God, 1 *John* 3. 17. Love to our neighbours, 2 *Cor.* 8. 8, 24. contrary, *Jam.* 2. 15. they are notable ſignes of the remiſſion of our ſins, *Luk.* 7. 27. and that we are citizens of heaven, *Prov.* 14. 21. and therefore bleſſed. III.

Fourthly, hereby we are aſſured of our intereſt in Gods promiſes: As, *Eccl.* 11. 1. *Mat.* 6. 4. and 10. 42. *Heb.* 6. 10. It ſhall not be loſt, but reſtored, it may be, when we have forgotten, *Mat.* 25. 44. *Luk.* 6. 38. *Prov.* 19. 17. *Terrena omnia ſervando amittimus, largiendo ſervamus. Iſidor.* Earthly things are loſt by keeping, and kept by beſtowing, *ſolas quas dederis ſemper habebis opes.* Hence, *Luk.* 16. 9. IV.

V. Fifthly, God will repay it with great increaſe, *Luk.*6.38. *Prov.*3.9,10. Contrary, *Prov.*11.24. 2 *Cor.* 9.6. *Lucrum eſt pietatis nomine facere ſumptum.* Tertul. *Eleemoſyna non eſt divitiarum diſpendium, ſed diteſcendi potius compendium, quaſtuſque omnium uberrimus.* Giving alms is not the way to waſte our wealth, but the beſt art of thriving, and the moſt compendious courſe to get riches. Hence its compared to lending upon uſury, *Mat.*10.30. *Prov.* 19. 17. *Luk.*6.35. If we love our money, it ſhould move us to part with it upon charitable uſes. God is the beſt and the ſureſt pay-maſter, and alſufficient to perform; *Nihil promittit, & non reddit: fidelis ille factus eſt debitor, eſto tu avarus exactor. Aug.* God pays what he promiſeth: He is a true debtor, be thou a covetous exactor.

VI. Sixthly, its the end of riches to be employed for good uſes, not to be lockt up.

VII. Seventhly, by giving them to the poor, we long enjoy them, which by keeping we cannot do: what we give is ſent to heaven before us, and what is hoarded up, is loſt and left behinde us.

VIII. Eighthly, our ineſtimable gain will countervaile our long forbearance. Hence, *Gal.*6.9. *Eccl.*11.1. the rather conſidering the eternity of it.

IX. Ninthly, ſuch ſhall be bleſſed in their poſterity, *Pſal.*112. 2. *Eſay* 58. 10,11.

X. Tenthly, God rewards almſ-deeds with corporal and earthly bleſſings, *Prov.* 3.9,10. and 28.27.

XI. Eleventhly, God will be merciful to ſuch as ſhew mercy, *Mat.*5.7.

XII. Twelfthly, if we hear the cry of the poor, God will hear us, *Iſa.*58.7, 9. ſo we ſee in *Cornelius*, Act.10.4. contrary, *Prov.*21.30.

XIII. Thirteenthly, if we pity the poor, God will pity us in our afflictions, *Pſalm* 41.1,2,3. *Iſa.* 58.10.

XIV. Fourteenthly, hereby we reap the benefit of the poors prayers to God for us, 2 *Cor.* 9.14.

XV. Fifteenthly, almſ-deeds further our ſalvation, *Luke* 16.9, &c. 1 *Tim.* 6. 18, 19. *Prov.* 14.21. and 22.9. *Deut.* 15.10. *Mat.* 5.7. *Luk.* 14.14. *Job* 29.12,13.

XVI. Sixteenthly, the greateſt benefit of our alms redounds to our ſelves: Hence, *Act.*20.35. *Prov.*11.17,25. 2 *Cor.*8.1,2,7.

XVII. Seventeenthly, fearful threatnings are denounced againſt the unmerciful, *Ezek.*16.49. *Prov.* 21.13. *Fruſtra manus ad Deum expandit, qui has ad pauperes non extendit,* 2 *Cor.*9.6. *Gal.*6.8. *Prov.*28.27. *Deut.*24.15. *Job* 31. 16, to 29. *Jam.*2.13. as in the parable of the rich glutton. *Non habuit guttam, quia non dedit micam*; He had not a drop of water, becauſe he would not part with a crumb of bread. *Aug.*

XVIII. Eighteenthly, by almſ-deeds our eſtates are confirmed, and encreaſed, 2 *Cor.*9.8, 10. *Iſa.* 58.10,11. *Prov.*11.24. and 28.27.

XIX. Nineteenthly, the merciful ſhall be filled with joy, as it evidenceth Gods graces in us.

XX. Twentieth, ſuch ſhall attain to a proſperous eſtate with honour, *Pſal.* 112.9. *Prov.*14.31. and they which honour God ſhall be honoured by him, 1 *Sam.* 1.30. *Iſa.*58.10.

Maſter *Downams* Plea.

Object. *But we are poor, and have not to give?*

Anſw. Many that pretend this can yet find enough to beſtow on idle, unprofitable and wicked courſes: But ſuppoſing

I. Firſt, that thou haſt but a competency, yet out of that thou muſt give to the poor: if thou haſt not money, ſell ſomething that thou mayeſt beſt ſpare; and work hard with thy hands, *Eph.*4.28.

Object.

Object. *But the poor are so unthankful that our alms are lost?*

Answ. Thou must do thy duty and expect thy reward from God; not from men, *Eccles.* 11.4. we must give, not only to the ungrateful, but to our enemies, *Rom.* 12. 20.

Object. *But most poor are so wicked that it discourages us to give them?*

Answ. This should make thee more diligent in seeking out such as are worthy to be relieved, *Eccles.* 11.6. *Mat.* 5.42. yet in giving we should not be over-scrupulous. For,

1. Hereby we may neglect our duty, and not do it at all, *Eccles.* 11. 4.

2. God causes his Sun to shine on the evil and good, *Matth.* 5.45. and we should imitate him. So *Rom.* 12.21.

3. Its far better to give to many unworthy, then that one who is worthy should be neglected in his necessity.

4. Consider that mercy looks not after merit, but after misery, and chiefly intends to relieve their poverty, not to look after their righteousnesse: *Non moribus damus, sed homini. Chrys.* we look not after the manners, but after the man: nor do we take compassion of him for his virtue, but for his misery.

5. If God should take the same course with us as we do with the poor, and examine our deserts before he would bestow his gifts, we should never have our requests granted, but hopelesly perish in our wants.

6. We should forbear these overstrict examinations of the poor, lest hereby we do not so much comfort them by our gifts, as torment them by our harsh manner of giving.

7. Consider that though the poor be unworthy to whom thou giveſt, yet God is worthy for whose sake thou giveſt, and if thou giveſt in obedience to his command, though it seeme to be cast away in respect of the party, yet not in respect of thee who giveſt; for God will certainly reward thee.

Object. *But I have a great charge, and many children, and therefore must prefer them before strangers?*

Answ. They that are miserable because they have wife, and children, would not be liberal if they had none: *Ne transferas culpam in insontes*, saith *Basil*, lay not the blame upon those that are innocent. Besides, was not the Gospel written for such as well as for those that have no children? and are not both by it equally bound to works of mercy? Did they beg children of God for this end, that they might plead by them a priviledge from obeying Gods Commandment? may they not justly fear that God for this cause will ease them of their burden by taking away their children? we may provide for them a competency, and yet not deny to God of our abundance, and superfluity. When thou beginnest to number thy children, number them, and spare not, but forget not to reckon Christ as one of the number: He hath given thee whatsoever thou hast, and will richly recompence thee. Besides thou knoweſt not how thy children will prove; it may be ungrateful, and will not thank thee for it: It may be wicked and prodigall, who will mispend it profusly: Yea, it may be the wealth thou leaveſt them will be the occasion of their everlasting ruine.

Secondly, we must love our children wisely, and take care so to provide for them, as that their estates may be blessed, and durable, which is best effected by leaving them to Gods blessing in a moderate estate, without which they may be oppressed by those that are more mighty, or defrauded by those that are more crafty, &c. But if God take charge of them, he is their best *Protector*, so that none shall wreſt their patrimony out of their hand, *Psalm* 37. 26. II.

III. Thirdly, were we ſure that the eſtates we leave them ſhould proſper with them, yet we ſhould not love our children better then our ſelves, nor prefer their wealth before our own ſouls, and their flouriſhing eſtate which is but momentany, and mutable, before our fruition of thoſe joyes which are infinite and eternall.

Object. *But trading is bad, and our burdens many, and we have not wherewithal to give almes.*

I. *Anſw.* Firſt, Uſe your hands: ſuch as are able muſt labour, and take pains to relieve thoſe that can do neither, *Eph.* 4.28.

II. Secondly, uſe your heads, caſt about how the wants of others may be ſupplied.

III. Thirdly, do ſomething by way of abatement: abridge your ſelves a little that you may be helpful to others, abate ſomething from your backs, from your bellies, from your recreations, &c.

Object. *But we muſt not only maintain nature, but our honour and credit in the world?*

Anſw. Its true: yet we muſt abate from our ſuperfluities. Chriſt diſrobed himſelf for a time, for our ſakes, of his glory: and we for his ſake muſt lay aſide of our overplus: abate ſomething from a dog, from a bird, from a beaſt, &c.

Queſt. *But what may move ſuch as are able to be willing alſo to works of mercy?*

I. *Anſw.* Firſt, look to God, he is our friend, nay, our Father. If a friend ſay to you, ſuch a friend or kinſman of mine is in want, pray you do ſomething for my ſake, you will do it: how much more ſhould you do it when God ſaith ſo to you.

II. Secondly, conſider that Chriſt comes to you in his fleſh when poor Chriſtians come to you: he preſents a pale face, a hungry belly, a naked body, will you not do ſomething to ſupport Chriſt, and cloath Chriſt, &c. in his members and ſervants.

III. Thirdly, Chriſtians that come to you for relief are your own fleſh: and ſhall the head do nothing for the foot?

IV. Fourthly, conſider your ſelves; for hereby you ſhall place your wealth ſafely and ſecure it.

V. Fifthly, its the beſt way to improve it: Its a ſowing ſeed in a fruitful ſoile, 2 *Corinth.* 9.6. It's your gift, but its Gods debt, and he will repay it, *Prov.* 19.17.

Object. *But when ſhall I have it again?*

Anſw. Take Gods Word, he will pay fully, and certainly: He hath pawned his honour, and credit upon it that he will do it at firſt or laſt. Put your childrens portions into Gods hand, make him your Executor: He never dies: he never breaks: he ever lives to provide for them.

Object. *A man may give indeed till he give all away, and what then ſhall become of him and his?*

Anſw. Eccleſ. 11.1. *Solomon* anſwers there all objections and cavils; ſome may ſay, what I give is caſt away and loſt: No, *Caſt thy bread upon the waters, and thou ſhalt finde them again.* But there are ſo many poor that there is no end of giving? *Give a portion to ſeven, and alſo to eight*: to this man a little, and to that a little: to every one ſomething. But I know not what times may come, what I may be put to? Therefore give whileſt thou haſt ſomething to give; thou knoweſt not how little a while thou mayeſt enjoy, nor what thy ſelf mayeſt come to want: Thou mayeſt need mercy, therefore ſow mercy, that thou mayeſt reap the like. I pity them with all my ſoul, but I cannot relieve them.

Anſw.

Anſw. Solomon anſwers, *If the clouds be full of rain, they will drop down water*; that is certain, it will impart it to the hungry and thirſty ground: So if we have mercy and charity in our hearts, there will be ſomething in our hand too.

Object. *But if I were well ſeated and accommodated, then I could ſpare ſomething, but alas! I live in a corner, out of the way, I have but little trading, and its not with me as with many others, I cannot give?*

Anſw. Solomon anſwers, *whether the tree ſtands North, or whether it ſtands South*, in a more fruitful, or in a more barren place, yet its the Lords tree ſtill, *cadit Domino*, it falls to him, and it bears fruit to him, and ſo it will be with us too, If we be good trees, let us live in the North, or in the South, in a better, or in a worſe habitation, we will yet yeeld ſome fruit.

Object. *Yea, this is true if we knew how it would be accepted: Poore men are captious, and they will not take a little, and rich men will take exceptions, and ſay that I do it out of pride, and thereupon will tax me the higher, &c.*

Anſ. Solomon again anſwers, *He that obſerves the wind and rain, ſhall neither plow nor ſowe*: If a man will ſtill be objecting, he ſhall never go on with any work or ſervice whatſoever.

Object. *Yea, but I know not the parties to whom I give, there are many diſſemblers that pretend to much want, when it is not ſo?*

Anſw. Solomon anſwers, *neither doeſt thou know how the childe grows in the womb*, yet thou muſt not ſtarve the childe: we muſt do what is fit for us to do, and uſe our beſt wiſdome, and then leave the reſt to God, whoſe providence works for us (as it were) under the ground, as it doth for the childe.

Object. *But I find by experience that I have been often cheated with fellows heretofore, and that diſcourages me now?*

Anſw. Solomon anſwers, *ſowe thy ſeed in the morning, and ſlack not thy hand in the evening, for thou knoweſt not which ſhall proſper, this, or that, or whether both ſhall be alike*: therefore caſt not perils, but venture it ſometimes, thou knoweſt not but it may ſucceed very well: However, what thou doeſt with an upright heart, and uſeſt thy beſt diſcretion in, God will accept and take it in good part: See Dr. *Harris Spittle Sermon.*

Queſt. *But doth God take notice of our works of charity?*

Anſw. Yea: First, he takes notice of the perſon that doth them, as of *Cornelius*, Acts 10.31. I.

Secondly, of every act of mercy. II.

Thirdly, how much mercy every one ſheweth. *Dorcas* made many coates. III.

Fourthly, of the time when: *Obadiah* in a hard time, hid the Prophets and fed them, 1 *King.* 18.5. IV.

Fifthly, with what heart and enlargement of affection we do them: as of thoſe *Macedonians*, 2 *Cor.* 8.3. V.

Sixthly, yea, of the leaſt degree of mercy: Of a little cake, 1 *King.* 17.30. Of a cup of cold water, *Mat.* 10.42. *Idem.* VI.

Queſt. *What may move us to be conſtant, and continue in our charity?*

Anſw. First, in regard of our brethrens need; they may long continue to be in want: He that hungers and thirſts, may hunger and thirſt again, *Joh.* 4.13. Others alſo may ſtand in need of our charity: For, *Mat.* 26.11. *You have the poor always with you*: we muſt not tie our ſelves to relieve one man once onely, not one alone. I.

Secondly, in regard of our ſelves, for the reward is promiſed to ſuch as *continue in well-doing*, Rom. 2.7. Dr. *Gouge on Heb.* II.

Queſt.

Queſt. *What warrant had the widow of Sarepta to relieve the* Prophet *before ſhe made proviſion for her ſelf and her Son?*

Anſw. Had ſhe not known that it was the ſpecial will of God; ſhe ſhould not have done it, to defraud her ſelf and her ſonne to relieve a ſtranger, contrary to the accuſtomed rule of piety, 1 *Tim.* 5. 8. therefore *Paul* would have widows to be maintained by their own kindred.

Queſt. *Is a man to prefer a ſtranger eminent in piety before his brother which is not ſo adorned with it?*

Anſw. Thou muſt rather nouriſh and relieve thy poor brother, then thy friend: For this office is coupled with nature and blood, according to which thou art more obliged, and neerer to thy brother then to thy friend: But if it be in thy power to advance the one to publick offices in Church or State, thou muſt preferre thy virtuous friend before thy carnall brother.

Queſt. *If I ſee many ſtrangers in want, and one good man alſo, whether ſhould I relieve thoſe many ſtrangers, or that one good man?*

Anſw. A good man is to be preferred before a a ſtranger, but many ſtrangers before one known perſon: For the more common good is the better. *Balls power of godlineſſe.*

Queſt. *Why is giving to the poor a duty?*

I. *Anſw.* Firſt, becauſe its ſuch a duty as every poor man doth deſire, and crave of another; and hopes, and wiſhes that he may perform it to him, and blames him for unmercifulneſſe if he neglect it; and every rich man will acknowledge that if he ſhould looſe all, he would deſire that others ſhould ſhew mercy to him: therefore its a manifeſt duty ariſing from that plain *Maxime*, *Do as you would be done to.*

II. Secondly, it tends to the refreſhing of our brethrens bowels, and ſupplying their wants, and may keep them from periſhing: and it pleaſed God ſo to order the world that ſome ſhall be poor, and others ſhall have abundance, that he may try the diſpoſition of the later by the former, *Joh.* 12. 8.

III. Thirdly, it will abound by many thanſgivings unto God, &c. 2 *Cor.* 9. 12, 13. Its makes heaven reſound with thanks, and praiſes: yea if the poors tongues ſhould be ſilent, yet their very loyns do bleſſe God for thee in their kinde: therefore its our duty to do that which makes ſo much for Gods honour.

IV. Fourthly, Its undoubtedly a duty which muſt either juſtifie the truth of our religion, or condemne us as hollow hearted: Now bounty to the poor is a note of ſoundneſſe in religion, and on the contrary, he that gives not to the poor according to his means, though he pray never ſo often, hear never ſo many Sermons, faſt never ſo frequently, receive the Sacrament never ſo conſtantly, read the Scriptures never ſo daily: be he never ſo earneſt a condemner of other mens faults, and of publick abuſes, and let his ſhew of Religion be never ſo abundant, yet he is but an hypocrite and diſſembler, and the Lord takes no delight in his ſervices, *Iſa.* 58. 7. *Jam.* 1. ult. *Luk.* 18. 18, 24. *Mat.* 25. 41. *Jam.* 2. 13. *Prov.* 21. 13. 1 *Joh.* 3. 17, 18, 19. *Jam.* 2. 14.

V. Fifthly, covetouſneſſe is as thorns that choaks the Word, and keeps a man from following the directions of God therein; and ſo he loves his money more then God, more then his poor brother, more then the rewards of God, and more then heaven it ſelf, and ſo he is an arrand hypocrite.

Queſt. *But what ſhall we be better for our bounty to the poore?*

Anſw. Its the beſt way to prevent poverty, *Luk.* 12. 33. 2 *Cor.* 9. 6. *Prov.* 11. 24, 25. and that for theſe reaſons.

1. Becauſe God is the great Lord and maſter of his family in heaven and earth, and riches come not by chance, or mens induſtry, or the love of their friends, &c.

but

but by the appointment of God, who makes rich, and makes poor; wherefore all men are but his ſervants and ſtewards, to whom he commits more or leſſe as beſt pleaſeth him: hence it follows, that it muſt needs conduce much to the continuation and encreaſe of a mans wealth, that he be found a good Steward of the things committed to him by his Maſter. Now to communicate of our ſubſtance to the poor with a large heart and hand, is to do the office of a good Steward, 1 *Pet.* 4. 9, 10. and ſuch ſhall not be put out of their office, but as he hath been faithful in a little, he ſhall be made Ruler over much.

Secondly, *Solomon* tells us, *Prov.* 10. 21. *The bleſſing of the Lord makes rich, &c.* and gives a comfortable encreaſe of our eſtates: without which men are but like horſes, that carry a great burden of gold and ſilver through the world, and are not Maſters but Slaves to their riches. Now ſuch comfortable wealth doth not ſpring from mans wit or paines, but from the bleſſing of God, without which the Watchman watcheth in vain, the Builder buildeth in vain, the Husbandman plowes in vaine, the Merchant trafficks in vaine, &c. either no encreaſe will come, or none but a vexing, and cumberſome encreaſe: but the Lord hath expreſly promiſed his bleſſing to thoſe that open their hands to their poor brethren, *Deut.* 15.10. and certainly God will never be found a Promiſe-breaker. II.

Thirdly, its a lending to the Almighty, and therefore will ſurely procure abundance, for God will never prove a Bankrupt, he will never borrow without a reſolution to pay, nor without actual repayment, and that in the fitteſt time and manner, *Prov.* 19. 17. there is the Bill of Gods hand, wherein he both acknowledgeth the debt, and promiſes payment, *q. d.* Be it known unto all men by this preſent Promiſe, that I the Lord God of Heaven and Earth, do owe and acknowledge my ſelfe to be indebted to every merciful liberal man all thoſe ſummes of money which he hath, or ſhall beſtow in relieving the diſtreſſed, to be paid back unto him, whenſoever he ſhall demand it, (for where no day is ſet, the borrower is bound to payment upon demand) and to this payment well and truly to be made, I binde my ſelf firmly by this preſent Promiſe, ſent, ſealed and delivered by *Solomon* my known Secretary; ſo that unleſſe we will proclaim the Lord an inſufficient or diſhoneſt debtor, we ſee that giving to the poor is the beſt way to ſave and encreaſe our wealth, his word being far ſurer then Checquer. III.

4. It will cauſe many prayers to God for us, that muſt needs cauſe him to give us all good things in abundance, and ſo deliver us from Penury. Prayers made to God by his ſervants, upon due ground cannot be in vain, 2 *Cor.* 9. 14. or if any ſhould be ſo unthankful as not to pray for ſuch, yet ſurely the houſhold of faith will, to whom we ought moſt to abound in bounty. IV.

Queſt. *But what means may we uſe to enable us to works of mercy?*

Anſw. That a man may give, he muſt have money, and an heart, and a will, and a gift too: for he that hath nothing, cannot give, though he would, he that wants a heart, cannot give becauſe he will not: both therefore are requiſite, and for the getting of both we muſt uſe theſe means.

Firſt, we muſt ſeriouſly conſider of theſe many Precepts, Promiſes and Threats, which are in the Book of God, concerning this duty, preſſing them upon our ſelves, and ſaying, Doth not the ſame God, which ſaith, *Hear the Word*, ſay alſo, *Give to the poor*? and if conſcience binde me to the one, doth it not binde me to the other alſo? If I ſhould keep all the other Commandments, and break one, ſhall I not be found a tranſgreſſor of all, will it any thing avail me, that I ſeem to be religious, if I be not merciful. I.

Secondly, to this adde Prayer, beſeeching God to give you this ſo worthy a Grace, by which you ſhall be made ſo like himſelf, that you may know your ſelves II.

selves to be his children, *John* 13.34. and 1 *John* 3.14. and hereby we know that we love the brethren, if our hands and hearts are open to them, for love is bountiful.

III. Thirdly, thou must begin to give; that thou mayest get an habit of giving, and presse thy self to be much in doing good works, till thou hast made it easie, and delightful to thee: yea, thou shalt hereby finde as great a promptnesse to it, as thou foundest a backwardnesse before: and that you may get something to give, you must observe these rules.

1. You must be diligent in your callings, for the *diligent hand maketh rich*, and so provide matter for bounty, *Eph.* 4.28. and this is one end that we must propound to our selves in the works of our calling, not onely that we may supply our own wants, but may have wherewithal to relieve others.

2. We must use thrift, which is a due saving from sinful and needlesse expences; and indeed hereby we might be enabled to do much, if we would cut off our superfluities.

Object. *but from what must we save?*

Answ. From riot, luxury, drunkennesse, gaming, and sinful expences by which men serve the Devil, and the flesh: From needlesse journies, and contentious suits in Law: From excesse in works of kindnesse, in attire, feasting, houshold-stuff, &c. and truly we should be willing to deny our selves in that which is much more then enough, to minister to them that have lesse then enough.

3. We must lay up in store for mercy, we must have a poors mans box in our house; as *David*, when he intended to build a house for God, he provided all things aforehand in abundance, so must we for works of mercy, 1 *Cor.* 16. 1. when thus it lies by us we will give it with a free heart.

Quest. *How much must we lay aside?*

Answ. Be sure to do it in convenient abundance, rather with the more then with the lesse: and truly most men may spare their tenths of their comings in for pious uses, so we shall be rich in good works. Try this a while, and if thou findest Gods blessing so liberal that thou canst well spare it, give it still: If not, give according as thou art prospered.

Object. *I give as much as my neighbours which have as good an estate as I?*

Answ. Not mens examples, but the Scripture must be our rule: God bids us to give after our ability, not after our neighbours nigardlinesse: Again, how knowest thou that thou givest as much as another of thy estate? Dost thou know all that he gives? or what his estate is?

Object. *But I do not know that my neighbour is so poor?*

I. *Answ.* First, you cannot mock God with pretending ignorance, *Prov.* 24.12.

II. Secondly, why do you not inform your selves by enquiring, and seeking to know; why are you so inquisitive in enquiring after all other things, and so careless in this? To be ignorant then is your fault, and one fault cannot excuse another.

Object. *But I have little enough for my self and family?*

I. *Answ.* First, he that hath two coats may think that he hath little enough, and yet he is commanded to part with one.

II. Secondly, probably its self-love that makes thee think that thou hast little enough: Canst thou think so short a pittance as thy brother hath enough for him, and all thy abundance little enough for thee?

Obj. *But I must provide for my family, and therefore cannot give?*

Answ. If this were a good argument then none should give, but the same God that bids thee to provide for thy family, bids thee give too, therefore thou must do both, and not strive so to overdo for the one, as to neglect the other. Provide moderately for thy own, and thou shalt have sufficient for the poor too.

Object.

Object. *But I have not wherewithall to be ſtill giving, I cannot ſpare it?*

Anſw. Haſt thou for fine cloaths, for fine fare, &c. and haſt thou not for works of mercy; ſuppoſe thy hat ſhould be loſt, haſt thou not wherewith to buy another? Yes, why then wherefore haſt thou not wherewith to relieve a poor man?

Object. *But if I ſhould loſe againe and againe, I ſhould have nothing at length?*

Anſw. It may be ſo, but thou mayſt give ſo moderately that thou mayſt have ſtill ſomething to give.

Object. *I give enough according to my eſtate, why then do you preſſe me to give more?*

Anſw. If this were true, it were a good anſwer: but in moſt I prove it to be falſe, For compare thy expences for mercy with thoſe for ſuperfluities, in entertainments, in cloaths, &c. they are far inferiour, thoſe of mercy are nothing in comparison of the other: whereas God bids, feaſt the poor, and not the rich, *i. e.* rather then the rich, therefore its evident that thou doeſt not enough for mercy.

Object. *Yea, but my place requires?*

Anſw. And doth not thy place require that thou ſhouldſt be rich in mercy as well as in cloaths, and other things? know therefore that till thou art as abundant in works of mercy as in other things, God doth not account that thou haſt done enough.

Object. *But the poor are unthankfull?*

Anſw. Firſt, all are not ſo; therefore give to them that are thankfull. I.

Secondly, one mans fault muſt not diſpenſe with another mans duty: Thou art unthankful to God; yet he gives, ſo muſt thou. II.

Thirdly, take heed that thou doſt not cauſeleſly accuſe them for unthankfulneſs, which thou muſt prove. III.

Object. *But they are idle, and bring poverty upon themſelves by their idleneſſe, and waſtfulneſs?*

Anſw. Firſt, haſt thou before admoniſhed them of it? If not, here is a fault unſeaſonably to mention their evills to excuſe thy ſelfe from doing a dutie. I.

Secondly, if thou canſt not prove this, thou art a ſlanderer as well as a niggard, and that is a double fault. II.

Object. *But they are ſuch as have wronged me?*

Anſw. Chooſe to give to ſuch, for ſo thou ſhalt ſhew more charity, and have a greater reward: we are commanded to feed our hungry enemy, and have a ſpecial bleſſing promiſed for it: and this is to imitate God, who loved us when we were enemies.

Object. *But if I be ſtill giving, I ſhall give all away?*

Anſw. Uſe thy diſcretion in giving as in other things, and thou needeſt not do it. A man may be very bountiful, and yet reſerve enough for other good uſes, 2 *Cor.* 9. 8.

Object. *If I give ſo much away, I ſhall never be rich?*

Anſw. This is an excuſe worſe then the fault; for it chargeth God with flat falſhood: God ſaith, give, and thou ſhalt not want: Thou ſayeſt I ſhall want if I give; He ſaith, he that gives ſhall be bleſſed: Thou ſayeſt, he ſhall not: God ſaith, he that watereth ſhall be made fat: Thou ſayeſt, he ſhall be made lean: He ſaith, he will repay it: Thou ſayeſt, He will not repay it. Doth not this impute falſhood to God?

Beſides, this objection ariſes from an abominable principle: Thus, What I

cannot be rich if I do, that I will not do: as if Gods commands muſt not be obeyed if they keep us from riches: God ſaith, be not haſty to be rich: and he is not worthy of me that will not loſe all for my ſake: what hurt is it if thou beeſt not rich? thou mayeſt be ſaved without riches, but if we do not our duty, we cannot be ſaved. Again, if thou beeſt not rich in this world, thou ſhalt be rich in good works, and thats the beſt riches.

Object. *Why ſhould I give that to another which I have got by my hard labour?*

Anſw. Not thy labour, but Gods bleſſing hath given thee this abundance, and becauſe he that bleſſes thee bids thee give, therefore thou ſhouldſt give.

Queſt. *What may further move us to be charitable?*

I. *Anſw.* Firſt, God gives us all things richly to enjoy, therefore we ſhould imitate our father, and be bountiful like him.

II. Secondly, thou art a Steward, and therefore muſt beſtow thy Maſters wealth as he commands thee: Thou mayeſt need, and in thy need wouldſt be relieved, and its reaſon that thou ſhouldſt do to others, as thou wouldſt they ſhould do to thee.

III. Thirdly, they to whom thou giveſt are thy brethren, tied to thee by many bonds, they have the ſame Father, Faith, Baptiſme, &c. and is not this reaſon enough to move thee to give them?

IV. Fourthly, thy wealth is uncertain and fickle, therefore do good with it whileſt thou haſt it: for when its gone, nothing will comfort thee but the remembrance of the good thou didſt with it; as in *Jobs* caſe.

V. Fifthly, it doth good to the ſoul for the preſent, aſſuring it of our uprightneſſe, ſo can no other expending: It doth good to our name, making it like a precious ointment: To our Religion, adorning it: To our Eſtate, for like a plentiful ſowing, it brings in a plentiful harveſt, it ſecures from want, which no riches can do. To our poſterity, who ſhall enjoy the bleſſing: and all theſe in the greateſt quantity: for no other giving hath half ſo many promiſes, and our good ſhall be according to Gods promiſes. It doth good for the longeſt continuance, for it doth good after death: yea, at the reſurrection, for then ſhall theſe gifts be remembred, praiſed, and rewarded. It doth good with moſt eaſe: Here needs no toiling, nor ſweating as in other things: for God will bring the fruit to our hand by a ſecret bleſſing, and if we will live by faith, here is no hazard at all: he that hath Gods Word cannot loſe his reward. *What lies poor mans advocate.*

VI. Sixthly, conſider that Chriſt, though he was rich, yet for our ſakes he became poor, that through his poverty we might be rich, 2 *Cor.* 8. 9. yea, he became ſo poor, that whereas the foxes have holes, and the birds of the aire have neſts, yet he had not whereon to lay his head, *Mat.* 8 20. and this he did, that through his poverty, and pouring out his hearts blood, he might crown us with the ineſtimable riches of heavenly glory, and that for ever and ever: and ſhall not we worms and wretches, moſt unworthy of the leaſt bit of bread we put into our mouths, part with our ſuperfluities to relieve the fainting ſoul of him for whom Chriſt died, and which he takes as done to himſelf, *Mat.* 25. 40. were it but a cup of cold water only, *Mat.* 9. 41.

VII. Seventhly, remember that the laſt, and everlaſting doom at that great, and dreadful day muſt paſſe upon us according to our carriage in this kinde: Then ſhall there a ſevere, and ſincere ſearch be made after works as ſigns, and evidences of faith in the heart, or of unbelief and rottenneſſe there, *Matth.* 25. 34, &c.

Of Spiritual Almes.

Queſt. *What are ſpiritual almes?*

Anſw.

Anſw. Such as flow from the fountain of trueſt mercy, and compaſſion, and are of greateſt conſequence, tending to relieve, repair, and refreſh the poverty, wants, and miſeries of the ſoul, and it conſiſts in theſe particulars.

1. In inſtructing the ignorant, *Prov.* 10.21. and 15.7.
2. In giving counſel to them that need, and ſeek it, *Exod.* 18. 19. *Ruth* 3.1, &c.
3. In reducing the erroneous, *Exod.* 23.4.
4. In endeavouring the converſion of others, *Pſal.* 51.13. *Luk.* 22.32.
5. In exhorting one another, *Heb.* 13.13.
6. In reproving ſuch as offend, *Lev.* 19.17.
7. In admoniſhing ſuch as are out of order, 1 *Theſ.* 5.14.
8. In conſidering one another to provoke unto love, and good works, *Heb.* 10. 24.
9. In comforting the heavy and afflicted heart, 1 *Theſ.* 5.14.
10. In forgiving from the heart our brethren their treſpaſſes, *Mat.* 8.35.
11. In chaſtening delinquents, *Prov.* 22.15.
12. In raiſing ſuch as are falne through infirmity, with the ſpirit of meekneſs, *Gal.* 6. 1.
13. In mutual encouragements againſt the cruelty, and confuſion of the times, and in the way to heaven, *Mal.* 3.16.
14. In ſupporting, and mercifully making much of weak Chriſtians, 1 *Theſ.* 5.11.
15. In uſing patience towards all men, 1 *Theſ.* 5.14.
16. In praying one for another, *Jam.* 5.16.

Boltons general Directions, &c.

Queſt. *What is Chriſts meaning when he ſaith, Lend looking for nothing again,* Luke 6. 35.

Anſw. For anſwer hereunto let us conſider, Firſt, what we may look for again. Secondly, what we may not look for again. Thirdly, what is Chriſts ſence.

Firſt, we may look for again. 1. What juſtly anſwers to the thing lent. Hence *Eliſha*, 2 Kings 4. 7. chargeth the widow to pay her debts. I.

2. In caſe the borrower can pay, and will not, and there be no other remedy, we may have recourſe to the Law for our relief: For the *Law is good being uſed lawfully*, and the ſword of the Magiſtrate is to defend the oppreſſed, *Rom.* 13.4.

3. The like courteſies in time of need: For its but equal that we ſhould ſupport one another in love.

4. Love and thankfulneſſe. This *Paul* paid cheerfully to *Aquila*, and *Priſcilla*, Rom. 16.4. *To whom I give thanks*: Theſe things we may look for, yet we muſt not lend for theſe things ſake, for then we are ſelf-ſeekers.

Secondly, we may not look for again: the like good turn to be done to us for lending ſake, as lending, becauſe its a free act: nor any gain for lending, wiſhing that what we lend may come home with advantage: becauſe this overthrows the nature of lending, which ought to be free; and it takes away the equity of lending, which is onely that the lender be no loſer, *Exod.* 22.14, 15. II.

Thirdly, this appears to be Chriſts ſenſe in the word *nothing*; becauſe herein he doth onely oppoſe the *Phariſees*, who uſed to lend only to thoſe that were able and willing to benefit them again, and from whom they looked for the like, *Luke* 6. 32, 33, 35. III.

Queſt. *What are the reaſons why we muſt ſo lend?*

Anſw. Firſt, Becauſe of the command of God for it. I.

Secondly, the promiſe of Chriſt, *Your reward ſhall be great in heaven*, Luke 6. 34, 35. II.

Thirdly, its a ſign of our ſonſhip: *Ye ſhall be the children of the higheſt.* III.

Fourthly, the example of God, *He is kind to the unthankful.* IV.

Fifthly, it differences us from ungodly men: *Sinners lend to ſinners to receive as much again.* V.

Queſt. *What are the reaſons why its a bleſſeder thing to give then to receive?*

I. *Anſw.* Firſt, becauſe he that gives feels not the poor receivers troubles, and tentations: He need not ſay, *What ſhall I eat, what ſhall I drink, &c.* Mat. 6. 31.

II. Secondly, he moſt reſembles God and heaven which ſpend, and are ſpent by perpetual bleſſings and influence.

III. Thirdly, he is in this an *Actor*, and *Doer* in the providence of God: whereas the receiver is a ſufferer: and the more active we are, the more God-like we are, who is a pure act.

Queſt. *What is it to be a giver?*

Anſw. A giver is ſuch an one as freely makes that which is his to become another mans. *Quod meum eſt, tuum efficere nullo vire cogente.*

Queſt. *What is it to be a receiver?*

Anſw. He is a receiver that accepts as his own that which is given him from a right owner: either out of bounty, as when *Solomon* received gifts from the Queen of *Sheba*; or out of miſery, as when the poor receive from the rich.

Mr. *Abbots Chriſtian family, &c.*

CHAP.

CHAP. XXVII.

Queſtions, and Caſes of Conſcience about Chaſtity.

Queſt. *HOw many ſorts of perſons may be ſaid to be chaſt?*

Anſw. Firſt, ſuch as are borne with ſome natural impediment; This is natural chaſtity. I.

Secondly, ſuch as are gelded, or made chaſte by men. This is artificial chaſtity. II.

Thirdly, ſuch as are fitted by God for the gift of continency: This is Chriſtian chaſtity: All mentioned by Chriſt, *Mat.*19.22. III.

Queſt. *What are the things that hurt and hinder chaſtity?*

Anſw. They are of two ſorts, either inward or outward.

Queſt. *What are the inward things?*

Anſw. Filthy imaginations, unchaſt thoughts, and inward luſts, and motions of the heart to uncleanneſſe, whereunto the heart gives conſent: or purpoſes of the heart to any act of uncleanneſſe, *Matth.*5.28. *Col.*3.6.

Queſt. *When are theſe inwards luſts moſt vile?*

Anſw. When they are ſo violent and ſtrong that they continually boile, and burn within us, giving us no reſt, but continually provoking to ſome filthy act of uncleanneſſe, 1 *Cor.*7.9. *Col.*3.5. *Hoſ.*7.4.

Queſt. *What are the outward things that hurt or hinder chaſtity?*

Anſw. They are either ſuch things as precede the act of uncleanneſſe: or the act of uncleanneſſe it ſelf.

Queſt. *What are they that go before it?*

Anſw. Either ſuch things as more remotely provoke luſt, or things neerer to it.

Queſt. *What are the remoter provocations to it?*

Anſw. Firſt, gluttony, or exceſſe in eating and pampering the belly with meats; or when we uſe curious and dainty meats deliciouſly and unſeaſonably, eſpecially ſuch as have greateſt force to provoke luſt, purpoſely to encreaſe it in us, *Jer.*5.8. *Ezek.*16.49. *Rom.*13.13. *Hoſ.*7.6. I.

Secondly, drunkenneſſe, and immoderate drinking, uſing wine, and ſtrong drink unſeaſonably, and wantonly, principally to ſtir up luſt, *Iſa.*5.11. *Rom.*13.13. *Eph.*5.18. II.

Thirdly,

III. Thirdly, luſtful dreames proceeding from ſurfeiting, drunkenneſſe, cauſing nocturnall pollutions: mentioned, *Deut.*23.10.

IV. Fourthly, idleneſſe, when we ſpend our time in immoderate ſleeping, eaſe, and doing nothing, but following ſenſual delights, 2 *Sam.*11.1,2. *Ezek.*16.49. 1 *Tim.* 5.13.

Queſt. *What are the neerer provocations unto luſt?*

I. *Anſw.* Firſt, Light, vain, and immodeſt ſetting out of the body, or carriage of it, as by gayriſh, wanton, and new fangled attire; Curling, frizling, and powdering the haire: painting, and ſpotting the face; laying out naked breaſts: mincing with the feet, *Ezek.*16.49. *Prov.*7.10. 1 *Tim.*2.9. 1 *Pet.*3.3. 1 *Cor.* 11.14. 2 *King.*9.30. *Jer.*4.30. *Iſa.*3.16,&c. *Zeph.*1.8.

Queſt. *May not ſuch as have ſome deformity in the body labour to cover it?*

Anſw. Yea: ſo as they ſet not a new form upon the body: for diſſembling is as unlawful in deed as in word.

II. Secondly, keeping company with wanton and unclean perſons; frequenting of lewd houſes, eſpecially at unſeaſonable times, *Gen.*39.10. *Pſal.*50.18. *Prov.* 5.8. and 7.7,8,&c. *Eph.*5.5,7.

III. Thirdly, immodeſt and filthy ſpeaking, or ſinging unclean ſongs, *Eph.* 4.29. and 5.3,4. *Col.*3.8.

IV. Fourthly, reading unchaſt and filthy books, fitter to be burnt, as thoſe were, *Acts* 19. 19.

V. Fifthly, idle, and curious looking of men upon women, or women upon men, *Gen.*6.2. and 39.7. and 34.1,2.

VI. Sixthly, looking upon laſcivious and filthy pictures, or unſeemly behaviour uſed in Stage-plays, &c. *Numb.*25.1,2,3. *Ezek.*23.14. *Eph.*5.3,4.

VII. Seventhly, mixt dancing of men and women together, wherein light and immodeſt behaviour is uſed, *Exod.*32.6. *Job* 21.11,12. *Mark* 6.21,22.

VIII. Eighthly, wearing of apparel not fit for the ſex that they may the more eaſily commit filthineſſe, *Deut.*22.5. *Job* 24.15. *Gen.* 38.15.

IX. Ninthly, wanton kiſſing, and unchaſt dalliance, *Gen.*39.12. *Prov.*7.13. *Deut.* 25.11, 12.

X. Tenthly, moving, entiſing, and perſwading to the act of uncleanneſſe, as *Gen.*39.7,10. *Prov.*7.13, &c. *Elton on the Commandments.*

Queſt. *What means are we to uſe for the preſerving of our chaſtity?*

I. *Anſw.* Firſt, a conſtant and conſcionable performance of private religious exerciſes, as reading, praying, meditating, &c. will ſo purifie the heart, and ſweeten the ſoul with divine comforts, and mortifie the fleſh, and confirme the Spirit of grace, and beat down tentations, by meanes whereof a Chriſtian ſhall be conquerour over them.

II. Secondly, painfulneſſe in ones calling will divert the mind from all inflaming fancies, and find the ſoul, and body ſo much imploiment in things of a lawful, and uſeful nature that there will be no leaſure for wicked and unlawful conceits: *Otia ſi tollas, &c.*

III. Thirdly, Temperance in diet is a great furtherance to the chaſtity of the body, as withdrawing the fuel puts out the fire. Fulneſſe of bread will make a man an unclean *Sodomite*, Ezek.16.49. beat down thy body by abſtinence, 1 *Cor.* 9.27.

IV. Fourthly, to prevent uncleanneſs we muſt ſhun the corner of the harlots houſe, and reſolutely avoid the ſociety of ſuch as may entice us to wickedneſſe: we muſt pull out the right eye, *Mat.*5.29. for *Prov.*6.29. Dalliance will breed whoredom. Fly fornication, 1 *Cor.*6.18. as *Joſeph* did, *Gen.*39.10,12.

V. Fifthly, if theſe prevaile not, we muſt have recourſe to marriage, and to the due, and lawful enjoyment of it, 1 *Cor.*7.2. *Whatelies Brid-buſh.*

VI. Sixthly, becauſe from the heart iſſue adulteries, we muſt get a pure heart, making

king the inſide firſt clean, and let thy ſoul become the Spouſe of Chriſt to love and cleave to him.

Seventhly, preſerve in thy ſoul the fear of God, *Eccl.* 7. 28. He that is good before God ſhall be preſerved, *Prov.* 2. 10, 16. If knowledge enter into thy ſoul thou ſhalt avoid her ſnares: Conſider Gods preſence who ſees thee. VII.

Eighthly, hearty love betwixt married perſons is a great preſerver of chaſtity, *Prov.* 5. 19, 20. VIII.

Ninthly, uſe all good means appointed by God for the preſervation of thy chaſtity: As, IX.

1. Reſiſt luſtful thoughts at firſt, buſying thy minde in holy thoughts, *Prov.* 23. 26, 27.

2. Conſider thy calling to, and profeſſion of Chriſtianity, by both which thou art called to holineſſe.

3. Remember that the pleaſure of ſin is ſhort, but the gnawing of a guilty conſcience will continue to eternity.

4. Apply the Word, which is the ſword of the Spirit, eſpecially ſuch places of it as tend directly to the cutting down of this ſin.

5. Fly to God by prayer, and if thou beeſt ſtrongly aſſaulted, complain to him, as a woman tells her husband to be rid of a tempter.

6. If theſe prevail not, ſee whether thou haſt not been guilty of uncleanneſſe before marriage, if ſo, thou muſt truly repent of it, for marriage without repentance abates not the power of luſt, and therefore thou muſt with many prayers and tears beg pardon; thou muſt (as it were) waſh thy ſelfe in the tears of true repentance, 1 *Cor.* 6. 9, 11.

7. Get ſound knowledge in the Word of God, which is an excellent preſervative againſt it, *Prov.* 2. 1, 3, 4, 11, 12, 16, 17. *Pſal.* 119. 9. 1 *Joh.* 2. 14.

8. Remember thy Creator in the days of thy youth, *Eccl.* 12. 1. Conſider that God did not make thee to wallow in the mire of theſe ſwiniſh pollutions. Meditate alſo of thy own mortality, that the thoughts of thy death may be the death of thy luſts, 1 *Pet.* 2. 11.

9. Walk in love: when *Paul* charges the *Epheſians* to avoid fornication, he ſeriouſly adviſeth them to walk in love, *Eph.* 5. 2, 3. as knowing that the exerciſe of true Chriſtian love, breeds ſuch deſires of holineſſe, as mightily fence the heart againſt all baſe luſts whatſoever.

10. Avoid too great eſtimation of earthly things, which breeds luſt, 1 *Tim.* 6. 9.

11. Take heed of contemplative wickedneſſe, caſt not about how to fulfill the luſts of the fleſh, *Rom.* 13. 14. Mr. *Byfield on Col.*

12. Beg chaſtity of God by prayer, ſeeing its his gift alone, *Matth.* 19. 11. 1 *Cor.* 7. 7.

13. Fly the ſociety of filthy and effeminat perſons; 1 *Cor.* 5. 6, 9, 11. *Eph.* 5. 7. *Prov.* 23. 20. and keep company with ſuch as are ſober and chaſt. Conſider alſo theſe Texts of Scripture, *Ezek.* 16. 49. 2 *Sam.* 11. 2. 1 *Pet.* 4. 7. 1 *Theſ.* 5. 6. 1 *Tim.* 5. 6. and 2. 9, 10. *Tit.* 2. 3.

Queſt. *What is chaſtity?*

Anſw. Chaſtity is a part of temperance, whereby we keep our bodies, and ſouls pure, and undefiled Temples of the Holy Ghoſt, and members of Jeſus Chriſt, and this is to be obſerved through our whole life, whether we be in a ſingle or married eſtate. See more in *Matrimonial Chaſtity.*

CHAP.

CHAP. XXVIII.

Queſtions, and Caſes of Conſcience about Children.

Queſt. *WHat is the beſt courſe that parents can take to have comfort in their children?*

Anſw. The beſt way to have gracious children is to begin at Religion, planting it in them as their tender years will bear, training them up in the knowledge, and information of the Lord, dropping into them by little and little the ſeeds of holineſſe, providing, if it be poſſible, that they may ſuck in holineſſe with their mothers milk.

Queſt. *What may move parents hereunto?*

Anſw. Firſt, they ſhould conſider that they have been the cauſe of their childrens evil, and holp them into ſinne, begetting them in their own image, and ſo have brought much miſery upon them, and therefore they have need alſo to endeavour to bring them out of it. I.

Secondly, this is a good ground of all other nurture: for though they bring them up in learning, or to trades, if they bring them not up alſo in the feare of God, they leave them to the Curſe of God, and by Gods juſt judgement they prove a heart-breaking to their parents: when they ſhould have the greateſt comfort in them: whereas, *Prov.* 23. 15. *My ſonne, if thy heart be wiſe I ſhall rejoyce.* II.

Thirdly, God takes notice how parents performe this duty, and accordingly bleſſes or curſes both them and their children: as we ſee in the examples of *Abraham*, *Geneſ.* 18. 17, 18, 19. and the contrary in *Eli*, 1 *Sam.* 2. 29. III.

Fourthly, its a means for continuing and propagating the Goſpel, and true religion, when having trained up our children in the feare of God, we leave them to ſerve God when we are gone. IV.

Queſt. *Wherein eſpecially doth this duty conſiſt, and how may we performe it?*

Anſw. Firſt, in acquainting them with the grounds of religion by private catechiſing them. I.

Secondly, by bringing them to the publick Aſſemblies ſo ſoone as they are able II.

able to ſit there reverently, or fruitfully; This is to teach them in the trade of their way, *Prov.* 22.6.

Object. *But alas, what ſhould we trouble children with ſuch things as theſe?*

I. *Anſw.* Firſt, though it may ſeem fruitleſſe for the preſent, yet they will remember it when they are old, *Prov.* 22. 6.

II. Secondly, by this means thou mayeſt diſplace, at leaſt reſtrain natural folly which is bound up in their hearts, if thou doeſt no more.

III. Thirdly, godly parents have done it, and are commended for it: *Hannah* brought her ſonne to *Eli* to be inſtructed ſo ſoone as he was weaned, 1 *Sam.* 1. 24. *Solomon* was a tender childe when his father taught him, *Prov.* 4.4. *Timothy* was acquainted with the Scriptures of a childe, 2 *Tim.* 1.5. and the excellent fruits of this timely inſtruction appeared in them all. *Tailor on Titus.*

Queſt. *How muſt children manifeſt their reverence to their parents?*

I. *Anſw.* Firſt, by their words, and that divers wayes.

1. Giving them reverend and honourable titles: Of all which, father and mother are fitteſt.

Object. *But this title of Father is ſo proper to God that we are to call none on earth father? Mat.* 23. 9.

Anſw. This is not ſimply to be taken of the title it ſelf, but of the mind of him that gives or affects it. If it be given, or affected to obſcure Gods fatherherhood, or to make a man a father of himſelf, without dependance upon God or reference to him, who is properly the father of all, its an impious and ſacrilegious title, but otherwiſe its lawful and warrantable, as appeares by theſe texts, 1 *Sam.* 24.12. 2 *King.* 5.13. *Judg.* 18.19. 2 *King.* 6.21. 1 *Cor.* 4.15. 1 *Tim.* 5.1. *Gen.* 22.7. and 27.18.

2. They muſt ſhew their reverence to their parents by uſing few words in their preſence, and thoſe not without juſt occaſion, *Gen.* 22.7. and 27.12.

3. By meek and humble ſpeeches, 1 *Sam.* 19.4. and 24.10.

4. By taking a fit opportunity to ſpeak: as when their parents are not ſeriouſly buſie, or in company, or in paſſion, 1 *Sam.* 19. 6. Contrary, 1 *Sam.* 20. 30.

5. By giving a preſent, and pleaſing anſwer when their parents ſpeak to them, as 1 *Sam.* 3. 4,6,18. *Mat.* 21.30.

Queſt. *How elſe muſt they ſhew their reverence to their parents?*

II. *Anſw.* Secondly, by their carriage towards their parents, which conſiſts in theſe particulars.

1. If the childe know that his parent is coming, he ſhould haſte to meet him; So, *Gen.* 46. 29. 1 *King.* 2. 19.

2. Do ſuch childlike obeiſance as becomes their age and ſex: as uncovering the head, bending the knee, bowing the body, ſtanding up, &c. So, *Gen.* 41. 12. 1 *King.* 2.19.

3. Their countenance and geſture muſt be ſober, and modeſt in their parents preſence.

4. They muſt give the place, and upper hand to their parents.

Queſt. *But what if the child be more wealthy and honourable then the parent?*

Anſw. No honour is comparable to the dignity of fatherhood: Indeed a child by reaſon of ſome honour, and office may in publick be forced to take place of a parent, but they muſt not do it in private.

5. According to the cuſtom of the time, and place they muſt ask them bleſſing. So, *Gen.* 27.19. and 48. 1, &c.

Object. *Theſe had the ſpirit of propheſie, whereby they could foreſhew what ſhould come to paſſe afterward, which made their children come to them?*

Anſw.

Answ. First, their blessings were more then predictions: for they were also assurances that God would perform those blessings to their children: For they were both Prophets, and Fathers: As Prophets they foretold things: as Fathers the obtained the blessings pronounced, and an assurance thereof to their children, and that by faith and prayer. I.

Secondly, though parents cannot with such an extraordinary spirit assure to their children any distinct particular blessing, yet the faithful prayer of parents is a special and ordinary means to obtain the blessing on their children; Gods promise extending to the faithful, and their seed, *Gen.*17.7. *Acts* 2.39. *Prov.*15.8. II.

Object. *If parents be wicked their prayers are an abomination, what blessing then can children look for from wicked parents?*

Answ. Though God hear not wicked parents in love and goodnesse to themselves; yet for the good of their children he doth and will hear them, and that the rather to maintain a reverend respect of parents in the hearts of their children: For asking a blessing is an acknowledgement of superiority, and authority, according to that of the Apostle, *Heb.*7.7. *the lesse is blessed of the greater.* And as for the gesture of kneeling its answerable to the gesture used by *Joseph*, *Gen.*48.12. who bowed himself with his face to the earth.

Object. *But kneeling is a gesture proper to Gods worship.*

Answ. It is not so proper, but it may be used in civil cases, else Christ would have reproved the young man for kneeling before him, as well as for calling him *Good*; for he conceived Christ to be but a meer man, and the worship he did was but civil. Its not simply the gesture, but the occasion of it, the minde of him that performs it, and the ends which he performs it for, that makes it either Divine, or Civil. *Cornelius* fell down before *Peter*, and was blamed, because his manner of worshipping was Divine: the Jaylor fell down before *Paul* and *Silas*, and was not blamed, because his manner of worshipping was meerly civil. Some disallow not childrens asking their parents blessing, but think it meet only for children whilst young, not considering of what years, and state *Joseph* was when he performed it. Others think it not unlawful, but carelesly neglect it, little considering the benefit of a parents blessing: *Esau* shall rise up in judgement against them, *Gen.*27.34. *Heb.*12.17.

Quest. *What is another duty of children to their parents?*

Answ. Obedience, which is the surest note of the honour a child gives to his parent: Hence, *Eph.*6.1. *Col.*3.20. without which, external reverence is a meer mockage; as, *Mat.*11.21. Obedience is a duty so proper, that the Apostle applies it to Christ as a proper attribut, 1 *Pet.*1.14. *As obedient children, &c.* See Christs example, *Luk.*2.51. *Solomon* calls the neglect of it, a despising of a parent, *Prov.*23.22.

Quest. *Wherein consists this obedience?*

Answ. First, in forbearing to do things without their parents consent, which is a duty they are most bound to whilst they are under their parents government, during which time, parents consent is not only meet but necessary, *Numb.*30.17. and that for these reasons. I.

1. Children are as the goods of their parents, wholly in their power to be ordered, and disposed by them. Hence Satan having all that *Job* had put into his hands, took liberty over his children as well as his goods and cattel, *Job* 1.12,19.

2. Children, whileſt under their government, even the eldest that are heires, differ nothing from servants, *Gal.*4.1.

3. By Gods Law, parents had power to sell their children, *Exod.*21.7.

4. Parents had power to disannul such things as children had done, *Num.*30.4.

Now this subjection of theirs consisteth principally in five things.

Quest. *What is the first?*

Answ. First, they must have their parents consent in making choise of their cal- I.

calling: *Jacob* was ſent by his parents to *Laban*, Gen. 28.2. *David* was appointed by his father to keep ſheep, 1 *Sam.*16.11,19. when *Saul* would have *David* to wait on him, he ſent to *Jeſſe*, 1 Sam.17.17. ſo *Jerem.* 35.7. *Jonadabs* ſons were rewarded for their obedience in this kind.

II. Secondly, In their marriages: For,

1. God himſelf hath given us a pattern, by bringing the woman to the man, *Gen.*22.2. ſhewing that he who gave a being to the woman, had a right to diſpoſe of her in marriage, which right now parents have in Gods room.

2. We have Gods expreſſe rule for it, *Deut.*7.3. 1 *Cor.*7.36, 37. The parent had alſo power in giving, or not giving her that was defloured, *Exod.*22.17.

2. We have the examples of Gods Saints for it; as of *Iſaac*, Gen. 24. 67. *Jacob*, Gen.28.2. He alſo asked his daughter of *Laban*, Gen.29.18,&c. *Sampſon*, Judges 14. 2.

4. We have the judgement of the ancient fathers, who conſtantly taught this Doctrine.

5. The very heathen acknowledged the equity hereof, *Gen.* 34. 3, &c. and 21. 21. Yea, and all Laws confirm it.

Queſt. *Why muſt parents conſent be had in marrying their children?*

I. *Anſw.* Firſt, becauſe by marriage they are put from their parents, *Gen.* 2. 24. therefore its but equal that it ſhould be with their conſent.

II. Secondly, the parents power by marrying the childe is put over to the huſband, or wife: and ſhall this power be taken away without their conſent?

III. Thirdly, children for the moſt part are raſh and heady, and would undo themſelves, whereas parents love their children, and have more experience, and diſcretion in chooſing for them.

Q. *But what if their parents urge their children to marry ſuch as they cannot love?*

Anſw. If they have no juſt exceptions againſt the party, they muſt labour to the uttermoſt to bring their affections to the bent of their parents will: but if notwithſtanding all the means they can uſe, they cannot get affections, they may in a reverend manner intreat their parents not to preſſe them to it.

Queſt. *What if parents be negligent in due time to provide their children fit matches, may not they provide for themſelves?*

Anſw. In ſuch a caſe a childe, knowing where a fit match may be had, may make it known to his parents, as *Sampſon* did, *Judg.* 14. 2. craving his conſent and help therein: and if his parent will not hear, he may uſe the meditation of friends, and if the parent be ſtill wilful, he may have recourſe to the Magiſtrate, who is in Gods ſtead, and the father of his countrey, and what the Magiſtrate doth, its as good a warrant as if the parent did it.

The like may be done, if the Parent be an Idolater, Atheiſt, or Heretick, and will not yeeld that his childe ſhall marry to any but ſuch as are of his own profeſſion, or diſpoſition.

Object. *Though* Jacob *married one wife by his parents conſent, yet not the other?*

Anſw. *Jacob* had a general conſent from his parents to take a wife of the daughters of *Laban*, therefore if it had been lawful for him to have two wives, he had not done it without their conſent.

Object. *Servants may marry without their Maſters conſent, why not children without their parents?*

I. *A.*1. Its not lawful for ſervants ſo to do, while the date of their covenant laſteth.

II. Secondly, Parents have greater power over their children, then Maſters over their ſervants: the latter being only by mutual covenant, and the ſervants voluntary ſubjection: but the former is by the bond of nature.

Object. *Children marry for themſelves, not for their parents, why then ſhould their conſent be ſo ſtood on?*

I. *Anſ.* Firſt, though they marry not for their parents, yet from their parents, being by marriage freed from their power. Secondly,

Secondly, children are not their own, but are the inheritance of the Lord, *Pſal.*127.3. and God hath given them to their parents as an inheritance, therefore a child may no more alienate himſelf from his parents, then other of his goods. II.

Thirdly, children may not alienate any of their Parents goods without their conſent, *Gen.*31.36. *Gal.*4.1. and that III.

1. Becauſe parents may hereby know what they have, and what they have not, and accordingly order their expences, which they could not do if children might purloin, and take of their goods at their pleaſure.

2. Its a means to reſtrain the laviſh humour of children, that ſo their parents may be the better enabled to lay up for them, 2 *Cor.*12.14.

Fourthly, Children muſt be ordered by their parents for their apparel. *Iſrael* made *Joſeph* a coat, *Gen.*37.3. IV.

Fifthly, children muſt forbear to binde themſelves to do any thing againſt their parents conſent, they may not make a vow without their conſent, *Numb.*30.4. V.

Queſt. *Wherein conſiſts the active obedience of children to their parents?*

Anſw. In yeelding themſelves pliable to their parents will, and that eſpecially in four things.

Firſt, In being ready to their uttermoſt ability to perform all their lawful commands, *Eph.*6.1. as for example. I.

1. They muſt come at their call, *Gen.*49.1. 1*Sam.*3.5,&c. and 16.12.

2. They muſt go on their errands, though farre, and troubleſom, *Gen.* 28.5. and 37.14. and 42.2, 3. 1 *Sam.*17.17,20.

3. They muſt attend upon their parents when commanded, *Gen* 22.6.

4. They muſt faithfully perform what buſineſſe is injoyned them, *Gen.*50.5. *Jer.* 35.8. 1 *Sam.*17.20,34.

Secondly, in obeying the wholſom inſtructions which their parents give them, *Prov.*1.8,9. and 4.1,3. *Exod.*18.24. For, II.

1. Parents are commanded to inſtruct them.

2. Great wiſdom may be attained hereby, *Prov.*13.1. and 1.9. and 4.9.

3. Much joy is brought to parents by it, *Prov.*10.1. and 27.11. contrary, *Gen.* 26.35. 1 *Sam.*2.25. *Gen.*19.14.

Thirdly, in ſubmitting to their parents reproofs; and amending what is juſtly reproved, *Gen.*37.10. 1 *Sam.*20.30,&c. III.

Queſt. *What if the parent miſtake in the matter reproved, may not the child make anſwer?*

Anſw. Yea, but he muſt do it mildly, reverently, and ſeaſonably.

Object. *Chriſt took up his mother roundly, for reproving him unjuſtly?* Luke 2.49.

Anſw. Chriſt, as God-man, was greater then his mother, and ſo with authority blamed her for her unjuſt reproof: This ſhe knew, and therefore was ſilent.

Fourthly in ſubmitting to their Parents correction, and amending what they are juſtly corrected for, *Heb.*12.9. *Prov.*29.17. IV.

Queſt. *What is the extent of childrens obedience to their Parents?*

Anſw. In all things, *Col.*3.20. to wit, in the Lord, *Eph.*6.1. For which end,

1. They muſt labour to bring their judgement and will to the bent of their parents, to think that meet for them to do, which their parents would have them do, *Gen.*22.6,7.

2. Though in their judgments they cannot think it fitteſt, yet if preſſed to it, they muſt ſubmit, *Gen.*27.6.&c.

Queſt. *May not a child yeelding better reaſon then his parent, refuſe to do what he judges unmeet, at leſt till he be better informed?*

Anſw. He may render his reaſon with reverence, and humility, and deſire his parents not to urge it upon him, *Gen.*43.3,11. yet in indifferent things, if

parents

parents will not be ſatisfied, but will be obeyed, children muſt yeeld. For,

1. In ſuch things the command of a Parent is a warrant for the child, ſo that a parent may ſin in commanding that, wherein a child may obey without ſin.

2. Children hereby manifeſt their high eſteeme of their parents, how willing they are to pleaſe them.

3. Its a great means to preſerve peace, and love betwixt parents and children.

Queſt. *What is further required from children to their parents?*

Anſw. To repay, and recompence what they can, their parents care, coſt, and kindneſſe towards them, and that in the way of thankfulneſſe, 1 *Tim.* 5.4.

Queſt. *What rule is to be obſerved herein?*

Anſw. Children muſt relieve their parents according to their neceſſitie which may be through, 1. Natural infirmities: Or, 2. Caſual extremities: Concerning the firſt, the rule is

1. Children muſt bear with their parents infirmities, not the leſſe reverendly eſteeming their place, or perſon; nor performing the leſſe duty to them by reaſon of the ſame, remembring that themſelves in their younger and weaker years were ſubject to many infirmities: as, *Gen.*27,12. It was a great infirmity in *Iſaac* to prefer profane *Eſau* before godly *Jacob*, eſpecially againſt an expreſſe Word of God: yet *Jacob* reverenced him not the leſſe, *Gen.* 28. 5. So Gen.37.10. 1 Sam.31.2. Luke 2.51. contrary, Prov.30.17.

2. Children muſt cover their parents infirmities, both by paſſing them by, and concealing them from others as much as they can. For, 1 *Pet.*4. 8. *Love covers a multitude of ſins.* So, *Gen.*9.23. Contrary, *Gen.*9.22. 2 *Sam.*15.3. Concerning the ſecond, the rules are

1. Children muſt bear with their parents, and not the leſſe reverently eſteem them, nor perform the leſſe duty, becauſe of them, being croſſes which by Gods providence are laid upon man, whether upon his body, as blindneſſe, lameneſſe, ſickneſſe, &c. or on his perſon, as captivity, baniſhment, impriſonment, &c. or on his eſtate, as poverty, want, &c. So *Gen.*27.1. *Ruth* 1. 26, 21. Hence, *Lev.* 19. 14.

2. Children muſt afford relief and ſuccour to their parents as they need the ſame. So, *Gen.*48.1. and 37. 35. and 42. 8. and 47. 12. *Ruth* 2.18. 1 *Sam.* 22. 3, 4. *John* 19.27. 1 *Tim.* 5.4. Contrary, *Mark* 7. 11, 13. whereunto are ſuch as firſt deny relief to their parents, 1 *John* 3. 12. Secondly, that bring their parents into extremity by their laviſh ſpending, or drawing them to be their Sureties; or bringing them into danger by their miſchievous practiſes, *Gen.*37.34. Thirdly, that ſtrike their parents, *Exod.*21. 15. Fourthly, that murder them, 1 *Tim.* 1.9.

3. Children muſt bear with the inward infirmities of their parents, as weakneſſe of judgement, ſlipperineſſe of memory, violence of paſſion, &c.

4. With their outward infirmities which ariſe from inſtant tentation: Such were thoſe, *Gen.* 9. 21. and 19. 33. 2 *Sam.* 11. 4. and 18. 33. *Gen.*12.13. and 26.7. and 37. 34, 35.

Queſt. *What duties do children owe to their parents after death?*

I. *Anſw.* Firſt, to inter their bodies with ſuch decency, and honour as may be anſwerable to the place, and reputation wherein they lived, *Gen.* 25. 9. and 35. 29. and 50. 7. For,

1. Its a teſtimony of their great love, and reſpect to them.

2. Its a bleſſing promiſed by God to his Saints, 1 *Kings* 14. 13. 2 *Kings* 22. 20. the contrary is threatned as a curſe, *Jer.* 22. 19. 1 *Kings* 21. 23, 24. *Pſalme* 79. 3.

3. Its a great deformity for a corps to lie above ground, therefore children who are moſt bound to cover their parents deformity, are in this reſpect bound to bury them.

Secondly,

Secondly, children must have respect to the credit of their deceased parents, and that especially in three things. II.

1. In paying their just debts so far as they can, when their goods, or lands come to their hands, *Psal.*37.21.

2. In suppressing evil reports of their parents as much as they can. For, *Matth.*7.2.

3. In imitating their parents good example. So, 1 *Kings* 3.3. 2 *King.*22.2. 1 *Kings* 15.11.

Quest. *After what manner must children perform all these duties to their Parents?*

Answ. First, for conscience-sake, *Rom.*13.5. [illegible]3.20. 1 *Pet.*2.13. I.

Secondly, in sincerity, *Col.* 3.23. II.

Thirdly, cheerfully, and with a ready mind, 2 *Cor.*9.7. III.

Fourthly, Reverendly, as to them that bear the image of God. IV.

Fifthly, so, as yet not to sin against God: It must be in the fear of God. V.

Sixthly, Constantly, or else they loose their reward. VI.

Quest. *Must equal respect be shewed to both parents?*

Answ. Yea, the Law mentions both father and mother. So, *Gen.* 28.7. and *Solomon.*

1. Because both parents under God are alike means of their childrens being.

2. The care, and pains of both is very great.

Object. *The wife is subject to the husband: therefore ought a child to prefer his father before his mother?*

Answ. Though there be a difference betwixt them in relation of one to another, yet in relation to their children, they are both as one, and have alike authority over them.

Quest. *What if one commands what the other forbids?*

Answ. The thing commanded, or forbidden must be observed: If it be about a thing simply good or evil, then the parent that would have what is good to be done, and what is evil to be forborn, must be obeyed, though it be the mother; but if it be a thing indifferent: then the father is to be obeyed; yet no contempt must be shewd to the mother therein.

Quest. *Whether do children owe subjection to Step-fathers, and mothers, and to fathers and mothers in Law?*

Answ. Yea, as to those that are in the place of natural parents: So did *Moses*, *Exod.*18.7. and *Ruth*, chap. 1. 16, 17. and 2. 22. and Christ, *Luke* 2. 51. and that,

1. Because the marriage bond makes them one flesh with our natural parents.

2. The Law makes it incest for a man to lie with his stepmother, *Lev.* 18.8,17. therefore they are in the roome of natural parents, and so to be honoured.

3. Its a great honour which a child doth to his natural father, or mother to respect such as they have made one flesh with themselves.

Object. *Nature cannot so well brook a step-parent, as a natural parent?*

Answ. First, if not so well, yet we must not depise them. I.

Secondly, conscience, and religion should alter corrupt nature. II.

Object. *Step-parents seldome care for their husbands, or wives former children?*

Answ. First, God teaches not only to be subject to the good, and gentle, but also to the froward, 1 *Pet.*2.18. and not to be overcome of evil, but to overcome evil with good, *Rom.*12.21. I.

Secondly, the Scriptures reckons such as rise up against their parents in Law amongst such as rise up against their natural parents, *Mic.*7.6. II.

Quest.

Queſt. *Muſt children be ſubject to Guardians and Tutors.*

Anſw. Yea, for the Apoſtle ſaith that they are under them, *Gal.*4. 2. So *Eſther*, ch. 2. 20. and *Eliſha*, 2 King. 2. 15, &c. and 6. 1.

Queſt. *What arguments may move Children to obey their parents?*

I. *Anſw.* Firſt, they are commanded to obey them in the Lord, *i. e.* becauſe parents are to the children in the Lords ſtead, *Liberis ſuis pater eſt vice Dei.* Greg. Nazian. they bear Gods image, and children in obeying them, obey God.

II. Secondly; it is right, *Col.* 3. 1. which implies three things.

1. Its agreeable to all Laws of God, Nature, Nations.

2. The place of parents requires ſo much: For right requires that every one ſhould have his due.

3. Parents deſerve ſo much, ſo that its done by way of recompence.

III. Thirdly, its well pleaſing to the Lord, *Col.* 3. 20. and he will reward it, *Gen.* 31. 7, &c. 42. contrary, 1 *Sam.* 2. 34. 2 *Sam.* 18. 9. 1 *King.* 2. 25.

IV. Fourthly, its Gods charge to them: *Honour thy father, and thy mother.* Its a perpetual and general Law.

Queſt. *What if children be grown to years, and not under their parents government?*

Anſw. This may cauſe ſome difference: yet ſo long as a child hath a parent, he owes honour to him: as we ſee in *Joſeph*, though married, and a great man, *Gen.* 47. 12. and 48. 12. and 50. 5. and in *Solomon*, 1 King. 2. 19.

V. Fifthly, becauſe of Gods promiſe made to ſuch obedient children, *that thy days may be long in the land, &c.*

Dr. *Gouge. Houſhold duties.*

Queſt. *Whether are many children a bleſſing?*

Anſw. Yea, ſo ſaith *David*, Pſal. 127. 5. and 128. 3, 6. Hence, *Ruth* 4. 11.

Queſt. *Whether may parents make void a contract ſecretly made by their children, without, or againſt their conſent?*

Anſw. The Scriptures gives them authority, either to ratifie ſuch contracts, or to make them void, *Numb.* 30. 6. the father may make void a vow of his child in matters pertaining to Gods worſhip, much more a matrimonial promiſe. If a young man defloure a maid, in equity he is to be compelled to marry her, *Deut.* 22. 28. yet by Gods Law it may not be without the fathers conſent, *Exod.* 22. 17.

Queſt. *Whether is a marriage made without, or againſt the parents conſent valid, or no?*

Anſw. It may be valid in the courts of men according to humane lawes, and therefore the iſſue of ſuch is free from baſtardy: yet its not a divine, or ſpiritual conjunction, or marriage, being flatly againſt Gods precept, *Deut.* 7. 3. *Exod.* 34. 16. 1 *Cor.* 7. 38.

Mr. *Perk. upon Gal.*

Queſt. *What rules are parents to obſerve in giving names to their children?*

I. *Anſw.* Firſt, they ſhould give them ſuch names as may put them in minde of ſome good duty. *Paul* could never hear, or remember his new name, but he was thereby put in mind of his new office, and duty which he was to perform amongſt the Gentiles.

II. Secondly, as much as may be theſe names muſt be given in the natural language: Thus the *Hebrews* gave fit names in *Hebrew*: The *Greeks* in *Greek*, as *Timothy, &c. Act.* 26. 1. the *Latines* in *Latine*, as *Tertius*, *Quartus*, *Rom.* 16. 22, 23.

III. Thirdly, we muſt neither be too curious, nor too careleſſe in giving names to our children.

Queſt. *Who are too curious?*

Anſw. Such as give them names above the nature of men: Some drawing too

too neer the Deity it ſelf; as *Emanuel*; and the *Jeſuites*. Some of Angels, as *Gabriel*, *Michael*, &c. Some of vertues, as *Grace*, *Faith*, *Mercy*, *Patience*, &c.

Queſt. *Who are too careleſſe?*

Anſw. Such as name their children with Heatheniſh names: as *Hector*, *Achilles*, *Hanibal*, *Julius Caſar*, &c. as if they would have them prove like them. Sometimes they give them names of things far below the nature of men, as of beaſts, trees, flowers, &c.

Dr. *Tailor on Tit.*

Queſt. *Why muſt there be ſuch care in naming our children?*

Anſw. Becauſe ſuch whoſe names were appointed by God, as *Gen.*17.19. *Mat.* 1.21. *Luke* 1.13. and ſuch as were given by holy men and women that were guided by Gods Spirit, were holy, ſober, and fit names. As

1. Names which had ſome good ſignification: as *Samuel*, heard of God: *John*, the grace of God: *Jonathan*, the gift of God: *Simeon*, obedient, &c.

2. Names which have in times before us been given to perſons of good note, whoſe life is worthy our imitation: as *Iſaac*, *David*, *Peter*, *Mary*, *Elizabeth*, &c. that the names may move them to imitate thoſe worthies.

3. Names of our own Anceſtors, and Predeceſſors, to preſerve a memory of the family, which appears to have been an ancient practice amongſt Gods people, *Luke* 1.59, &c.

4. Uſual Names of the countrey, which cuſtome hath made familiar: as *Henry*, *Edward*, *Robert*, *William*, &c.

Queſt. *At what time is it fitteſt to give names to our children?*

Anſw. At the time of their baptiſme. Under the Law, children were named at their circumciſion, *Luk*.1.59. and 2.21. and ſo under the Goſpel it hath in all ages been uſed: and that

1. That their names may be a teſtimony that they have been baptized.

2. That ſo oft as they hear their names, they may be put in minde of their baptiſme.

3. That they may know how that by name they are given to Chriſt to be his ſouldiers, and therefore they ought not to ſtart from him.

4. That they may alſo be aſſured that being baptized with water, and the ſpirit, they are regiſtred by name in heaven.

Dr. *Gouge Houſh. Duties.*

Queſt. *Whether, and how far are children that are married, or called to publick offices in Church, or State, bound to obey their parents?*

Anſw. Childrens obedience to Parents ought to be perpetual, ſo long as they live: Implied in that Precept: *Honour thy father, and thy mother, that thy days may be long*, &c. But yet not alwayes in the ſame manner and degree. For whileſt children live in their fathers houſe, and under his power, they ought to obey, and aſſiſt in taking care of houſhold affairs, and in other buſineſſes as they are commanded by them, *Mat.*21.28, &c. But ſuch as are married, or called to publick offices, though they muſt reverence, and be helpful to them, yet are they not bound to deſert their callings, *Luke* 9.62. or to returne to take care of their family buſineſſe as they did before.

Dr. *Davenant on Col.*

Queſt. *What general rules are to be obſerved by children in obeying their Parents?*

Anſw. First, they muſt obey, not in ſome things, and at ſome times, but alwayes, through the whole courſe of their lives, *Eph.*6.2. I.

Secondly, they muſt perform this obedience. II.

1. With reverence internal, and external: internally they muſt have an high eſteem of them, a tender reſpect to, and ſhew honour, and obſervance of them:

Externally they muſt ſhew it by all reverend behaviour, as by riſing up before them, giving them the honour to ſpeak firſt, &c.

2. With readineſſe to hear and receive their inſtructions, *Prov.* 1.8.

III. Thirdly, they muſt endeavour to fulfil their deſires by their labours, or otherwiſe.

IV. Fourthly, they muſt ſubmit to their rebukes, *Prov.* 13.1. To their reſtraints about diet, apparel, recreations, &c. To their corrections, *Heb.* 12.9.

V. Fifthly, they muſt pray for them: For if they muſt do it for all, much more for them, 1 *Tim.* 2.1.

VI. Sixthly, they muſt ſhew meekneſſe of love three ways.

1. By obeying without enquiring, murmuring or contending.

2. By bearing with their infirmities, whether of body or minde: yea, though aged, diſeaſed, crabbed.

3. By obeying without reſpect of profit; the contrary is baſe, and mercenary.

VII. Seventhly, they muſt ſhew thankfulneſſe, and gratitude, by recompencing their parents kindneſſe, and relieving them in their wants, if they fall into want, 1 *Tim.* 5.4.

Mr. *Byfield on Col.*

CHAP.

CHAP. XXIX.

Queſtions, and Caſes of Conſcience about Chriſt.

Queſt. *WHat are we to conceive of the Incarnation of Chriſt?*

Anſw. That it is a notable wonder, and great, beyond all compariſon: that the Son of God ſhould be made of a woman, *Gal.* 4. 4. Even of that woman that was made by himſelf, *John* 1. 3. *Col.* 1. 16. that her womb and the Heavens now ſhould contain him, *Acts* 3.21. whom the Heaven of Heavens cannot contain, 1 *Kings* 8. 27. that he who had both father and mother, whoſe pedigree is recorded, even up to *Adam*, who in the fulneſſe of time was brought forth in *Bethlehem*, and when he had finiſhed his courſe, was cut off at *Jeruſalem*, ſhould yet be in truth, that which his ſhadow *Melchizedek* was, only in the conceit of the men of his time, *without father, without mother without pedigree, having neither beginning of days, nor end of life*, Heb. 7.3. with Iſa. 53.8. and Mich. 5.2. that his Father ſhould be greater then he: *John* 14. 28. and yet he his Fathers equal, *John* 5. 18. *Phil.* 2. 6. that he is before *Abraham* was, *John* 8. 48. and yet *Abrahams* birth preceded his near two thouſand yeares, that he who was *Davids* ſon, ſhould yet be *Davids* Lord, *Mat.* 22. 42. &c. this is a wonder of wonders.

Queſt. *How may this knot be untied?*

Anſw. The untying of it depends upon the right underſtanding of the wonderful conjunction of the divine and humane nature in the unity of the perſon of our Redeemer; For by reaſon of the ſtrictneſſe of this perſonal union, whatſoever may be verified of either of thoſe natures, the ſame may be truly ſpoken of the whole perſon, from whitherſoever of the Natures it be denominated: For the clearing whereof, remember that in him dwelleth all the fulneſſe of the Godhead bodily, *Col.* 2. 9. *i.e.* by ſuch a perſonal and real union, as doth inſeparately and everlaſtingly conjoyne that infinite Godhead, with his finite manhood in the unity of the ſelf-ſame individual perſon.

Queſt. *How may we underſtand this?*

Anſw. Remember that he in whom that fulneſſe dwells, is the perſon: and that fulneſſe that ſo dwelleth in him, is the Nature. Now there dwelleth in him not only the fulneſſe of the Godhead, but the fulneſſe of the Manhood alſo:

ſo that there are two diſtinct Natures in him: and two ſo diſtinct, that they do not make one compounded nature, but ſtill remain uncompounded, and unconfounded together: But he in whom the fulneſſe of the manhood dwells, is not one: and he in whom the fulneſſe of the Godhead, another: but he in whom the fulneſſe of both thoſe natures dwelleth, is one and the ſame *Immanuel*, and conſequently he is but one perſon.

Queſt. *What is further to be conſidered about this?*

Anſw. That the Divine nature did not aſſume an humane perſon, but the Divine Perſon did aſſume an humane nature: and that of the three Divine Perſons, it was neither the firſt, nor the ſecond, that did aſſume this humane nature; but it was the middle Perſon, who was to be the middle one, that muſt undertake this Mediation betwixt God and us: which was otherwiſe alſo moſt requiſite, as well for the better preſervation of the integrity of the bleſſed Trinity in the Godhead, as for the higher advancement of mankind by meanes of that relation which the ſecond Perſon, the Mediatour, did beare unto his Father. For if the fulneſſe of the Godhead ſhould thus have dwelt in any humane Perſon, there ſhould then a fourth Perſon have been neceſſarily added to the Godhead: and if any of the three Perſons, beſides the ſecond, had been borne of a woman, there ſhould have been two Sons in the Trinity, whereas now the Son of God, and the Son of the bleſſed Virgin, being but one Perſon, is conſequently but one Son, and ſo there is no alteration at all made in the relations of the Perſons of the Trinity.

Again, in reſpect of us, God ſent his own Son made of a woman, that we might receive the Adoption of ſons, *Gal.* 4. 4, 5, 7. *and if a ſon, then an heire of God through Chriſt*: intimating thereby, that what relation Chriſt hath to God by nature, we, being found in him, have the ſame by grace, *John* 1. 14. *and* 3. 16. with *John* 1. 12. For though he reſerve to himſelf the preeminence which is due to him in a peculiar manner of being the firſt-borne amongſt many brethren, *Rom.* 8. 29. yet in him, and for him, the reſt likewiſe by the grace of Adoption, are all of them accounted as firſt-borne, *Exod.* 4. 22, 23. *Heb.* 12. 23. *Rom.* 8. 17.

Queſt. *What is the Nature aſſumed by the Son of God?*

Anſw. The ſeed of *Abraham*, Heb. 2. 16. the ſeed of *David*, Rom. 1. 3. the ſeed of the woman, *Gen.* 3. 15. the Word, the ſecond Perſon of the Trinity being made fleſh, 1 *John* 5. 7. Neither did he take the ſubſtance of our nature only, but alſo all the properties and the qualities thereof: yea, he ſubjected himſelf in the dayes of his fleſh to the ſame weakneſſe which we find in our fraile nature, and was compaſſed with the like infirmities, being in all things made like unto his brethren, *Acts* 14. 15. *Heb.* 5. 7. 2 *Cor.* 13. 4. *Heb.* 2. 17, 18. and 4. 15. yet as he took upon him not an humane perſon, but an humane nature; ſo it was not requiſite that he ſhould take upon him any perſonal infirmities, as madneſſe, blindneſſe, lameneſſe, and particular diſeaſes, which are incident to ſome only; but thoſe alone which do acccompany the whole nature of mankind, as hunger, thirſt, wearineſſe, grief, pain, and mortality.

Queſt. *What is further conſiderable about Chriſt?*

Anſw. That as he had no Mother in regard of one of his natures, ſo he was to have no Father in regard of the other: but muſt be borne of a pure Virgin, without the help of man, *Jer.* 31. 22. and this was requiſite, as for other reſpects, ſo for the exemption of the aſſumed nature, from the imputation and pollution of *Adams* ſin: For ſin having by that one man entred into the world, every father becomes an *Adam* to his children, conveying the corruption of his nature to all whom he begets, *Rom.* 5. 12. but he being made of man, but not by man, and ſo becoming the immediate fruit of the womb, and not of the loynes, muſt neceſſarily be acknowledged that holy thing, *Luke* 1. 35. the Virgin was

but

but the passive and material principle, of which that precious flesh was made, and the Holy Ghost the Agent and Efficient: yet cannot the man Christ Jesus be thereby made the son of his own Spirit, because fathers beget their children out of their own substance, but the Holy Ghost did not so, but framed the flesh of him from whom himself proceeded, out of the creature of them both, the handmaid of the Lord, *Luke* 1. 38, 48. whom from thence *all generations shall call blessed.* That blessed womb of hers was the Bride-chamber, wherein the Holy Ghost did knit that indissoluble knot betwixt our humane nature and his Deity, the Son of God assuming into the unity of his Person, that which before he was not, and yet without change, (for so must God still be) remaining that which he was, whereby it came to passe, that this holy thing which was borne of her, was in truth called the Son of God, *Luke* 1. 35. which wonderful connexion of two so infinitely differing natures in the unity of one person, how it was there effected is above our shallow capacities, yea, the Angels stoop, and desire to look into it, 1 *Pet.* 1. 12. This we may safely say, that as the distinction of the persons in the Holy Trinity, hinders not the unity of the nature of the Godhead, though every person holds intirely his own incommunicable property, so neither doth the distinction of the two Natures in Christ any wayes crosse the unity of his person, although each nature remaineth entire in it self, and retaineth the properties agreeing thereto, without any conversion, composition, commixtion, or confusion.

Quest. *What is further considerable about Christ?*

Answ. That as there is one God, so there is one Mediatour between God and man, even the man Christ Jesus, &c. 1 *Tim.* 2. 5, 6. and in discharge of this his Office, he being the only fit Umpire to take up the controversie between God and man, he was to lay his hand as well upon God, the party so highly offended, as upon man, the party so basely offending. In things concerning God the Priesthood of our Mediatour is exercised, *Heb.* 5. 1. and 2. 17.

Quest. *What are the parts of his Priestly Office?*

Answ. Satisfaction, and Intercession: the former whereof gives contentment to Gods Justice: the latter solicites his mercy, for the application of this benefit to Gods children in particular; whereby it comes to passe that God, in shewing mercy upon whom he will shew mercy, is yet for his Justice no loser, *Rom.* 3. 26. By vertue of his Intercession he appears in the Presence of God for us, and maketh request for us, *Heb.* 9. 24. and 7. 25. *Rom.* 8. 34. *Heb.* 4. 14, 15. and he must be such a suter as taketh our case to heart. Hence, *Heb.* 2. 17. he must be made like his brethren, &c. In which respect, as it was needful he should partake with our flesh and blood, that he might be tenderly affected to his brethren: So likewise for the obtaining of so great a suit, it behoved that he should be most dear to God his Father, and have so great an interest in him, as he might always be sure to be heard in his requests, *John* 11. 42. and therefore he must be his beloved son, *Matth.* 3. 17. so then it was fit our intercessor should be man like our selves, that we may come boldly to him, *Heb.* 4. 16. It was fit also he should be God, that he might go boldly to the Father without any way disparaging of him, as being his fellow and equal, *Zach.* 13. 7. *Phil.* 2. 7.

Quest. *Why must Christ be a propitiation for our sins?*

Answ. Such was Gods love to Justice, and hatred to sin, that he would not have his justice swallowed up with mercy, nor sin pardoned without making a fit reparation: therefore our Mediator must not look to procure for us a simple pardon without more ado, but must be a propitiation for our sinnes, and redeem us by his fine, and ransome, and so not only be the matter of our requests, to intreat the Lord for us: but also take upon him the part of an advocate to plead full satisfaction made by himself as our Surety, *Rom.* 3. 25. 1 *John* 2. 2.

and

and 4. 10. *Mat.* 20. 28. 1 *Tim.* 2. 6. *Job* 33. 24. 1 *Joh.* 2. 1. *Heb.* 7. 22. unto all the debt wherewith we any way ſtood chargeable.

Queſt. *What ſatisfaction did Chriſt our Surety binde himſelf to perform in our behalf?*

Anſw. It was of a double debt, the principal, and the acceſſory.

Queſt. *What was the principal debt?*

Anſw. Obedience to Gods moſt holy Law, which man was bound to pay as a perpetual tribute to his Creator, though he had never ſinned; but being now by his own default become bankrupt, he is not able to diſcharge in the leaſt meaſure; his Surety therefore being to ſatisfie in his ſtead, none will be found fit to undertake ſuch a payment, but he who is both God and man.

Queſt. *Why muſt he be man?*

I. *Anſw.* Firſt, becauſe man was the party that by the Articles of the firſt Covenant, was tyed to this obedience, and it was requiſite that as *by the diſobedience of one man, many were made ſinners, ſo by the obedience of one man, ſhould many be made righteous*, Rom. 5. 19.

II. Secondly, if our Mediator were only God, he could have performed no obedience (the God-head being free from all manner of ſubjection.)

Queſt. *Why muſt he be God?*

Anſw. Becauſe, if he were a bare man, though he had been as perfect as *Adam* in his integrity, or the Angels themſelves: yet being left unto himſelf amidſt all the tentations of Satan, and this wicked world, he ſhould have been ſubject to fall as they were; or had he held out, as the elect Angels did, it muſt have been aſcribed to the grace, and favour of another, whereas the giving of ſtrict ſatisfaction to Gods juſtice was the thing required: but now being God as well as man, he by his own eternal ſpirit preſerved himſelf without ſpot, preſenting a far more ſatisfactory obedience unto God, then *Adam* could poſſibly have performed in his integrity.

Queſt. *How may that appear?*

I. *Anſw.* Beſides the infinite difference that was betwixt both their perſons, which makes the actions of the one beyond all compariſon to exceed the worth and value of the other, we know that *Adam* was not able to make himſelf holy, but what holineſſe he had, he received it from him that created him after his own image, ſo that whatſoever obedience *Adam* had performed, God ſhould have eaten but of the fruit of the vineyard which himſelf had planted, 1 *Cor.* 9. 7. and of his own would all that have been which could be given to him, 1 *Chron.* 29. 14, 16. But Chriſt did himſelf ſanctifie that humane nature which he aſſumed, *John* 17. 19. and ſo out of his own peculiar ſtore did he bring forth thoſe precious treaſures of holy obedience, which for the ſatisfaction of our debt, he was pleaſed to tender to his Father.

II. Secondly, if *Adam* had done all things that were commanded him, he muſt for all that have ſaid, *I am an unprofitable ſervant, I have not done that which was my duty to do*, Luke 17. 10. whereas in the voluntary obedience which Chriſt ſubjected himſelf to, the caſe ſtood far otherwiſe. Indeed if we reſpect him in his humane nature, his Father is greater then he, *John* 14. 28. and he is his Fathers ſervant, *Iſa.* 53. 11. *Mark* 12. 18. yet in that he moſt truly ſaid, that God was his Father, *John* 5. 18. the Jewes did rightly infer from thence that thereby he made himſelf equal with God, and the Lord hath proclaimed him to be the *man that is his fellow*, *Zach.* 13. 7. Being therefore ſuch a man, and ſo highly borne, by the priviledge of his birth-right, he might have claimed an exemption from the ordinary ſervice which all other men are tyed to; and by being the Kings ſon, he might have freed himſelf from the payment of that tribute which was to be exacted of ſtrangers, *Matth.* 17. 25, 26. when the

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Father brought this his first begotten into the world, he said, *Let all the Angels of God worship him*, Heb. 1.6. and at that very instant wherein the Son advanced our nature into the highest pitch of dignity, by admitting it into the unity of his sacred person, that nature so assumed, was worthy to be crowned with all glory and honour, and he in that nature might then have set himself down at the right hand of the throne of God, *Heb.* 12. 2. tyed to no other subjection then now he is, or hereafter shall be, when he shall have delivered up the Kingdom to God the Father: For then also in regard of his assumed Nature, he shall be subject unto him that hath put all things under him, 1 *Cor.* 15. 27. But he looking on the the things of others, *Phil.*2.4,5,7,8. he chose rather to come by a tedious way, and wearisome journey to it, not challenging the priviledge of a Son, but taking upon him the form of a mean servant: not serving as an honourable Commander in the Lords Host, but as a common Souldier, making himself of no reputation, and emptying himself of his high dignity, he humbled himself, and became obedient unto death, *Phil.*2. 7. being content all his life long to be made under the Law, *Gal.*4.4. Yea, so far that as he was sent in the likenesse of sinful flesh, *Rom.* 8. 3. so he disdained not to subject himself unto that Law which properly did concern sinful flesh, and therefore though Circumcision was by right applicable only to such as were dead in their sins, and the uncircumcision of their flesh, *Col.* 2. 11, 13. yet he in whom there was no sin to be put off, notwithstanding submitted himself there unto; not only to testifie his communion with the Fathers of the Old Testament: but also hereby to tender to his Father a bond signed with his own blood, whereby he made himself in our behalf a debtor to the whole Law, *Gal.*5.3. Baptisme also pertained properly to such as were defiled, and had need to have their sins washed away, *Act.*22. 16. hence *Matth.*3.6. *Mar.*1.5. when many came to *John Baptist*, Christ also came amongst the rest: but the Baptist considering that he had need to be baptised of Christ, and not Christ by him, as altogether unfitting for that imaculate Lamb of God: Yet did he, as our Mediatour, submit himself to that Ordinance of God also: not only to testifie his communion with the Christians of the New Testament: but especially, because it became him thus to fulfill all righteousnesse, *Matt.* 3.15. and so having fulfilled all righteousnesse which the meanest man was tyed to, in the dayes of his pilgrimage (which he needed not to have done, if he had respected himself onely) the works which he performed were truly superogatory, which might be put upon the account of them whose debt he undertook to discharge, and being performed by the person of the Son of God, must in that respect, not only be equivalent, but infinitely overvalue the obedience of *Adam*, and all his posterity, though they had continued in their integrity, and remained instantly serving God day and night till this hour: And thus for our main and principal debt of our obedience, our Mediatour hath given satisfaction to the justice of his Father with good measure, pressed down, &c. *Luk.*6. 38.

Quest. *What other debt were we liable to, which Christ must discharge?*

Answ. Besides obedience, sin is also a debt, *Matt.* 6. 12. and sinners debtors, *Luke* 13.4. *Matt.*13.16. in regard of the penalty due for the default: and as the payment of the debt which comes *nomine pœnæ*, dischargeth not the Tenant from paying his yeatly rent afterwards, which of it self would have been due, though no fault had been committed: so the due paiment of the yearly rent after the fault had been committed, is no sufficient satisfaction for the penalty already incurred: therefore our surety, who stands chargeable with all our debts, as he maketh paiment of the one by his active, so he must make amends for the other by his passive obedience. He must first suffer, and then enter into his glory, *Luke* 24.26. For *Heb.*2.10. *it became him, for whom are all things, &c. in bringing many sons to glory, to make the Captain of their salvation perfect*, *i.e.* a perfect accomplisher of the work he had undertaken, *through sufferings.*

Now

Now the Godhead is of that infinite perfection, that its not ſubject to any paſſion: and therefore if Chriſt had been only God, he could not have paid this debt, which conſiſted of ſuffering and dying: Beſides, Gods Juſtice muſt be ſatisfied in that nature that had ſinned, and the ſame nature muſt ſuffer puniſhment, that had committed the offence, *Heb.*2.14,15. therefore Chriſt became man that he might ſuffer, *Phil.*2.8. *Heb.*10.5,7,9,10.

Queſt. *Why muſt our Saviour be more then man?*

Anſw. Becauſe if he had not been God too, he could never have gone through with ſuch a work. For if a man had been as righteous as *Adam*, and willing to ſuffer for the offence of others, poſſibly his ſufferings might have ſatisfied for one: But here innumerable multitudes were to be redeemed to God, *Rev.*5.9. & 7.9. Neither could man, or Angel have held out, if a puniſhment equivalent to the endleſſe ſufferings of all the ſinners in the World had at once been laid upon him. It ſhaked the powers of Chriſt himſelf, on whom the Spirit did reſt, *Iſa.* 11.2. It amazed him, *Mar.* 1.33. made him ſend up ſtrong cries, *Heb.* 5.7. and prayers, *Mar.* 14.35,36.

The bloud whereby the Church is purchaſed muſt be Gods bloud, *Acts* 20.28. the Lord of glory muſt be crucified, 1 *Cor.*2.8. the Prince and Author of life killed, *Acts* 3.15. the man who is Gods own fellow muſt be thus ſmitten, *Zach.* 13.7. with *Matt.*26.31. Again, if the life of any ſingular man might have been equivalent to the lives of all mankind: yet the laying down of that life would not have been ſufficient, unleſſe that he that had power to lay it down, had power alſo to take it up again, hence *Paul* concludes, 1 *Cor.* 15.17. *If Chriſt be not riſen, our faith is in vain, you are yet in your ſins.* Hence alſo, *Rom.* 4.25. Had Chriſt broken priſon, and made an eſcape, the payment of the debt, which as our ſurety he had taken upon him, being not ſatisfied, Heaven would not have held him, more then *Paradiſe* did *Adam* after he had fallen into Gods debt, and danger: But raiſing himſelf from the dead, preſenting himſelf in Heaven before him, to whom the debt was owing, and maintaining his ſtanding there, he thereby hath given good proof that he is now a freeman, and hath fully diſcharged that debt of ours for which he ſtood committed: and this is that evidence, which we have to ſhew, of that righteouſneſſe whereby we ſtand juſtified in Gods ſight, according to that of the Apoſtle, *Rom.* 8.33,34. hence *Joh.*10.17, 11. and 2.19,21. The Manhood indeed could ſuffer, but not overcome death: the Godhead could overcome any thing, but not ſuffer; He therefore that was to ſuffer, and overcome death for us, muſt be partaker of both natures, that he might do both, 1 *Pet.* 3.18.

Queſt. *How is this Redemption purchaſed by Chriſt, conveyed to us?*

Anſw. It was indeed a dear purchaſe, when we were redeemed by the blood of God: but what ſhould the purchaſe of a ſtranger have been to us? or what ſhould we have been the better for it, if we could not derive our deſcent from the purchaſer? The manner in *Iſrael* was concerning redemption, that to him that was next of kin belonged that right to be *Goel*, or the Redeemer, *Ruth* 3.12. & 4.1, 3,4,7. Hence *Job* calls Chriſt his *Goel*, *Job* 19.25, *&c.* For if he had not thus aſſumed our fleſh, how ſhould we have been of his blood, or claimed any kindred to him? and unleſs the Godhead had by a perſonal union been unſeparably conjoyned to that fleſh, how could he therein have been accounted our next of kin? Hence 1 *Cor.* 15.47. Chriſt is reckoned the ſecond man, though there were many millions between *Adam* and him, and that becauſe theſe two were the only men, who could be accounted the prime fountains from whence the reſt of all man-kind did derive their exiſtence and being. For as all in the world derive their deſcents from the firſt man: ſo in the reſpect of a more immediate influence of efficiency, and operation, doe they owe their being to the ſecond man, the Lord from heaven, as is implyed, *Jer.* 1.5. *Pſal.*119.73. & 139.13. & 71.6.

Job.

Job 10. 8, 11. *Act.* 17. 27, &c. this being a certain truth, that God doth more immediately concur to the generation, and all other motions of the creature, then any natural agent doth, or can do. Hence, *Rom.* 5. 17. This second man is not onely as universal a principle of all our beings, as was the first, and so may sustaine the common person of us all as well as he: but is a far more immediate agent in the production thereof: not as the first, so many generations removed from us: but more neere to us then our next progenitors, and so justly to be accounted our next of kin, even before them also.

Quest. *Is this sufficient and all that is required?*

Answ. No, there is another kind of generation required, for which we must be beholding to this second man, before we can have interest in this purchased Redemption: For as the guilt of the first mans transgression is derived to us by means of carnal generation: So must the benefit of the second mans obedience be conveyed to us by spiritual regeneration. Hence, *John* 3. 3. and 1. 13. Now as Christ in respect of our Adoption of Sons, which he hath procured for us, calls us brethren, *Heb.* 2. 11. so in respect of our new-birth, whereby he begets us to a spiritual and everlasting life, he owns us for children, *Isa.* 53. 10. *Psal.* 22. 30. *Heb.* 2. 13. and *v.* 14. The Apostle deduceth this conclusion. *For as much as the children are partakers of flesh and blood, he himself likewise took part of the same.* He himself, *i. e.* he who was God equal to the Father: For none else could make this new creature, but the same God that is the Creator of all things, 2 *Cor.* 5. 17. *Eph.* 2. 10. *Gal.* 6. 15. *James* 1. 18. 1 *Pet.* 1. 3. 1 *John* 5. 1. These new born babes being born of the Spirit, none could send the spirit to beget them, but the Father, and the Sonne from whom he proceedeth; the same blessed Spirit that framed Christs natural body in the womb, being to fashion every member of this mystical body unto his similitude and likenesse.

Quest. *How may this mystery be further opened to us?*

Answ. In every pe fect generation the creature produced, receives two things from him that begets it: Life, and Likenesse. Now touching our spiritual death, and life, consider these texts, 2 *Corinth.* 5. 14, 15. *Ephes.* 2. 4, 5. *Col.* 2. 13. *Gal.* 2. 20. From which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraigne medicine that could have been thought upon, should have been prepared for the curing of our wounds; yet all would be to no purpose, we being found dead when the medicine came to be applied. Our Physician therefore must not onely be able to restore us to health, but to life also, which none but God the Father, Son, and holy Ghost could do: Hence, *Joh.* 5. 26. and 6. 57. 51. Hence Christ is said to be a quickning spirit, 1 *Cor.* 15. 45. An *Adam* therefore, and perfect man he must be, that his flesh given for us on the Crosse, might be made the conduit to convey life to the world: and a quickning spirit he could not have been, if he were not God, able to make that flesh an effectual instrument of life by the operation of his Spirit, as *John* 6. 63.

As for the point of similitude and likenesse, it's said that *Adam* after his fall begat a son in his own likenesse, *Gen.* 5. 3. so saith Christ, *John* 3. 6. *That that is born of the flesh is flesh, &c.* So, 1 *Cor.* 15. 48, 49. Indeed our likenesse to Christ will be more perfected hereafter, *Phil.* 3. *ult.* yet in the mean time, such a conformity is required in us to Christ, *Phil.* 3. 20. *Ephes.* 4. 22, &c. *Rom.* 8. 29. God did not give the Spirit to Christ by measure, and therefore though many millions of beleevers do continually receive this supply of the Spirit of Christ, yet that fountain is not in the least exhausted, nor that well-spring of grace diminished. For, *Col.* 1. 19. and *John* 1. 16. As in the natural generation, there is a correspondence in all parts between the begetter and begotten, though it be found in the begotten in a farre lesse proportion: so in this spiritual: for every

grace that is eminently in Chriſt, the like grace will appear in Gods children, though in a farre inferiour degree.

Queſt. *What further is to be conſidered herein?*

Anſw. That Chriſt by enlivening and faſhioning us according to his own image, his purpoſe was not to raiſe a ſeed to himſelf diſperſedly, and ſcatteringly, but to gather together in one the children of God, &c. *John* 11.58. yea, and to bring all to one head by himſelf, *Eph.*1.10. So that the Church militant and triumphant, though as farre diſtant as earth and heaven, yet they make but one in Jeſus Chriſt, *Epheſ.* 2. 21, 22.

Queſt. *What are the bonds of this myſtical union between Chriſt, and us?*

Anſw. The quickning Spirit on his part, which being in him as the Head, is thence diffuſed to the ſpiritual animation of all his members: and faith on our part, which is the prime act of life wrought in thoſe who are capable of underſtanding by the ſame ſpirit: See both proved in theſe Texts, *John* 6. 63. 1 *Cor.*6. 17. and 15. 45. *Phil.* 2. 1. *Rom.*8. 9. 1 *John* 3. 24. and 4. 13. *Gal.* 2. 20. and 5. 5. and 3. 11. *Epheſ.* 3. 17. Both of which are of ſo high a nature, that none could poſſible by ſuch ligatures knit up ſo admirable a body, but he that was God Almighty. As for Faith, its the operation of God, *Col.* 2. 12. wrought by the ſame power that raiſed Chriſt from the dead, 2 *Theſ.* 1. 11. Hence *Paul* prays, *Epheſ.* 1. 19, &c. It was fit alſo that this Head ſhould be of the ſame nature of the body that is knit to it. Hence, *Epheſ.* 5. 30. *John* 6. 53, 56. ſhewing that by this myſtical and ſupernatural union, we are as truely conjoyned with him, as the meat and drink we receive, when its converted into our own ſubſtance. Secondly, that this conjunction is immediately made with this humane nature. Thirdly, that Chriſt crucified hath by his death made his fleſh broken, and blood poured out for us, to be fit food for the ſpiritual nouriſhment of our ſouls, and the very well-ſpring from whence by the power of his God-head, all life, and grace is derived to us: Hence, *Heb.* 10. 19, 20

Queſt. *What are we further to conſider in Chriſt?*

Anſw. That as in things concerning God, the maine execution of our Saviours Prieſthood doth conſiſt: ſo in things concerning man, he exerciſeth both his Prophetical office, whereby he opens the Will of his Father to us, and his Kingly, whereby he rules and protects us. It was indeed a part of the Prieſts office to inſtruct the people in the Law of God, *Deut.*33. 10. *Hag.* 2. 11. *Mal.* 2. 7. yet were they diſtinguiſhed from the Prophets, *Iſa.* 28. 7. *Jer.*6. 13. and 8. 10. and 14. 18. and 23. 11, 33, 34. *Lam.* 2. 20. As in the New Teſtament Prophets and Apoſtles were a different degree from ordinary Paſtors and Teachers, who received not their doctrine by immediate inſpiration from heaven, *Eph.*4. 11. 2 *Pet.* 1. 21. Hence, *Heb.* 1. 1. God hath ſpoken to us by his Sonne, called therefore the *Apoſtle* as well as the *High-Prieſt* of our profeſſion, *Heb.*3. 1, 2. and therefore in the execution of his prophetical office he is in a more peculiar manner likned to *Moſes*, Deut. 18. 15, &c. *Act*, 3. 22, 23. Our Prophet muſt therefore be a man raiſed up from amongſt his brethren the *Iſraelites*, Rom. 9. 5. who was to perform to us what the fathers requeſted of *Moſes*, Exod. 20. 19. *Deut.* 5. 25. 27. and this he daily affecteth by the power and Miniſtry of the Goſpel, inſtituted by the authority, and ſeconded by the power of this our great Prophet, whoſe tranſcendent excellency beyond *Moſes* is ſet forth, *Heb.*3. 3, 4, 5, 6. which Houſe of God is no other then the Church of God, 1 *Tim.*3. 15. whereof, as he is the only Lord, ſo he is alſo properly the only builder: Chriſt therefore being both the Lord and builder of his Church muſt be God as well as man, *Mat.* 16. 18. whence it is that we finde all the Manſions of this great houſe to be called indifferently the Church of God, and the Churches of Chriſt, 2 *Tim.* 2. 20. 1 *Cor.* 11. 16. *Rom.* 16. 16.

Indeed there are other Miniſterial builders whom Chriſt imploys in that ſervice

vice, which he beſtowed upon his Church for that end, *Eph.* 4. 11, 12. who receive their power from him, *Mat.* 28. 18. Such was *Paul*, 1 *Cor.* 15. 10. and 3. 9, 10. yet there he acknowledged that they were Gods building, as well as Gods husbandry, ſo *v.* 5. 7.

Two things therefore we find in our great Prophet that differences him from all the other prophets. 1. That no man knows the Father ſave the Son, and he to whom the Sonne will reveal him, *Mat.* 11. 27. *John* 1. 18. Being in his Fathers boſome he knows his ſecrets, and thereby is able to reveale the whole will of his Father to us, whereas all other, even Prophets, and Apoſtles have their knowledge at the ſecond hand according to the grace given them by the Spirit of Chriſt, 1 *Pet.* 1. 10, 11. *John* 16. 13, &c. 2. All other Prophets and Apoſtles can do no more then plant, and water; but God onely gives the encreaſe; they could not ſave one ſoul unleſſe Chriſt were with them by the powerful preſence of his Spirit, *John* 5. 25. *Eph.* 5. 14. *Pſalme* 13. 3. without whoſe aſſiſtance we are altogether ignorant. For, 1 *Cor.* 2. 14. wherefore *Paul* concludeth concerning himſelf, and all his fellow-labourers, that all is of God, 2 *Cor.* 4. 6, 7. Our Mediatour therefore muſt not want the excellency of power whereby he may make us capable of this high knowledge of the things of God propounded to us by the Miniſtry of his ſervants; and ſo muſt be God as well as man: that *he may ſave to the uttermoſt all that come to God by him*, Heb. 7. 25.

Queſt. *What are we to conſider about Chriſts Kingly Office?*

Anſw. That he hath a Kingdome, *Iſa.* 9. 7. *Dan.* 7. 13, 14. *Luke* 1. 31, *&c.* He is that new *David* our King, which God hath raiſed up to his *Iſrael*, Jer. 30. 9. *Hoſ.* 3. 5. *Ezek.* 34. 23. and 37. 24. who was in truth both the Sonne of man, and the Sonne of the Higheſt: that in one reſpect we may ſay to him as they did to *David*, 2 Sam. 5. 1. we are thy bone, and fleſh; and in the other, ſing of him as *David* did, *Pſalme* 110. 1. *The Lord ſaid to my Lord*, &c. ſo that the promiſe made to our firſt parents, *Gen.* 3. 15. may well ſtand with *Pauls* ſaying, *Rom.* 16. 20. *the God of peace ſhall bruiſe Satan under our feet.* For he came for this end, 1 *John* 3. 8. 1 *Tim.* 3. 16. and ſtill that foundation of God remaines unſhaken, *Iſaiah* 43. 11. *Hoſ.* 13. 4. *beſides me there is no Saviour.*

Queſt. *What are the ſpecial branches of this Kingdom of our Lord and Saviour.*

Anſw. Firſt, the one of grace, whereby that part of the Church is governed which is here militant. I.

Secondly, the other of glory, belonging to that part which is triumphant in heaven. II.

Queſt. *How doth he work upon this on earth?*

Anſw. As by his Prophetical office he works upon our minde and underſtanding: ſo by his Kingly office, he rules our will and affections, *caſting down imaginations*, &c. 1 Cor. 10. 5. working in us both *to will, and to do*, Phil. 2. 13. That he ſanctifieth us wholly, 1 *Theſ.* 5. 23. we are taught likewiſe to believe, that *both he that ſanctifieth, and they that are ſanctified are all of one*, *i. e.* of one and the ſame nature, *Heb.* 2. 11. that as their nature was tainted in the firſt *Adam*, ſo it might be reſtored again in the ſecond *Adam*: and that as from the one a corrupt, ſo from the other a pure and undefiled nature might be tranſmitted to the heirs of ſalvation.

Queſt. *How doth Chriſt exerciſe his Kingly Office towards the Church triumphant?*

Anſw. In that the ſame God that giveth grace, is he alſo that giveth glory: yet ſo, that the ſtreams of them muſt run to us through the golden pipe of our Saviours humanity. For, 1 *Cor.* 15. 21. *ſince by man came death*, it was fit that *by man*

alſo ſhould come the reſurrection of the dead; even by that man who hath ſaid that he will *raiſe us up at the laſt day*, John 6.54. who ſhall then come to be glorified in his Saints, &c. 2 *Theſ.* 1. 10. and ſhall faſhion our vile bodies to his glorious body, *Phil.* 3. *ult.*

See *Dr. Uſhers Incarnation of the Son of God.*

Queſt. *When doth Chriſt firſt live in a Chriſtians heart?*

Anſw. When the heart gives a firme aſſent to the gracious promiſes made in Chriſt for the pardoning of ſinnes, and acceptation to the favour of God, and title and intereſt to life everlaſting. For as Chriſt was conceived in the womb of an humble and beleeving Virgin; ſo if we will conceive Chriſt in our hearts, we muſt be humble to deny our ſelves in all things, and believing, to go out of our ſelves to the promiſes of God in Chriſt.

Queſt. *Why muſt our Saviour be Emanuel, God with man?*

I. *Anſw.* Firſt, in regard of the greatneſſe of the good which we are to have by him: For,

1. He is to be God and man together to ſatisfie the wrath of God, to undergo the puniſhment due to ſin, as our Surety: He muſt give us title to heaven, and bring us thither, which none can do but God.

2. He muſt know our hearts, wants, griefs, infirmities, and muſt be every where to relieve us: and none can do this but God.

II. Secondly, in regard of the evils which we are to be freed from: He is to defend us in the midſt of our enemies; and who is above the Devil, and ſin, and the wrath of God, and all the oppoſitions which ſtand between us and heaven, but God?

He muſt be man: For man had ſinned, and man muſt ſuffer for ſinne, and *without blood there is no remiſſion*: and then that he might be a merciful Saviour, there muſt be a ſutableneſſe in the nature that there may be a ſympathy.

Queſt. *Why muſt this God and man be one perſon?*

Anſw. Becauſe if each nature were a diſtinct perſon, then there would be two Chriſts, and ſo the actions of the one, could not be attributed to the other.

Queſt. *How doth Chriſt make us friends with God?*

I. *Anſw.* Firſt, by ſatisfaction, taking away the wrath of God.

II. Secondly, by the Spirit: for God ſends his Spirit into our hearts, to fit us for friendſhip and communion with him when we have ſomething of God in us.

Queſt. *How ſhall I know that this Emanuel is God with me?*

Anſw. If by the ſame ſpirit of his that ſanctified his humane nature, he works in me deſires to be nearer, and nearer to him, to be liker to him. If I am on his ſide: If I be near him in my affections, deſires, and underſtanding. If I finde an inward deſire to be more with him, and like to him: If outwardly in the place where I live, I ſide with him, and take part with his cauſe, its a ſign I have an intereſt in him.

Queſt. *What benefits accrue to us by Gods taking our nature upon him?*

I. *Anſw.* Firſt, he hath hereby dignified, and raiſed our natures above the Angels: Oh, what a mercy is this that the great God of heaven and earth, ſhould take duſt into the unity of his perſon, and marry ſuch a poor nature as ours is?

II. Secondly, for the great God of heauen and earth, before whom the Angels cover their faces, the mountains tremble, and the earth quakes, to take our fleſh to ſave ſinful man, to free him from ſuch miſery, and enemies, and then to advance him to ſo great happineſſe, this indeed is admirable.

Thirdly,

Thirdly, hereby we are made one with God; ſhall God then be God with us in our nature in heaven, and ſhall we defile our natures that God hath ſo dignified? ſhall we live like beaſts whom God hath raiſed above Angels? &c. III.

Fourthly, as he hath thus advanced our natures, ſo he hath put all the riches of grace into our nature in Chriſt, and this for our good. IV.

Fifthly, our nature being ingraffed into the God-head, therefore what was done in our nature, was of wonderful extention, force, and dignity, which anſwers all objections. As, V.

1. Object. *How could the death of one man ſatisfie for many millions?*

Anſw. Becauſe it was the death of Chriſt, whoſe humane nature was graffed into the ſecond perſon in the Trinity, and being but one perſon, what the humane nature did or ſuffered, God did it.

Queſt. *But how doth friendſhip between God and us ariſe from hence?*

Anſw. Firſt, becauſe ſinne which cauſed the diviſion, is hereby taken away: and ſinne being taken away, God is mercy it ſelfe, and mercy will have a current. I.

Secondly, Chriſt is a fit perſon to knit God and us together, becauſe our nature is pure in Chriſt, and therefore in Chriſt, God loves us. II.

Thirdly, Chriſt being our head of influence, conveyeth the ſame ſpirit that is in him, to all his members, and by that Spirit, by little and little, purges his Church and makes her fit for communion with himſelf, making us partakers of the Divine nature. III.

Queſt. *How ſhall we know that we have any ground of comfort in this Emanuel?*

Anſw. We may know that we have benefit by the firſt coming of *Emanuel*, if we have a ſerious deſire of his ſecond coming, and to be with him where he is. If as he came to us in love, we deſire to be with him in his Ordinances as much as may be, and in humble reſignation at the houre of death, deſiring to be diſſolved, and to be with Chriſt, praying, *Come Lord Jeſus*, Revel. 22. 20. I.

Secondly, whereas he took our nature upon him, that he might take our perſons to make up myſtical Chriſt, he married our nature to marry our perſons, this is a ground of comfort that our perſons ſhall be near Chriſt as well as our nature. For as Chriſt hath two natures in one perſon, ſo many perſons make up one myſtical Chriſt; the wife is not nearer the husband, the members are not nearer the head, the building is not nearer the foundation, then Chriſt and his Church are near one another: which affords comfort in that, II.

1. As he ſanctified his naturall body by the Holy Ghoſt, ſo he will ſanctifie us by the ſame Spirit, there being the ſame Spirit in the Head and members.

2. As he loves his natural body ſo as never to lay it aſide to eternity, ſo he loves his myſtical body in ſome ſort more; for he gave his natural body to death for his myſtical body; therefore he will never lay aſide his Church, nor any member of it.

3. As he roſe to glory in his natural body and aſcended to heaven: ſo he will raiſe his myſtical body that it ſhall aſcend as he aſcended.

Doctor *Sibs his Emanuel.*

4. Chriſt being in heaven, and having all authority put into his hands, *Pſal.* 2. 9, 10. he will not ſuffer any member of his body to ſuffer more then is fit.

Object. *If all the power that Chriſt hath be given him, as it is,* John 17. 2. *then he is Deus conſtitutus, Deus creatus, datus, not Deus natus: made, and created God, how then can he be of the ſame nature with God, who hath all he hath given him in time?*

Anſw.

I. *Answ.* First, If Christ speaks there of his Divine Nature, then, though not as God, yet as the second Person, he is of the Father, and so not in time, but from all eternity he had all those divine properties communicated to him: for he is therefore called the Son, because begotten of the Father.

II. Secondly, if the Text speak not of this Nature, but the Office, or reward rather of his Mediatorship, then that Power, and glory which is here said to be given him, may well be understood of that Mediatory power, and honour which God vouchsafed to him: and though by reason of the personal union, all honour, and glory was due to him, yet God had so ordered it, that he should not have the manifestation of it till he had suffered, and run through the whole course of his active and passive obedience. In Scripture language, *aliquid dicitur fieri, quando incipit patefieri*, a thing is said to be done, when it manifesteth it self, as *Act.* 13.33. *This day have I begotten thee*, speaking of Christs resurrection, because he was then truly manifested to be the Son of God.

Quest. *Wherein consists the power of Christ?*

I. *Answ.* First, In that its universal, in Heaven, Earth, and Hell, *Phil.* 2. 10, 11.

II. Secondly, That though he hath all power, yet the administration of it is by his Spirit, which therefore is called the Spirit of Christ. Hence *Joh.* 15. 26.

III. Thirdly, That this power of Christ extends not only to the bodies, and externals of men, but it reacheth to their hearts and consciences also. By it their mindes are enlightened, their hearts changed, their lusts subdued, and they are made new creatures: whence Christ saith, *He is the way, the truth, and the life*, Joh. 14.6.

IV. Fourthly, As its the heart of man that this power of Christ reacheth to, so the main, and chief effects of this power are spiritual, and such as tend to salvation: as to give Faith, and Repentance to men, *Joh.* 12.32. To save that which was lost, to dissolve the works of the Divel, &c.

V. Fifthly, This power of Christ must needs be infinite, if we consider the ends for which it was given him: For its to gather and save a people out of the world, to justifie their persons, to sanctifie their natures, and to judge all men at the last day: But he cannot judge all mens lives, yea, and their secret sins without infinite knowledge, and though Christs humane Nature be not capable of infinity, and omniscience, yet the person that is the Judge must be so qualified.

VI. Sixthly, His power is arbitrary in the use of it, He opens own mans heart, and leaves another shut: He cures one blind eye, and leaves another in darkness, *Matt.* 11.27.

Quest. *What are the remarkable particulars wherein Christs dominion over all flesh, especially the Church, doth appear?*

I. *Answ.* First, in appointing a Ministery for the conversion and saving mens souls, *Matt.* 28.18,19. *Ephes.* 4.11.

II. Secondly, In blessing, and giving success to his Ministery, 1 *Cor.* 3.6,7.

III. Thirdly, In convincing and inlightning mens understandings, so far as to see their sinful and damnable estate, as also the absolute necessity of a remedy through Christ.

IV. Fourthly, in that he is the Author and Fountain of all the grace that the godly have, *Joh.* 1.16. In Christ there is *plenitudo fontis*, the fulness of a Fountain. In Angels, and *Adam*, only *plenitudo vasis*, the fulness of a vessel. Now this fulness of Christ is for communication, and our participation of it, *Joh.* 15. 3. hence 1 *Tim.* 6. 15. *He is King of Kings, &c.*

V. Fifthly, He not only gives grace, but is able to bestow all the glory, and happiness which the Scriptures promise. Now the reward, or fruit of grace, is either the inward

niward peace, and joy of heart here, or eternal happiness hereafter, both which are in Christs power, and munificence, *Isa.* 9. 6. He is called the *Prince of peace, and our peace*, Ephes. 2. 14. and *Heb.* 5, 9. *the authour of eternal salvation.*

Sixthly, In that he can forgive, and pardon sin, which is only in Gods power, *Mar.* 2. 7. For, *nemo potest remittere de jure alieno.* VI.

Seventhly, In giving Laws, and prescribing duties to all according to which they should live, therefore he calls them his Commandments. Is stiled a King, and a Kingdom is attributed to him. VII.

Eighthly, In inabling, and strenthening his children in all their afflictions, so that they do not only bear them, but triumph therein with joy unspeakable, and full of glory, hence *Phil.* 4. 13. 2 *Cor.* 12. 5. VIII.

Ninthly, In that he is appointed to judge the whole world: where two things do manifest his exceeding great power. IX.

1. The immediate preparation to it: For Christ by his power shall raise up all out of their graves, 1 *Cor.* 15. 22. the godly shall rise, because they are members, and he their Head, and the godly shall be raised by him as a Judge.

2. His solemn coming to judgement with Power and Majesty, 2 *Thes.* 1. 7, 8.

Tenthly, By over-ruling, conquering, and subduing his enemies, Christ though in heaven, yet hath his enemies, even all that are enemies to his Church and children, *Acts* 9. 4. they oppose Christ, who oppose his Members. If you hurt the feet, the head in heaven feels it: but Christ will reign in despite of all his enemies, *Psal.* 2. 2. Hence *Rev.* 2. 27. Christ rules the Nations *with a rod of iron, &c.* X.

Object. *But why then is the power of the Turk and Pope still lifted up against him?*

Answ. The Apostle tells us, 1 *Cor.* 15. and *Heb.* 2. All things are not yet in subjection to him: he hath a Kingdom, and power; but as yet he is only *Rex pugnans, & vincens*, then he will be *Rex triumphans.* He will put down all power, and principalities, there will be nothing but Christs power.

Quest. *Why is Christ so frequently in Scripture called a head?*

Answ. First, In regard of his eminency, and dignity: For he is exalted above *every name, i. e.* any thing that hath the greatest fame, and dignity either in this world, or that to come, hence *Col.* 1. 18. that *he might have the preheminence in all things.* I.

Secondly, In regard of his spiritual influence, and powerful communication of his grace, and strength to those that are his members, *Col.* 2. 19. As the Head is the Fountain of all life, and motion, and from it every member hath its proper nourishment, so it is with the Church of God. II.

Thirdly, This relation of a head implieth a neer union and conjunction, and such there is between Christ, and the godly which must needs also prove the perseverance of the godly, for Christ will not loose any one of his members. III.

Fourthly, In respect of Government and direction; He is the King of Saints, and the King of Nations: he hath a rod of iron to bruise his enemies; only this Government, though it be in the world, yet it is not in a worldly manner: the best, and choisest part of it is, in preparing and setting those whom the Father hath given him, to eternal life. IV.

Quest. *Is all mankind given by God the Father to Christ, to be redeemed by him?*

Answ. Though Christ hath a sufficiency, and fulness in him to obtain salvation for all, yet some only are given to him intentionally by Gods decree to be their actual Saviour, and Mediatour, *Joh.* 17. 2. For if all were given to him, then all must be saved, *Joh.* 10. 28, 29. and 6. 37, 39.

Object.

Object. *But Joh.* 17. 12. *its said, of those that thou gavest me, there is none lost but the son of perdition, therefore some may be lost?*

Answ. The Apostles are said to be given to Christ in a two fold respect: 1. Of Sanctification, and Glorification, and so *Judas* was not. 2. In respect of their Office, and Calling, as *Joh.* 6.10. So then there is a two fold giving of some to Christ, the one of justification to eternal life, the other of Office, and service: and that this is meant here is plain, because he is called the son of perdition.

Quest. *Whether did Christ fully finish the work that the Father gave him to doe?*

Answ. Yea he did fully, and perfectly finish it, *Joh.* 17. 4. concerning which, observe these particulars.

1. Christ might have come into the world as a glorious Lord and Law-giver, only to rule and give Laws: but coming as a Mediatour, and surety, it behoved him to be under a Law, and to discharge that work he undertook, and this appears, because he was not necessitated to be incarnate, but it was wholly at his own good pleasure, *Phil.* 2.7,8.

2. There was an holy and admirable agreement between God the Father and the Son, to be a Mediatour for those which his Father had given him. For though the Covenant of Grace be made with believers, yet there was a previous and an Antecedent Covenant made between the Father and the Son to be a Mediatour, which agreement was, that if Christ would lay down his life for such, then the Father would give them to him as his seed, and glorifie them, and also reward him with all honour, and glory, hence *Isa.* 53.11.

3. From this Covenant and agreement it is, that Christs work is truly and properly obedience, and such an obedience as hath a reward annexed to it: and *Joh.* 10.8. Christ calls it *the commandment which he had received from his Father*, hence also, *Rom.* 5.19.

4. That it was not meerly obedience, but a meriting obedience: there was an intrinsecal worth, and excellency in Christs obedience answering to our salvation: Hence, though we have justification, and salvation of meere grace, yet in respect of Christ, it was of justice, and debt, so that in Christ the Covenant of Works was fulfilled, though in us the Covenant of Grace.

5. This work Christ was to do, was in its self very heavy, and grievous, though his readiness made it easie. For to obey the Law of God, and to suffer all the wrath that was due for our sins, was a bitter cup to drink off, hence *Matth.* 26.39.

6. This work Christ finished and completed.

Quest. *In what particulars did his finishing this work consist?*

I. *Answ.* First, in that he did it wholly, and universally, there was not one tittle of the Law which he did not fulfill.

II. Secondly, He finished it universally for parts, and not only so, but fully for degrees: He did not only love God, but loved him as much as the Law requires: All that he did was so fully done, that there wanted not the least degree of grace in any duty.

III. Thirdly, Because he had not only an objective perfection in parts, and degrees: but also a subjective perfection: all within him was throughly, and perfectly holy: So that as we are originally, and actually polluted, he was originally and actually holy, so that the Law had no fault to finde with him, *Luk.* 1.35. *Heb.* 7.26. and 4.15.

IV. Fouthly, He finished it in respect of duration, the Law requiring continuance, though there were perfection of parts and degrees, and subjective perfection also, yet, *Cursed is he that continues not therein*, Gal. 3. 10.

Fifthly,

Fifthly, He so finished it, that he left nothing to be done, either by Angels, or men, in that way, and kind as he did it. V.

Object. *Then what needs diligence, and zeal in the wayes of God: Sin, or not sin, all is one, Christ hath done all, &c?*

Answ. Our duties are not required to that end which Christs was, but yet they are necessarily commanded for other ends, because God hath commanded them as the way to walk in, if we will be saved: as also to glorifie God, and to testifie our thankfulness and love to him, yea, there is an inseparable connexion btween a man interessed in Christ, and a holy life, as there is in the fire with heat and light.

Quest. *What are the properties of the work which Christ finished?*

Answ. First, it was a work of infinite value, because he was God as well as man. I.

Secondly, Mediatory, all that he did, and suffered tended to a propitiation, and reconciliation with God, so that as the nature of them was infinite, so the end of them was pretious and admirable. II.

Thirdly, It was not only his work, but our work: He did them not for his own sake, but for ours. III.

Fourthly, It was of necessity, and that 1. From the Justice of God, which being infinite, could not be satisfied, but by that which is of infinite value. 2. From the holinesse of the Law, that admits of no work but what is perfect, pure, and holy. 3. From our own impotency, which proclaims the necessity of Christs perfection: For take us as we are in our selves, and so we are nothing but sin and a curse: instead of doing Gods work wee doe the Divels, and take us as regenerate, and then, though we be partakers of Gods Grace, yet the remnants of corruption within us doe staine, and infect all we doe. IV.

Fithly. Here is the glorious visibility of Christs perfect working in his Resurrection, Ascention, and now sitting at Gods right hand in glory, which could not have been, had not Christ perfected his work. V.

Quest. *What are wee further bound to believe concerning Christ?*

Answ. First, That whatsoever Christ had, or was, was not for himself, but for us: His fulness for our emptiness: His attonement for our sins: as the full breasts are for suck to the child: the vertue of the head for the members of the body: the fulnesse of the Fountaine for the streams, *Isa.* 9[illegible] 1 *Cor.* 1. 30. I.

Quest. *In what particulars will this appear?*

Answ. First, His Incarnation was for us, not for Angels, nor for any other end. If there had been but one man of all mankind to be saved, Christ would have dyed, as *Paul* said, *Gal.* 2.20. *who gave himself for me.* It was not the multitude of Believers which made Christ to become man: for comparatively there are but a small remnant, but it was because such are given to him as Mediatour, and so he would be faithfull for one, as well as for many. I.

Secondly, All that Christ did was not for himself, but for us: All his miracles, *Joh.* 11.15. His miracles tending to the confirmation of their faith. So was his obedience to the Law, and fulfilling the righteousnesse thereof, for our sakes. II.

Thirdly, His sufferings, and rendring himself an Attonement, and Sacrifice on the Cross was for us, *Isa.* 53. 5. He died for us, gave himself for us, &c, *Heb.* 12. 24. *Abels* blood cried for vengeance, but Christs for mercy. III.

Fourthly, The fruits and benefits of his mediation redound to us: Justification, pardon of sin, sanctification, victory over lusts, assurance of Gods favour, all these come by Christ, but to those only for whom he was appointed a Saviour. IV.

II. Secondly, that all this was of God the Father. Its his will and gracious appointment that Chriſt ſhould do all theſe things for his, *Col.* 1. 14.

III. Thirdly, its the duty of all Gods children to know and believe this fulneſſe of Chriſt for them, and to look upon Chriſt, and all his benefits as for them.

Queſt. *Why is it their duty to do ſo?*

I. *Anſw.* Firſt, becauſe otherwiſe Chriſt would be in vaine, and not of that uſe that God hath appointed him for: the fountaine runs in vaine, if none will drink of it.

II. Secondly, becauſe in, and through him, God doth magnifie his glory: his attributes of grace, mercy, and unſpeakable bounty: ſo that if we do not thus receive Chriſt, we deprive God of all his intended glory.

III. Thirdly, becauſe of the inſufficiency of all other things to ſatisfie the troubled, and broken heart, which may make us to flie to this, and to ſay, *Whither ſhall we go? thou haſt the words of eternal life.*

IV. Fourthly, our neceſſity may enforce us to it: Conſider, when our own hearts diſquiet us: when the perfect Law troubles us: and when the Devil accuſes us, we ſhould then flie to Chriſt which will anſwer all.

Queſt. *Whether did not Chriſt die for all men?*

Anſw. Chriſts Mediatory prayer, *John* 17. and Death, is not for all the world, but onely for ſome certaine perſons who are given by the Father to him.

Queſt. *How can this be made out, and proved?*

I. *Anſw.* Firſt, Conſider that there is a neceſſary connexion between Chriſts prayer or interceſſion, and his death: they are of equal latitude; whom he prayed for, he died for, and whom he died for, he prayed for: So, *Rom.* 8. 34. and this muſt needs be ſo, becauſe Chriſts prayer is one part of his Prieſtly office, and the oblation of himſelf a ſacrifice for ſin was the other.

II. Secondly, though Chriſt in his prayer, and death had ſpecial love, and regard to ſome of mankinde, and not to all, yet there is no man that is damned that can lay the blame any where but upon himſelf: So, *Hoſ.* 13. 9. Death and hell are the wages of ſin.

III. Thirdly, we muſt diſtinguiſh of the ſufficiency, and worth of Chriſts death in it ſelf, and the effectual application of it: Chriſts death is of value enough to redeeme ten thouſand worlds, becauſe its the obedience to death of that perſon who is God as well as man, and by reaſon of his Deity there is ſuch a merit, and ſatisfaction upon his death, that the ſins of all men, and devils are not able to counterpoiſe it: But Chriſts intention, and purpoſe was to lay down his life only for his ſheep, *John* 10. 11.

IV. Fourthly, Chriſts ſpecial and particular love to ſome rather then to others is no ground of deſpaire. For if a man will act according to reaſon, his condition upon theſe tearms is more hopeful then to be left to ſuch an incertain univerſal benefit of Chriſts death, which yet (as themſelves confeſſe) none may be actually ſaved for all that. Is it not more deſirable to have ſuch a ſpecial love, whereby we are ſure ſome will be ſaved, then ſuch a generall one by which no man may receive ſalvation at all?

V. Fifthly, in this, as in all other points of Religion, we muſt not go according to our carnal affections and deſires, but the direction and revelation that is in the Scriptures: For the way of ſalvation wholly depending upon Gods will, we cannot judge of it, but ſo faras he diſcovers his will therein; but God doth not diſcover any ſuch thing to us in Scripture, as univerſal redemption: therefore we ſhould not hold it.

VI. Sixthly, yet it cannot be denied but that the Scripture, when it mentions the ſubject for whom Chriſt died ſpeaks indefinitely of all. As *all died in* Adam, *ſo all*

ſhall

shall be made alive in Christ, 1 Cor. 15. 22. He takes away the *sinnes of the world*, 1 *John* 2. 2. He is a propitiation, *not for our sins only, but of the whole world*: Yet all these must be taken indefinitely, not universally, that he died for all sorts of persons in all Nations, not for each particular person, as will appeare by these reasons.

1. The Scripture doth expresly limit Gods love, and Christs death to some onely, *John* 10. 15. for his sheep, *Rom.* 8. 33, &c. So, *John* 17. Now these can never be reconciled to the other Texts, but by this distinction.

2. The Scriptures which speak of this universality, speak of the actual benefit and fruit of his death. Now its granted by all, that none do actually partake of Christs benefits but the godly. So then if the *whole world*, 1 John 2. 2. should extend to all mankinde, then all should be actually parooned and saved.

3. Experience shews that such phrases must necessarily be so limited: For if Christ died for all men intentionally: How is it that under the Law, excepting a few proselytes, the offer of grace was onely to some few, and though it be enlarged under the Gospel, yet there are many Nations, and persons to whom Christ and his benefits have never been offered; and how then can we think that Christ died for those to whom he never discovered so much as the mention of his death.

Quest. *Why then doth the Scripture speak so universally about Christ death?*

Answ. Not to lead us into an errour contrary to other Scriptures, but for these reasons.

1. To shew that this great benefit purchased by Christ, was designed for man, and not for the Apostate Angels, *Heb.* 2. 17.

2. It might be in opposition to the Jewes: For a long time the means of salvation were onely amongst them, as *John* 4. 22. therefore *Peter* would not so much as preach the Gospel to the Gentiles till he was admonished to call no person uncleane, *Acts* 10. 15. Seeing therefore that formerly to the Jewes only were committed the Oracles of God: now that by Christs coming the partition wall was broken down, and the means of salvation is not included in one Country more then in another, it may very well be called the whole world that Christ died for; for commonly the Scripture comprehends al the men of the world under this division of *Jew* and *Gentile*: Hence is that precept, *Mark* 16. 15. *Preach the Gospel to every creature*: So *Rom.* 11. 15. *The casting away of the Jews is the reconciling of the world*: where the world is opposed to the Nation of the *Jews*.

3. It was to abate and confound the pride of the Jews, who because the Messias was to come of them, were apt to be puffed up with this priviledge, and to envy and murmur that the Gentiles should be made partakers of this grace: which Christ represents under the elder brothers murmuring at the entertainment of the younger, *Luk.* 15. 30.

4. It might be, because when Christ came into the world, few of the *Jews* were converted in comparison of the *Gentiles*, Rom. 11. 8, &c. and those branches were broken off, that new ones might be graffed in: therefore it may well be said, that Christ died for all, and that he was a propitiation for the sinnes of the whole world, because that all Nations did now come in and worship Christ, whereas few of the *Jews* received him.

5. It was, because now no Nations or particular persons were excluded: For though there be an election of some only, and Christ in his death had a special love to those only whom the Father had given him: yet because, who these individual persons are, is not manifested by God, therefore the outward propounding of it is universal, not excluding any: Thus all the invitations and commands are universal, as *Mat.* 11. 28.

6. It may be, becauſe though the greater part of the world periſheth, and *many are called, but few choſen*, Matth. 22. 14. Yet if we judge of thoſe for whom Chriſt died, abſolutely in themſelves, they are a great number: So that as there is a world of thoſe that periſh, ſo there is a world of thoſe that ſhall be ſaved.

7. It doth uſe ſuch expreſſions, as in this, ſo in other things alſo, when yet all acknowledge that there is a neceſſity of reſtraining it: as ſpeaking of Chriſt, its ſaid, *All fleſh ſhall ſee the ſalvation of God*, Luke 3.6. and *Act.* 2.17. *I will poure out my Spirit upon all fleſh, &c.* whereas ſome onely had thoſe extraordinary gifts: So that famous promiſe, that *all Nations of the earth ſhould be bleſt in Abraham*; whereas, *Gal.* 3. 9. it's reſtrained to the ſpiritual ſeed of *Abraham*.

Queſt. *Do reprobates receive any benefit by Chriſts death?*

Anſw. In ſome reſpects it had been better for them if there had not been a Chriſt, becauſe when they wilfully refuſe him, it aggravates their ſin and condemnation, *John* 3. 19. and 15. 22. yet ſeveral mercies do redound even to reprobates by Chriſts death. As,

1. There is no man that lives under the means of grace, but he may hereby be encouraged to repent, and to believe for his ſalvation; whereas the Apoſtate Angels are left without hope.

2. The Miniſters of the Goſpel may hereupon promiſcuouſly preach the Goſpel to all, as within the ſpheare of Chriſts death; So the Apoſtle writing to Churches, wherein many were corrupt both for doctrine and manners, yet calls them a *Church, Saints, Beleevers*, not excluding any from the benefit of Chriſt: So therefore may Miniſters do in their preaching; yet they muſt not propound Chriſt as a Saviour to them in the firſt place, but muſt do as *Paul* when he preached to *Felix*, Act. 24.25. laying open the wrath of God to him for his ſins, ſo that he trembled: So muſt they humble them by the Law, before they preach the Goſpel.

3. Reprobates have this advantage by Chriſt, that they enjoy all the mercies they have: For all being forfeited by *Adams* ſin, by Chriſt (who is the heire of all things) they come lawfully to enjoy the mercies they have: For its Chriſt that beareth up the world: Indeed they have not a ſanctified uſe of what they enjoy; for to the impure all things are impure, *Tit.* 1. 15. but otherwiſe they have a lawfull right before God and man to what they enjoy, *Pſal.* 115. 8.

4. Its by Chriſts death that many wicked men are partakers of the common gifts of Gods Spirit: Its the Spirit of Chriſt that gives ſeveral gifts to men, 1 *Cor.* 14. Chriſt is the vine, and ſo not only grapes, but even leaves come from his ſap and juice.

5. Chriſt by his death is made Lord of the whole world, and hath conquered all the inhabitants that are therein: ſo that they are Chriſts as a Lord, who hath bought them by his death, 2 *Pet.* 2. 1. *they denied the Lord that bought them.* Wicked men are bought by him to be his Vaſſals and ſervants, and he may diſpoſe of them as he pleaſes for his Churches good.

Queſt. *How may it be proved that Chriſt gave himſelfe onely a ranſome for ſome?*

I. *Anſw.* Firſt, becauſe we are ſaid to be elected in Chriſt our Head: For though election be originally from the meer will of God, yet we are choſen in Chriſt as the Mediatour: If then election be only of ſome, as is proved, *Rom.* 9. then Chriſt died onely for ſome: For Chriſt is but the *medium*, whereby election doth bring about all the effects thereof. Seeing therefore election is onely of ſome, and that is in Chriſt as the *medium*, Chriſt alſo muſt be onely for thoſe that are elected.

Secondly,

Secondly, whom Christ as Mediator would not pray for, those he would not die for, but he prayed not for the world, *John* 17.9. shall he give his blood, and will he not voutsafe a prayer, his intercession? and oblation go together. II.

Thirdly, for whom Christ died, he died not only for their salvation, but that they might have grace to fit them for it, *Tit.* 2.15. but the wicked have not faith and repentance given them. Therefore III.

Fourthly, there cannot be a greater love then Christ to die for one, and if God hath delivered up Christ for us; *how shall he not with him freely give us all things*, Rom. 8.32. therefore to say that Christ died for all, and yet will not save all, is to grant the greater, and deny the lesse. IV.

Quest. *How then shall we know who they are that have an interest in Christs death?*

Answ. First, such as are dead to sin. Christs death, and sins death go together, *Rom.* 6.10,11. *Gal.* 5.24. If Christ be crucified for thee, the lusts of sin are crucified in thee. I.

Secondly, such are not onely dead to sin, but to the world also: So *Paul*, *Gal.* 6.14. *Col*, 3.2,3. so then not only grosse sinnes exclude from a propriety in Christs death, but also an inordinate frame of heart to these lawful things below. Indeed if this inordinate affection be a burden, and grief to thee, they hurt not: *non sensus, sed consensus nocet.* II.

Thirdly, such make the death of Christ a pattern of all patience, and humble resignation, 1 *Peter* 2. 21, 24. for Christs death is not onely efficacious, and meritorious, but exemplary. Christ learnd obedience by his sufferings, *Heb.* 5.6. *when he was reviled, he reviled not again*, &c. so should it be with us. III.

Fourthly, such look upon the bitternesse, and uglinesse of sinne, as being so foule, that nothing but the blood of Christ could wash it away: the very thoughts of Christs death, makes them cry out of the cursed, and sinfull nature of sinne. IV.

Fifthly, such are infinitely affected with the love of God, and Christ in this his death: So 2 *Corinth.* 5. 14. considering from what a dying, damning state Christs death freed them, it works in them unspeakable affections, and enlargments towards God and Christ. V.

Sixthly, Such will resigne up to Christ all that they have, and now live no longer to themselves, or to worldly motions, but unto Christ, *Rom.* 6. 10, 11. 1 *Pet.* 2.24. 1 *Cor.* 6. 20. they look upon their bodies, estate, health, parts, &c. not as their own, but resign up all to Christ. VI.

Quest. *What are the priviledges which come by Christs death to such as have interest therein.*

Answ. First, such as can plead Christs death, can also plead his resurrection, intercession, and whatsoever glorious actions are done by him for his people, *Rom.* 8. 34. I.

Secondly, such have a propriety in all the benefits of his mediatorship, justification, sanctification, and glorification, *Rom.* 8. 33, 34. *Heb.* 10. 14. II.

Thirdly, such shall have no other good thing either in heaven or earth denied to them, *Rom.* 8.32. He that hath Christ, hath enough, and if thou wantest any thing, its not because God doth not love thee, or because his mercyful thoughts are not towards thee; but because many good things are not absolutely good in themselves, and so not wholly necessary for thee. III.

Fourthly, such may from this special love to them rather then to others, have an assured perswasion of their perseverance in grace, till they attain to glory: For Christ will not lose any of those for whom he suffered such bitter things, *Rom.* 8. 35. IV.

Fifthly,

V. Fifthly, ſuch can rejoyce in all tribulations, and eſpecially are above the fear of death. Chriſts death having taken away ſinne, which is the ſting of it, 1 *Cor.* 15. 55, *&c.*

Queſt. *What are the benefits we have by Chriſts aſcenſion, and exaltation?*

I. *Anſw.* Firſt, hereby his holy Spirit is given more plentifully, and abundantly: implied, *John* 7. 39. So *John* 16. 17. *If I depart I will ſend the comforter, &c.*

II. Secondly, hereby we are enabled with all holy and heavenly gifts, either in a ſanctifying, or miniſterial way; So, *Eph.* 4. 8. Chriſt when he aſcended gave gifts *to men*: that we have a Miniſtry and Ordinances with the ſpiritual effect thereof, its wholly from this? Yea, *John* 14. 12. all miraculous gifts deſcend from this: Yea, our Faith, Repentance, love to God, and delight in holy things is becauſe of this truth.

III. Thirdly, hereby he prepares a place for his children, *John* 14. 3. He is gone to heaven to ſee that Thrones of glory be provided for his people.

IV. Fourthly, Chriſt is gone to heaven to be our Advocate, and to plead our cauſe, 1 *John* 2. 1. *Heb.* 7. 25. In his greateſt glory he forgets not his children, as *Pharaohs* Butler did *Joſeph*: Yea, when we cannot minde our ſelves, Chriſt is commending our eſtate to the Father, and pleading our cauſe when any accuſation is brought againſt us.

V. Fifthly, though Chriſt be gone to the Father, yet he is not departed from us for ever, but will come again and take us to himſelf, *Joh.* 14. 3. which is the utmoſt happineſſe that a beleever can deſire.

Queſt. *Who is the great Lord Keeper of the Saints?*

Anſw. Jeſus Chriſt, *John* 17. 12.

Queſt. *What is implied herein?*

I. *Anſw.* Firſt, It implies our inſufficiency to keep our ſelves.

II. Secondly, the precious eſteem and account that God hath of them: they are his *treaſure*, his *Jewels*, Mal. 3. 17. *A peculiar people*, and his heart is upon them.

III. Thirdly, it implies a more peculiar care of them, then of all the world beſides: for they are ſaid to be given to Chriſt out of the world, that he may keep them. Indeed God is a preſerver of all, *Job* 7. 20. *Pſal.* 36. 6. but he hath a gracious preſence with his children, which is not from his infiniteneſſe, and neceſſity, but from his meere love, 2 *Chron.* 16. 9. *Iſaiah* 31. 5.

IV. Fourthly, it implies the great ſafety of Gods people, who have a fourfold cord that holds them, that cannot be broken.

1. Chriſts power which is omnipotent, *John* 10. 29. 30. *Their life is hid with Chriſt in God*, Coloſ. 3. 2. and they have a Crown laid up in Heaven.

2. His fidelity and immutability: He is the *Amen*, the *Alpha*, and *Omega*; the ſame yeſterday, to day, and for ever, *Heb.* 13. 8.

3. His love, and compaſſion, which quickens both power, and fidelity, and ſets all on work; when we were enemies he died for us, *Rom.* 5. 10. How much more, being reconciled, will he care for us, which is far leſſe then to die.

4. His Wiſdome: All treaſures of wiſdome being hid in him, *Iſaiah* 9. 6. He is called the *Counſellour*: now all theſe muſt needs make the godly ſafe.

V. Fifthly, it implies a ſtrong tie, and obligation upon Chriſt to keep them: For they are given him as ſheep to the Shepherd: And he by one oblation hath at once for ever perfected the godly, *Heb.* 10. 14.

Queſt.

Queſt. *What doth the phraſe imply, where Chriſt is ſaid to be ſent into the world*, Joh. 17. 18.

Anſ. Firſt, That though the three Perſons in the Trinity are equal in nature, and dignity, yet the Scripture repreſents to us an order in their operations to us ward, eſpecially in the work of our redemption, ſo the Father is ſaid to ſend, *Joh.* 17. 2. *Gal.* 4. 4. 1 *Joh.* 4. 9. The Son is ſaid to be ſent, to be the perſon that ſhall procure our redemption, the holy Ghoſt is ſaid to be ſent by the Father and the Son for the application of thoſe benefits which Chriſt purchaſed for us, *Joh.* 14. 16. and 16. 7. I.

Secondly, This ſending of Chriſt doth not relate to him as the ſecond perſon (for ſo he is not ſent, but begotten) but as he is Mediatour, as God and man, and denotes his Incarnation, with the diſcharge of all thoſe duties which thereby he undertook. II.

Thirdly, It ſignifies the authoritative miſſion, and calling him to that work, *Heb.* 5. 5. and 7. 21. III.

Fourthly, That the Father did not only call him to this wonderfull imployment, but qualified, and fitted him with all abilities for that work, powering out his Spirit upon his humane nature without meaſure, *Pſal.* 45. 7. *Joh.* 6. 27. *Col.* 1. 19. IV.

Fifthly, That the Fountain from which our ſalvation doth ariſe, is the meere good will and pleaſure of the Father. So that though our juſtification, ſanctification, and glorification be attributed to the merits of Chriſt, & its for his ſake, that we enjoy them, yet the ſending of Chriſt into the world, and giving him to become our Mediatour, is wholly from the abſolute good pleaſure of God. V.

Sixthly, That he is under an Office, and obligation of truſt, and faithfulneſſe: therefore he often calls it the *command he had from the Father*, implying that if he did not accompliſh all for which he was ſent, he ſhould be guilty of unfaithfulneſs, and diſobedience. VI.

Seventhly, Yet we are not to think that this is done againſt Chriſts will, as if his Father did compell him to this work: No, he profeſſeth the contrary, *Pſal.* 40. 8. VII.

Eighthly, We may conſider of a two fold Office that Chriſt was ſent to, which yet cannot be well diſtinguiſhed, becauſe one is contained in the other. VIII.

1. There is the Office of a *Mediatour*, whereby he was ſent to ſave his people from their ſinnes, which is the ſending moſt ſpoken of in Scripture.

2. There is a ſending as a Prophet to teach, and guide his Church: So *Joh.* 7. 18. and he doth not teach only externally, but internally by giving a ſeeing eye and underſtanding heart.

Queſt. *What neceſſity was there of Chriſt to be thus ſent?*

Anſw. Firſt, Had not the Father thus ſent Chriſt into the world, there had been no difference between the damned Angels and fallen man. I.

Secondly, Herein the grace, mercy, and goodneſs of God appears, in that it was his only begotten Son that he ſent, the greateſt gift that he could give. II.

Thirdly, Chriſts miſſion is the original, and root of all the Churches miſſion that is: As the Father hath ſent me, ſo I ſend you, *Joh.* 20. 21. For Chriſt being ſent, is thereby made the head of his Church, as Church power is ſeated in him as the original, and therefore all the miſſions of Church Officers now is reduced to this as the Fountain of all, therefore they are called the *Miniſters of Chriſt*, the *Ambaſſadors of Chriſt*, they adminiſter all in his name, and every thing is done by his authority, *Matth.* 28. 18, &c. III.

Fourthly, Take notice of the compleatneſs, and perfection of this miſſion, *Heb.* IV.

Heb. 1.1. that ſince Chriſts miſſion we are not now to expect any other extraordinary miſſions, Chriſt came as the fulneſs of all.

V. Fifthly, Conſider the ſeaſonableneſs of the time wherein he was ſent, *Gal.* 4.4. called the *fulneſs of time*, when the Church of the Jews was become like a wilderneſſe, when all the former Prophets were forgotten, when there was an univerſal blackneſs upon the Church, then Chriſt came.

VI. Sixthly, Conſider the manner of his ſending, *viz.* in a humble, low, and contemptible way in the eyes of the world: ſo that none tooke him to be the *Meſſias*.

Queſt. *What are we to conſider about Chriſts Prieſtly Office?*

I. *Anſw.* Firſt, That it did conſiſt in offering up himſelf a Sacrifice: every Prieſt was to expiate ſin by ſacrifices: now becauſe God would have burnt offerrings no longer, neither could the blood of Rams, &c. purge away ſin, therefore Chriſt came to make an attonement: ſo that now we have reconciliation with God, upon a two fold ground: 1. His mercy; 2. His juſtice. Is his mercy to ſend Chriſt into the World, yet that Chriſt muſt ſatisfie by his death, its his juſtice.

II. Secondly, Herein Chriſts Prieſtly Office exceeded thoſe under the Law: they being only Typicall, did outwardly cleanſe, but Chriſts blood cleanſeth us from ſin, and purifieth our perſons and conſciences.

III. Thirdly, This Prieſtly Office of Chriſt is not only in the oblation of his body, but alſo in his prayers for us. For ſo did the Prieſts under the Law: and Chriſts prayers for us are of two ſorts. 1. Whilſt he was on earth he prayed for us, *Joh.* 17. 2. Now he is in heaven he intercedes for us: His prayers on earth were attended with great cries, and groans, and debaſing of himſelf: but this in Heaven is nothing but the preſentation of his will, that what he had prayed for, and obtained for his people. ſhould be applyed to them.

IV. Fourthly, conſider the adjuncts of his Prieſtly Office: He is a Prieſt after the order of *Melchizedech*, Pſal. 110. 4. Heb. 7. 17. which doth imply.

1. The conjoyning of the Kingly power to the Prieſthood, which was forbidden by the Lord: King *Uzziah* was ſmitten for medling with the Prieſts Office. Had Chriſt only ſanctified himſelf to be a Prieſt for us, without this Kingly Office, we ſhould ſtill be under the power of ourluſts, and ſhould have wanted a Spiritual Prince of glory, againſt that Prince of darkneſs.

2. It implies the ſpirituality of his Prieſthood: For *Melchizedek*, though a Prieſt, yet he brought only bread and wine to *Abraham* to refreſh him ſo: Chriſt after that bodily oblation of himſelf, hath now appointed his children no other but ſpiritual ſacrifices.

3. There is implyed the perpetuity of it: there is no abolition, or tranſlation of this Office to any other.

4. This Prieſtly Office was confirmed by an oath, *Heb.* 7.21, Every word of God is as ſure as his oath, but this was done to eſtabliſh our faith: for its the hardeſt thing in the world for a ſoul troubled with ſin, to believe that Chriſt hath made ſuch an attonement, and purchaſed reconciliation: therefore God did not only promiſe, but ſwore it.

Queſt. *What are we further to conſider about the Prieſthood of Chriſt?*

I. *Anſw.* Firſt, That Chriſt is not only the Prieſt, but the Sacrifice it ſelf: He offered up himſelf in the bloody and ignominious death of the Croſs for our ſakes.

II. Secondly, That he is not only Prieſt and Sacrifice, but Altar alſo. *Prieſt* he was in both his Natures as God and Man: *Sacrifice* he was in his humane nature, becaule that only could ſuffer: and *Altar* he was in reſpect of his Divine nature, becauſe by that he was ſanctified.

III. Thirdly, In a Sacrifice it was neceſſary that there be ſome kind of deſtruction

or

or anihilation of the thing to the honour and glory of God: so Christ suffered both in soul and body, in those exquisite torments which were upon him; he was wounded all over for our transgressions.

Fourthly, that Christ offered up his body as a sacrifice to God: For its unlawful to offer sacrifices to any but to God, because hereby is represented Gods supream Dominion and Majesty, which is signified by the destruction of the thing offered. Now though Christ did not cease to be God, yet by his death there was a separation of soul and body, though not of the Divine nature from either. It was then unto God that he offered up himself. IV.

Fifthly, this sacrifice was by way of expiation, and propitiation to attone, and pacifie the justice of God, which otherwise would have been a consuming fire to all man-kinde, as it was to the Apostate Angels. V.

Sixthly, the holy and just nature of God against sin is such, that there was a necessity of Christs sacrificing himself upon the crosse for us. VI.

Quest. *What are the properties of Christs sacrifice?*

Answ. First, it had infinite worth in it: So that if God had so ordained, it would have procured reconciliation for all the sinnes of all mankinde, and that because the person offering was God, as well as man: Hence, *Rom.* 8.33, 34. I.

2. Its of infinite worth in respect of the gracious readinesse, and willingnesse of him that did offer it.

3. It had infinite worth in respect of the thing offered, which was no lesse then the precious body and blood of Christ himself.

Secondly, though Christ offered up himself a sacrifice, yet the appplication of it must be in such a way as God hath appointed, which is not done till it be received by Faith: For so the Father hath appointed that this price should reach to none but those that believe. II.

Thirdly, that hence Christs blood doth not onely wash away the guilt of sinne, but the filth of it, *Tit.* 2.14. So that none can plead the justifying efficacy of Christs death, that have not also the sanctifying efficacy of it. III.

Fourthly, though Christ offered up himself but once, yet the virtue, and power of it doth abide for ever; yea, it extended to the godly that lived before his sufferings. IV.

Fifthly, that its continually useful and necessary, because we renew our sinnes daily, and it behoves us to apply this medicine continually. V.

Sixthly, consider the certaine successe, and prevalency of it to reconcile us to God. VI.

Seventhly, its that sacrifice which Christ presents to his Father. VII.

Eighthly, the purity of this is not to be forgotten: Christ is a Lamb without spot, 1 *Pet.* 1.19. For as we must have a Priest without sin, so a sacrifice without any defect: otherwise this sacrifice would have needed another, and so *in infinitum.* VIII.

Ninthly, the virtue of this sacrifice is to make us like Christ himself: He thinks it not enough to be a King and Priest himself; but he makes us Kings and Priests for ever. We offer up prayers and praises to him, and by him we conquer all our spiritual enemies. IX.

Quest. *How is Christ the cause of our sanctification?*

Ans. First, efficiently: For not onely the Father, and Spirit, but Christ himself also is the cause of all the holinesse we have; therefore called, *The Life*; because he gives all supernatural life to his: and the *vine*, John 15.1. because as the branch separated from the vine can bring forth no fruit, so neither we without Christ: as also the *Author and finisher of faith*, Heb. 12.2. *Of his fulnesse we all receive*, &c. Joh. 1.16. I.

II. Secondly, he is the meritorious cauſe of our ſanctification: and therefore not onely pardon of ſin, but holineſſe and zeal is made the conſequent of Chriſts death, *Rom.*7.8.

III. Thirdly, Chriſt in a large and imdroper ſenſe is called the formal cauſe of the good that is in us: an aſſiſtant form, not informing, *i.e.* Chriſt received and applied by faith, doth in a moſt inward, and intimate manner live in us, and thereby ſtrengthens us: Hence, *Gal.* 2.20. *I no longer live, but Chriſt in me.* For by faith we are united to him, and ſo he becomes our Head from whom we have all ſpiritual influx.

IV. Fourthly, Chriſt is the final cauſe of our ſanctification, *i. e.* we are made holy to this end, both that we may ſhew forth the praiſes and glory of Chriſt as our redeemer, as alſo that we ſhould live to him: deſiring *to know nothing but Chriſt crucified*, 1 Cor.2.1.

Queſt. *Did Chriſt do as much for one believer as for another?*

Anſw. Yea, as will appear if we conſider theſe things.

1. Chriſt as mediatour did receive all equally into his charge, and truſt; the Father gave ſuch a number of perſons, neither more, nor leſſe to Chriſt, to purchaſe their ſalvation, and every one of theſe he did exactly know: For to him, as God, all things paſt and to come are preſent.

2. As thus Chriſt in a Mediatory way received every one to his charge, and truſt ſo in the diſcharge of it, he had an equal reſpect to all, not willing the ſalvation of one beleever more then another.

3. In reſpect of the effects and fruits of his Mediatory loue, in ſome particulars all are alike, as in juſtification; all beleevers ſtand alike juſtified through the blood of Chriſt, all are accepted of, and beloved of Chriſt alike. Though its true, one is more juſtified then another extenſively, but not intenſively, *i.e.* one hath more ſinne forgiven then another; yet Chriſts righteouneſſe is the ſame in it ſelf to all: As the light of the Sun is the ſame to every ſtarre, though one ſtar partaketh more of it then another.

4. In the application of Chriſts benefits there is no regard to external temporal differences, ſo that a poore weak Chriſtian may enjoy more of God and Chriſt then the richeſt, or learnedſt in the world.

5. Chriſts gracious promiſes, which are for the maine the ſubſtance of the covenant of Grace, are equal to all his. Indeed there are peculiar promiſes, which are made either to ſome high degrees of grace, or to ſome in their peculiar promiſes, which are made either to ſome high degrees of grace, or to ſome in their peculiar relations, or ſufferings for Chriſt, which do not belong to all; but the Covenant of Grace, which is the ſubſtance of all promiſes, is offered, and fulfilled in one Beleever as well as in another: For, 2 *Corinth.* 1. 20.

Object. *But ſuch glorious promiſes do not belong to me, I am ſo poor and unworthy? though others may claim them, yet I may not?*

Anſw. Hereby thou chargeſt Chriſt ſinfully and fooliſhly: Is not Chriſts promiſe univerſal to every one that is heavy laden, *Matth.* 11. 28. why doſt thou except when Chriſt doth not, ſaith he, not clearly, *Him that comes to me, I will in no wiſe caſt out*, John 6.37. though never ſo miſerable, wretched and ſinful.

Object. *But we cannot go to him?*

Anſw. John 6. 37. *All that the Father giveth me, ſhall come to me.* Chriſt will not *break the bruiſed reed, nor quench the ſmoking flax*, Matth. 12. 22. Yea, the promiſe of perſeverance is to every godly man, as well as to any, 1 Pet. 1. 5.

6. Chriſts power, protection, care is to one as well as to another, though he may ſuffer ſome to be more afflicted, *Heb.* 13.5.

Queſt

Quest. *But doth not Christ love a strong Christian more then a weake one.*

Answ. In some particulars the poore weak Christian hath more love and affection from Christ then a strong one.

1. Christ commonly shews more pity and compassion to such as are objects of greater want and indigency. He *gently leads those that are with young.*

2. His protection, and preservation of such is more peculiar, and emphatical; the weaker thou art, the greater is Gods power and grace manifested in thee, 2 *Cor.* 12. 9. He is the *Father of the Fatherlesse*: *when we are weak, then are we strong.*

3. He doth commonly vouchsafe more inward comforts, and evidences of his love to such, and gives them more chearfulnesse and joy; yea, new converts have many times more joy then they have all their life after.

4. God doth in a singular manner keep them from those exercises and tentations which many times he lets to fall upon those that are more eminent, *John* 21. 18.

5. Though they are weak in some things, yet Christ makes them remarkably strong in some other things; the Apostles for fear fled from Christ, when *Mary* followed him to the crosse.

6. To the weak, God hath made glorious promises for the encrease of their grace, *Isa.* 40. 31. *Mat.* 5 6. *Zach.* 12. 8.

7. God sanctifies these infirmities and weaknesses to them, so that they get more good by their weak graces, then others doe by their strong. Its better to be a babe in grace, fearing to fall, then presumptuous, as *Peter* was.

Quest. *Is there then no difference between believers in respect of the fruits of Christs death?*

Answ. Yes: For,

First, though justification be alike, yet their sanctification is not: one is more holy then another: as one star differs from another in glory, so doe Christians in grace: there are babes, and strong men in Christ. Carnal, and spiritual. Indeed, one is sanctified as well as another, *aque*, but not *equaliter*: the measure and degree is different. I.

Secondly, as sanctifying, so common gifts which are for service, God gives them in much variety, *Eph.* 4. 16. 1 *Cor.* 12. 4. there be diversity of operations, yet but one spirit. II.

Thirdly, the means of grace are likewise differently administred: Some live under more powerful means then others: some also live in cleerer, and more evidencing times of Gods grace then others: yet is there not one Elect person, though living in remote and dark corners, but the converting grace of God will finde him out. III.

Fourthly, their tentations, either inward or outward, are very different: all Gods children have not such buffettings of Satan as *Paul* had. *Obadiah* lived quietly in *Ahabs* Court, when *Elijah* was pursued to death, *Rev.* 2. 10. *the Devil shall cast some*, not all, *into prison*; yet in these different administrations all beleevers may take the same essential comfort, and look for the same substantial happinesse. IV.

Quest. *What are we to consider about the glory of Christ?*

Answ. That the glory which Christ hath, he communicates it one way or other to his children: If the head be crowned with glory, it redounds to all the body. Yet to understand this aright, consider

1. That the glory which Christ hath, as it is personally and subjectively his, so its incommunicable. For if that should be made ours, we should be the only begotten

gotten Sons of God, Mediators, and Saviours, &c.

2. We muſt conſider a difference of thoſe effects of glory which Chriſt vouchſafeth to his. One inſtance of glory was to work miracles; this was part of the glory that was common to Chriſt and others: yet it was communicated only to ſome of the Apoſtles and believers in the primitive times: yea to ſome to whom he was not an head in a ſpiritual and ſaving manner; yet herein was there a great difference between Chriſt and beleeves, he wrought them in his own name, and power, they through the name of Chriſt.

2. There are ſome things which Chriſt did that are made legally ours: God accounts it as if we had done them. So Chriſts ſufferings to take away the curſe of the Law, and his obedience to the rule of the Law is made ours; and therefore by his *obedience we are ſaid to be made righteous*.

3. There are glorious priviledges which Chriſt hath, and he gives them to us alſo; we are ſonnes as well as he, yea, co-heirs with him in glory, *Rom.* 8.17. we ſhall raigne with him, be raiſed up, ſit on Thrones of glory with him, judge the world with him; as he hath a rod of iron to break the Nations with, ſo ſhall the Saints have, *Rev.*2.26,27.

4. There is the ſanctification of our natures by grace: and as Chriſt was ſanctified, ſo alſo doth he ſanctifie us: he ſanctified himſelf for this end, and of his *fulneſſe we all receive*, Joh.1.16. So, 2 *Cor.*3.18, and 4.6. For he made himſelf a ſacrifice, not onely to remove the guilt of ſin, but to ſubdue it: to make us holy as well as happy.

Queſt. *How came Chriſt, being God, to pray to the Father? For by this the Arians, and Socinians would prove him not to be God? For ſay they, why ſhould he pray that could do what he pleaſed?*

Anſw. Chriſt, though God, yet as man he did pray to the Father, and that for theſe Reaſons.

1. Becauſe as man he was not omnipotent, and ſo his humane will was not able to accompliſh what he deſired, in which reſpect it was that as man he prayed.

2. Chriſt as man was ſubject to the Law of God, and ſo was bound to give that ſervice, and religious worſhip to God which the Law required, and therefore his praying was the fulfilling of a duty which he had voluntarily ſubmitted to. So was his baptiſme, *Mat.*3.15.

3. Though all things were due to him, yet by the ordination of God, he could not partake of them but by prayer. *Aſk of me, and I will give thee the Heathen for thy inheritance, &c.* Pſal.2.8. Prayer is appointed both to Chriſt and us as the *medium* whereby Gods purpoſe is brought to paſſe.

4. Chriſt prayed upon the ſame ground as he gave thanks: He praiſed God as the Father of ſuch mercies as his ſoule was affected with, and ſo he prayed to God for ſuch things as he had not yet the full accompliſhment of.

5. Chriſt prayed for our example, that we ſhould imitate him.

Queſt. *What then is the difference between Chriſts prayer, and ours?*

I. *Anſw.* Firſt, if we ſpeak abſolutely of Chriſt as a perſon, ſo he needed not to pray: For ſo being God as well as man, he could have done all things the humane nature deſired without any humble ſupplication to the Father: but its otherwiſe with us.

II. Secondly, neither did Chriſt pray for any ſpiritual gracious mercies: which are the chiefeſt matter of our prayers, becauſe ſuch things imply a ſinful imperfection in the ſubject.

III. Thirdly, neither did Chriſt uſe prayer as a meanes to quicken, and excite his heart, to make it more heavenly and zealous, as we doe.

Fourth-

Fourthly, all that he could pray for was in reference to his body, and the farther glorification of that, he having taken our infirmities upon him: Its not so with us.

Quest. *Isa.* 53. 2. *Its said, that Christ had no form or comlinesse: Is this so?*

Answ. First, To God he was altogether desirable, the only beloved, and comely in his sight, and without whose grace none is beauteous in Gods eye, *Psal.* 11. 7.

II. Secondly, He had forme and comelinesse to the admiration of the good Angels, which made them cry *Holy, holy, holy*, when they beheld the Majesty of his beauty.

III. Thirdly, The Divels spied a beauty in him, when they acknowledged him to be *the Son of the high God*, Luke 8.28.

IV. Fourthly, Believers, who are the most clear-sighted in the world, acknowledge that he is *altogether the faire, and the chiefest of ten thousand*, Cant. 5. 10, 16. and 7.6.

V. Fifthly, The eyes of unbelievers will one day be opened to see his beauty, either in their conversion, when their carnal eye is made spiritual: as we see in *Paul, Nichodemus, &c.* or in the day of judgement, 2 *Thes.* 1.10. when he shall appear in glory.

Quest. *Whether was Christ in his face, and outward feature beautiful, as Psal.* 45.2. *thou art fairer then the children of men?*

Answ. That Text speaks not of his outward beauty, but of his inward, and spiritual beauty, by reason of his wisdom, holiness, righteousnesse, meekenesse, &c. yet its very probable that in his body he had much comlinesse: For these reasons.

1. The *Jews* never twitted him with any corporal deformity, which they would out of malice have done, if he had had any deformity.

2. He was not subject to any miscarriages in his conception, or birth, whence weakenesse, and deformities ensue.

3. He was not subject to diseases which come by sin, and often deface the beauty of the body, nor to any intemperance in life, which spoiles the comlinesse, and colour. Indeed Christ took some universal infirmities of man, as hunger, thirst, mortality, &c. but he took no particular infirmities, of blindnesse, lameness, &c. He that was perfect God, was made also perfect man. Some think, and that very probably, that the first and second *Adam* were as comly, and well featured in body as ever any in the world: being both formed without sin, and without man, and being more immediately compleated, and perfected by God.

Quest. *How, and why should God hide his face from his Son, seeing he loved him alwayes? and when he cryed out that he was forsaken, did he cease to be God, or to be in God?*

Answ. God did not hide his face from him, as he was his Son, but as he was our surety in the room of sinners: He hid not his face from Christ as man, but as a Mediatour.

Again, it was not the Godheads forsaking Christ according to Essence, but according to sence. It was not a totall, absolute, and final forsaking, but only partial, and for a short time. *Calverts mel Cali.*

Quest. *What are the parts of Christs Office?*

Answ. That he is a Prophet, a Prieft, and a King, Christ revealed, and revealeth to the Elect the whole counsel of God, as a Prophet. He procured, and procureth for them all the good therein revealed as a Prieft: what he revealed as a Prophet, and procured as a Prieft, but as yet is unaplyed, he applyed, and applyeth as a King.

Quest. *Why are the parts of his Office mentioned in this order?*

Answ.

Answ. First, in respect of man, whose ignorance is healed by him as a Prophet, his alienation as a Priest, his impotencie to subjection, as a King.

II. Secondly, In respect of the manner of the actuall dispensation of salvation, made known by him as a Prophet, procured by him as a Priest, applyed by him as a King.

III. Thirdly, In respect of the manner of the execution of his Office: He taught as a Prophet, He suffered as a Priest, He entered into Heaven as a King.

Quest. *How is Christ a Mediatour?*

Answ. He is a Mediatour of our Salvation, but not of our Election.

Quest. *Doth it not imply inferiority to be a Mediatour?*

Answ. Christ, in respect of the Divine Nature is equal with God, *Phil.* 2.6. but in respect of his Office, and the humane nature, both which the word Christ precisely taken, holdeth out to us, he is inferiour to the Father, *Joh.* 14.28.

Object. *Christ being both God and Mediatour, which is an Office implying inferiority, it follows from hence, that Christ is inferiour to himself?*

Answ. Christ as Mediatour is inferiour to himself as God, inequality in respect of Office, consisteth with equality in respect of Nature, and Persons.

Object. *Christ being both God and Mediatour, it follows that Christ is a Mediatour to himself.*

Answ. A Mediatour is so either properly, or Analogically. Properly who reconcileth others unto others. Analogically who reconcileth others to himself: As he that doth justice unto another, exerciseth justice properly: but he that doth justice unto himself, exerciseth justice proportionably: Christ performeth the part of God accepting, and of a Mediatour reconciling, in a diverse respect.

Object. *But* 1 *Tim.* 2. 5. *There is one God and one Mediatour, the Man Christ. Hence it seemeth that Christ is Mediatour as man, not as God-man?*

Answ. The word man here is not taken in an abstracted sence, for the humane nature alone, but in a concrete sence, signifying the Person, and Nature, yea both Natures together. So also, *Acts* 20.28.

Object. *If Christ as God-man be Mediatour, then the Divine nature subsisting in the relation of the Son, received the Office of Mediator, and consequently something may be added to God, but nothing can be added to God, because he is perfection itself?*

Answ. The Divine Nature received not the Office, as considered in it self, but in respect of its voluntary dispensation, as accepting of subsistence with the humane Nature, *i. e.* Christ received and sustained the Office of Mediatour, not as God alone, nor as man alone, but as God-man: the Divine Nature in respect of its voluntary dispensation: the Humane Nature properly. To the Divine Nature there is not any thing added, only a relation: but to the Humane Nature there is added a reall change.

Quest. *What are the principal effects, and consequents of the personal union, in respects of Christ Manhood?*

I. *Answ.* First, the grace of eminency, whereby the Manhood in respect of this personal union is exalted farre above all Creatures, and now sitteth at the right hand of God.

II. Secondly, Created habituall grace, which Christ received out of measure, *Joh.* 3. 34. It was in him in his full latitude in four respects.

1. In respect of its subject, here it is to be found in its proper subject, as light in the Sun.

2. In

2. In respect of its nature: there is in Christ all kind of grace.

3. In respect of the intenseneſſe of it: its in him in the higheſt degree, both negatively, it could not be exceeded, and positively, none was equal to it.

4. In regard of the effects, that he might be fit to derive unto his members all that measure, and fulneſs of Grace that becometh such an Head; Grace in the Elect is the same in kind, with that created Grace that is in Christ.

Thirdly Created power, which also is out of measure, the power of working miracles was in Christ as man constantly, and permanently after the manner of an habit; not so in the Prophets, and Apostles. Yea the humanity of Christ, besides its inherent power, which exceeds also other creatures, is also an instrument of the *Divinity*, which is Omnipotent: Hence, Christ as man could, and can do whatsoever he pleaseth either by his Inherent power, or as an instrument of the Divinity: Hence he received that compleat authority of *executing all power both in heaven and earth*, Matth. 28. 18.

Fourthly, Created knowledge. Knowledge in Christ is either increated, which is in him as God: whereby he knoweth all things, *Joh.* 2. 25. or created, which is in him as man, and is of three sorts. Beatificall, Infused, and Experimentall:

1. Beatificall knowledge is called the knowledge of vision, whereby he doth not only see God face to face, as the rest of the Saints do, but sees also the Manhood in personal union with the God-head: the knowledge of the blessed, and the torment of the cursed: of it, *Joh.* 1. 18. its principle is the perfect understanding of the manhood: Its *medium*, the light of glory.

2. Infused, whereby he knows all things that can be known by the concreated abilities of Angels or men: Of it, *Isa.* 11. 2. Its principle is an habit infused by God: Its *medium*, the light of grace.

3. Experimentall, whereby he knows all things that can be known by practice, and rational observation of events: of it, *Luk.* 2. 25. Its principle, the faculty of reason: Its *medium*, personal experience, *Heb.* 5. 6. and observation of reiterated events by the light of reason. Christs beatifical knowledge admits not of increase, in respect either of the habit, or act. His infused knowledge admitted not of increase in respect of habit, though it might in respect of the act. His experimental knowledge seems to have admitted increase both in respect of the habit, and act, *Hee grew in wisdome as in stature*, Luke 20. 40, 52.

Fifthly, The right of Divine Adoration, *Heb.* 1. 6. *Rev.* 5. 8. Yet we are not to worship with Divine worship the Man-hood as considered in itself, but as being personally united to the God-head, we worship him as God-man. V.

Sixthly, Communication of properties, which is a manner of speech, whence that that is proper to either nature, is not only verbally, but really predicated of the person consisting of, or subsisting in both natures. VI.

Seventhly, Capableneſſe of the Office of a Mediatour. VII.

Quest. *What is the state wherein the Lord Jesus executed the Office of Mediatorship?*

Answ. Either the state of Humiliation, or Exaltation.

The estate of Humiliation, continued from the time of his Incarnation to his resurrection.

The estate of Exaltation began at his Resurrection, and continues for ever.

Quest. *What are the degrees of his Exaltation?*

Answ. His resurrection opposite to his death: His ascention into heaven, opposite

poſite to his deſcention into the grave: his ſitting at the right hand of the Majeſty of God (*i.e.* in a ſtate of glory, next to the glory of God himſelf) oppoſite to the continuing in the grave.

Queſt. *What is Chriſt thus in glory now doing?*

Anſw. Executing his Mediatory Office, not in a condition of humiliation, as when here, but in a manner ſuitable to his ſtate of glory.

Queſt. *How doth he now execute the Prophetical part of his Office?*

Anſw. By ſending forth the Miniſtery, giving gifts, and making the improvement thereof effectual for the calling home, and building up his Elect, *Matth.* 28. 18, &c. *Epheſ.* 4. 11, &c.

Queſt. *How doth he execute the Prieſtly part of his Office?*

I. *Anſw.* Firſt, By appearing in the preſence of God for us, *Heb.* 9 24.

II. Secondly, By continual preſenting to the Father the ſatisfaction, and merit of his perfect obedience performed by him in his ſtate of humiliation for us, *Rom.* 8. 34. *Heb.* 7. 25.

III. Thirdly, By manifeſting his conſtant will, and deſire, that this his ſatisfactory, and meritorious obedience ſhould be accepted of the Father for us, 1 *Joh.* 2. 1.

IV. Fourthly, By declaring it to be his conſtant will, and deſire that the benefit thereof ſhould be effectually applyed to us, *Heb.* 7. 25. and 10. 10.

Note. Some hold that Chriſt ſtill in heaven as man, doth pray to God the Father, properly, and formally in reſpect of his Church, whence, ſay they, he is called an Advocate with the Father, and is ſaid, ſtill to make interceſſion for us: yet not that he prayeth in ſo ſervile and humble a manner as he did whilſt here, yet (ſay they) its more then a meere preſenting of himſelf, or his will that the Father fulfill what he hath purchaſed: Its a true, and formal praying, neither (ſay they) is this any more indecent or unbeſeeming Chriſt as man in Heaven, then praiſing of God, which yet as man he doth.

Queſt. *How doth he exerciſe the Kingly part of his Office?*

Anſw. By applying unto his Elect by his Spirit, what he revealeth as a Propher, and purchaſed as a Prieſt, by ruling in his Elect by his Word, and Spirit, together with defending them from his and their enemies. Mr. *Nortons Orthodox Evangeliſt.*

Queſt. *How was Chriſt revealed under the Old Teſtament?*

Anſw. The firſt propheſie of Chriſt was by God himſelf given to *Adam*, Gen. 3. 15. *the ſeed of the woman ſhall break the Serpents head:* and Chriſt was that ſeed of the woman, being born of a woman only, a Virgin that had not known a man: and therefore at the very time when he fulfilled this promiſe upon the Croſs, he ſaid to his Mother, *woman behold thy Son: woman*, not Mother, to intimate that he was the ſeed of the woman long before ſpoken of. *Abraham* alſo expected this promiſed ſeed, *Joh.* 8. 56. *he ſaw my day, and rejoyced:* this was the ſoul of the Covenant of God made with him, the ſeale whereof was circumciſion, an image of his blood-ſhed. *Iſaac* was a Type of his ſeed in many reſpects.

1. *Iſaac* was born of *Sarah*, a barren woman, and paſt child-bearing: *Jeſus* was born of *Mary*, a Virgin, ſpringing like a branch out of a dry ſtock: like a ſtone hewen out of a Rock without hands, *Dan.* 2. 45.

2. *Iſaac* bare the wood that ſhould have conſumed him, Chriſt bare the Croſs on which he was crucified.

3. *Iſaac* was bound, *Jeſus* was bound.

4. *Iſaac* ſhould have been offered for a Sacrifice, *Jeſus* was offered a Sacrifice for the ſins of the world.

5. *Iſaac* on mount *Moriah*: *Jeſus* on mount *Moriah*, as ſome think.

6. From

6. From *Isaac* arose that proverb, *in the mount will the Lord be seen.* In *Jesus* its much more true: For *no man hath seen the Father at any time, but the Son, and he to whom the Son hath revealed him*: in him we see all the love of God: For *behold what love the Father hath given us, in that he hath sent his only begotten Sonne into the world, that whosoever believeth in him might not perish, &c.*

Many such Types had those times, like Prospective Glasses to convey their glimmering sight to the only object of happinesse Christ Jesus. as *Jacob*, who got the blessing in his eldest brothers garment. *Joseph* who was stripped of his cote, sold by *Judahs* motion, stood before *Pharaoh* at thirty years old, whose cote dipped in blood, turned the wrath of his Father from his brethren: even as Christ was stripped by the Souldiers, sold by *Judas* treason, stood before God in his Office about thirty years old, and in whose blood we being dipped, are delivered from the wrath of God the Father. Thus before the Law: under the Law we shall find nothing but Christ. The Children of *Israel* in their journey to *Canaan* were guided by a pillar of cloud by day, and of fire by night, their day was something overcast by a cloud, and yet their darknesse was something overcome by a light. Hence *Peter* compares the word of the Prophets to a light shining in a dark place, 2 *Pet.* 1. 19. Now all the light they had was borrowed from Christ, as the Stars doe theirs from the Sun, and all lead to Christ again, as little Rivers to the Ocean. See this

1. In their Sacraments: their ordinary Sacraments were Circumcision, and the Passeover, which both had reference to the same inward grace: For what ment the blood-shed in Circumcision, and sprinkled on their door-posts in the Passeover, but the blood of Christ shed for the remission of sines, and sprinkeld on our hearts to cleanse us from sin: Christ was the true Paschall Lamb, in whom therefore the Law of it is fulfilled, *Not a bone of him shall be broken*, where *John* calls him, *the Lamb of God, &c.* Joh. 1. 29.

Again the pillar of cloud, and fire, and the Red Sea in which they were Baptized, as 1 *Cor.* 10. 2. called in the Gospel the Baptism of water, and fire, signified the effusion of the blood of Christ, and the infusion of his graces: the merit of his passion, and the efficacy of his Spirit in our hearts to make it ours by application: The water that came out of the Rock, being smitten with the Rod, when the people were ready to perish, signified the blood issuing out of Christs body in his bloody sweat, when the wrath of God, the Rod of God lay heavy upon him, when the chastisement of our sins was upon him: so that which streamed out of his side when pierced by the Souldier, which was spilt for our sakes, who otherwise had perished.

The *Manna* wherewith they were sustained in the Wilderneſse, was Christ, that *Bread of life that descended from Heaven*, Joh. 6. 35. So 1 Cor. 10. 3, 4.

The brasen Serpent figured Christ lift up upon the Cross, and as that saved all that looked to it being stung with fiery Serpents: So Christ saves us from the power of the old Serpent the Divel, &c.

2. All the laborious and tedious Pædagogy of their Ceremonies was only to lead them to Christ, the blood of all their Sacrifices propitiatory, and gratulatory, of Bullocks, Rams, Goats, Lambs, &c. were all but Types leading to Christ, who was the true Sacrifice, in which all others were sanctified, and by which Gods justice is satisfied: and they were so many, in such variety to seale to them his allsufficiency.

So were all their curious Ablutions, and costly Oblations of Rost, Baked, Sod, Fried, to teach our perfect washing by his blood, and perfect nourishment by his body, which suffered the heat of Gods wrath, and so was dressed to our appetite, and sauced with such diversity to take away our satiety.

The two Goats, one offered as a ſacrifice for the ſins of the people, the other, having the ſinnes of all the Congregation confeſſed over him, was let go into the wilderneſſe: both which expreſſe Chriſt in a double reſpect, either becauſe he was ſlaine that we might eſcape: or becauſe Chriſt was dead and is alive, *Rev.* 2. 8. he dying for our ſinnes, and riſing again for our juſtification, *Rom.* 4. 25.

So in the purgation of the Leper, two birds were to be brought, the one to be killed, the other to be let flie being firſt dipt in the blood of the former, as Chriſt died for us, and we being dipt in his blood eſcape death eternall.

3. All their holy perſons repreſented to them their Meſſias: their Prieſts, eſpecially the High Prieſt, who ſacrificed, and bleſſed the people in his Name, in whom all the Nations of the earth were to be bleſſed. And as the High Prieſt bare the names of the Tribes upon his ſhoulders when he appeared before the Lord; So did Chriſt of all his faithful. The High Prieſt entred into the holy of holies once a year, not without blood; So did Chriſt by his own blood open a way for us in the higheſt heavens, &c.

4. The holy places alſo were Teachers of the ſame truth: As,

(1) The Tabernacle was a viſible ſigne of Gods preſence amongſt his people, therefore in it was placed the mercy-ſeat, even Jeſus Chriſt in whom it pleaſed God to have mercy on whom he will have mercy.

(2) So was the Temple, and therefore they were to offer their ſacrifices at the Temple: their prayers were to be in, and towards the Temple, becauſe all were ſanctified and accepted in Chriſt who was the true Temple: but when Chriſt the true light came into the world, all theſe ſhadows fled away. *Dr. Stoughtons Chriſt crucified the tree of life.*

Queſt. *How may it be proved that Chriſt is true God?*

I. *Anſw.* Firſt, he to whom the name of God doth properly belong, he is truely God or the moſt high: But the Name of God doth properly belong to Chriſt, therefore he is God; Chriſt is called God, ſo as no creature is, both ſubjectively, and by way of attribution.

1. Subjectively. So 2 *Sam.* 23. 3. *The God of Iſrael ſaid, &c.* which is a Propheſie of Chriſt, and can onely be meant of him as our Mediatour. So, 1 *Tim.* 3. 16. *God was manifeſted in the fleſh.*

2. By way of attribution the Name of God is ſpoken of him. So, *Iſa.* 9. 6. *The mighty God*, Hoſ. 1. 7. *I will ſave them by the Lord their God*: So, *John* 20. 28. *My Lord and my God*, Joh. 1. 1. *The Word was God*, Tit. 2. 13. *The Great God*, Rom. 9. 5. *Chriſt is over all, God bleſſed for ever.* He is called alſo *Jehovah*, which is altogether incommunicable to the creatures: noting his eternal eſſence: So, *Rev.* 1. 4. *To him which is, which was, and which is to come.* God himſelf alſo makes himſelf known to his people by this name, *Exod.* 3. 14. *I am that I am.* So, *Pſal.* 83. 19. that *they may know that thou whoſe name is Jehovah, &c.* which name is never in Scripture attributed to falſe gods, or to creatures. Now that this name *Jehovah* is aſcribed to Chriſt, appears, *Jer.* 23. 6. He that is our righteouſneſſe is *Jehovah*, the Son of God, and not the Father, who by his righteouſneſſe doth move the Lord to juſtifie us. Nor is Chriſt thus called alone in that place, but in many others alſo; as, *Iſa.* 40. 3. *Prepare ye the way of Jehovah*; which *Mark* expounds of Chriſt, *Mark* 1. 2, 3. So, *Zach.* 11. 13. *Jehovah ſaid to me, &c.* which Saint *Matthew* applies to Chriſt, *Matth.* 27. 7. and in that Prophetical *Pſalm* of the Kingdome of Chriſt, *Pſal.* 97. Chriſt is ſix times called *Jehovah.*

II. 2. *Arg.* If the Divine attributes do truly and properly belong to the Sonne of God, then is he truly and properly God: But the Divine attributes do truly, and properly belong to the Sonne of God; therefore he is truly God: As eternity

is an attribute which is proper to God alone; and this belongs to the Sonne of God, *John* 1. 1. *In the beginning was the Word*: Now if Christ was before the Creation, he must then needs be from all Eternity: For before the Creation there was nothing but God. So *Prov.* 8. 22, 23. *The Lord possessed me* (wisdome) *before his works of old, I was from everlasting*. Now that Christ is called *Wisdome*, appears, *Luke* 7. 35. and 11. 49. So, *John* 17. 5. *Glorifie me with the glory which I had with thee before the world*, and *Rev.* 1. 8. *I am Alpha and Omega, the first and the last, which was, and which is, and which is to come*, Rev. 22. 13. *I am the beginning and the end*. Now these titles do belong to God, *Isa.* 41. 4. and 44. 6. and 48. 12. So, *John* 8. 58. *before Abraham was, I am*: compared with, *Exod.* 3. 14. *I am that I am*.

Again, he is Omnipresent, *Mat.* 28. 20. *Lo I am with you alwayes, &c.* So *Rev.* 1. 13. and 2. 1. He is in the midst of the *golden Candlesticks*.

So also he is omniscient, which is peculiar to God. 1 *King.* 8. 39. 2 *Chron.* 6. 30. *Prov.* 15. 11. *Act.* 1. 24. Now that this properly belongs to Christ is proved, *John* 21. 17. *Lord thou knowest all things, &c.* So, *Joh.* 2. 25. 1 *Joh.* 3. 20. *Rev.* 2. 23.

He is also Omnipotent, which is peculiar to God: Hence, 1 *Cor.* 1. 24. he is called the *Power of God*, and *Isa.* 9. 6. *the Mighty God*, Tit. 2. 13. *the great God*, Hos. 12. 5. *the Lord of Hosts*. So, *Zach.* 2. 8.

Again, absolute power to work so as he will is peculiar to God: but this title belongs to the Sonne of God, *Joh.* 5. 21. *He raiseth and quickneth whom he pleaseth*, and *John* 10. 28. *I give to my sheep eternal life*, John 17. 24. *Father I will that those which thou hast given me may be where I am, &c.*

Also predestination of some to eternal life is peculiar to God, which also is attributed to Christ, *Joh.* 13. 18. *I know whom I have chosen*, John 15. 19. I *have chosen you out of the world*; and this election was before the foundation of the world, *Eph.* 1. 4.

3. *Arg.* Its proved by comparing parallel Texts of the Old and New Testament together: For such Texts in the Old Testament, as without controversie are meant of the true, and everliving God, are in the New Testament expounded of our Lord Christ: So, *Numb.* 14. 11. and 21. 5. *I will smite them with the pestilence, &c.* which Saint *Paul* expounds of Christ, 1 *Cor.* 10. 9. *The people tempted Christ, and were destroyed of Serpents*. So, *Psal.* 102. 26. *O my God take me not away in the midst of my days: Of old thou hast laid the foundations of the earth, &c.* which is applied to Christ, *Heb.* 1. 10. So, *Isa.* 6. 5. *&c. Mine eyes have seen the Lord of Hosts*: then follows, *Make the heart of this people fat, &c.* which was accomplished in Christ, *Joh.* 12. 37, 41. III.

Again, *Isa.* 25. 6, 7, 9. *Hos.* 13. 14. *the Lord of Hosts will make a feast, &c.* he will swallow up *death in victory*; which is meant of the Lord Christ, 1 *Cor.* 15. 54, 57. *Rev.* 21. 19. *Isa.* 25. 9.

So, *Isa.* 35 4. *Your God will come and save you*, and *v.* 5. *then the eyes of the blinde shall be opened, &c.* which shews that it must be meant of Christ, and his miracles, as *Luke* 7. 22. So, *Joh.* 1. 34.

Again, *Isa.* 40. 3. *Prepare the way of the Lord, &c.* meant of Christ, *Matth.* 3. 3, &c. *Isa.* 40. 8. *the Word of God abideth for ever*, i. e. the Gospel of Christ, 1 *Pet.* 1. 25. *Mat.* 24. 35. So, *Isa.* 40. 10, 11. —*his reward is with him*: applied to Christ, *Rev.* 22. 12.

So, *Isa.* 44. 6. *Thus saith the Lord and his Redeemer, the Lord of Hosts, I am the first and the last*, and thus Christ described himself, *Rev.* 1. 17.

So, *Isa.* 45. 23. —*Every knee shall bow to me, &c.* applied to Christ, *Rom.* 14. 10, 11. *Phil.* 2. 10.

Again, *Isa.* 8. 14. —*He shall be for a stone of stumbling, &c.* applied to Christ, *Luke* 2. 34. *Rom.* 9. 30. 31. 1 *Pet.* 2. 8.

4. *Arg.* Is drawn from the relation betwixt his sacred person, and God the Father IV.

Father: Chriſt is the Sonne of God, and that not as Angels, and men, by Creation, or regeneration, but by eternal generation: and the Father, and the Sonne have the ſame individual ſubſtance: The Father begets the Son without change, or motion, after a moſt glorious and wonderful manner within himſelf, and eſſentially one with himſelf: Yea, this relation is coæval with the eſſence, as he is always God, ſo he is alwayes Sonne, *Pſal.*27. *This day have I begotten thee, this day is the* day of Eternity, *Micah* 5.2. *the goings forth of him—— have been of old from everlaſting.* For this reaſon he is ſaid to be the proper Sonne of God, *Rom.*8.32. and God his proper Father, *John* 5.18. He is called *the only begotten Sonne of God*, John 1.18. and 3.16. 1 John 4.9. then he is not created. Hence he is called *the firſt born of every creature*, Col.1.15. As man he was a creature, but as God he was before every creature. He is called *the image of his Fathers perſon*, Heb.1.5. For, as when we look our ſelves in a glaſſe, our image like our ſelves is naturally produced: So when God with the eye of his underſtanding, beholds (if we may ſo ſpeak) the glaſs of the divine nature from everlaſting to everlaſting, there reſults the Son, an eſſential image of himſelf: So then he is the natural Son of God; and by that divine way of the Fathers communicating of his divine eſſence, by eternal generation; as may be further proved by the titles that God the Father gives him by calling him his Son, which is a title that advanceth Chriſt above all creatures; and Chriſt calls himſelf the Son of God, *John* 5.18. For which the Jewes charged him with blaſphemy, *John* 10.33,34.

V. 5. *Arg.* We are enjoyned in Scripture to worſhip Chriſt with that religious adoration which is properly and ſolely due to the everliving God, therefore he is God, nor will the Lord give this his glory to any other, *Iſa.*42.8. and 48.11. Hence, *John* 5.23. *He that honours not his Son which is ſent, honoureth not the Father which ſent him.*

There are divers honours which are Gods peculiars, and they all belong to Chriſt: as,

1. Religious worſhip in Spirit, which is the exhibiting of that reverence and worſhip which is due to the great God, in all places, at all times, and in all things: But this ſpiritual worſhip is to be exhibited to our Lord Chriſt, *Pſal.*97.7. *Worſhip him all ye gods*, and *Rev.*1.6. Saint *John* aſcribes to him *Glory, and Dominion for ever and ever.* So, *Rev.*5.13. and 14.7. and *Rom.*9.5. *He is over all, God bleſſed for ever.*

Again, the high God alone is the object of Religious invocation, *Pſal.* 50.15. and they are idolaters which call on them that are not true gods, *Gal.*4.8. Yea, religious invocation is Gods glory which he will give to none other, *Iſa.*42.8. But it is to be given to Chriſt, *Acts* 7.59. and 9.14, 21. 1 *Cor.*1.2. *Rev.* 22.20. Hence I argue, That perſon that knows the hearts of all, and hears the prayers of all in the world, is the true God: But Chriſt doth ſo, therefore he is true God.

Again, its an honour peculiar to the true God, to be the object of religious truſt and confidence: but Jeſus Chriſt is the object of religious truſt and confidence, therefore he is the true God.

VI. 6. *Arg.* To ſwear is a part of religious ſervice when performed in truth, in righteouſneſſe, and in judgement, which analogically is aſcribed to Chriſt himſelf. Hence the argument is,

That perſon that is the object of a religious Oath is God, *Deut.*6.13. *Thou ſhalt ſwear by his name*, who is a moſt infallible witneſſe, judge and avenger of all perjured perſons, and ſuch as uſe his name either raſhly or falſly: But Chriſt is the object of a religious oath, & becauſe he hath no greater to ſwear by, he ſweareth by himſelf, *Iſa.*45.23. *I have ſworn by my ſelf that to me every knee ſhall bow.* Here Chriſt ſwears by himſelf, and the words immediately foregoing, *v.*22. *I am God, and beſides me there is none other*: Saint *Paul* expounds thoſe words of Chriſt, *Rom.* 14.10.

14.10. Before whose tribunal every knee must bow, and by bowing of every knee, he proves that we must all stand before the tribunal of Christ, therefore Christ is God.

7. *Arg.* Divine service is only due to God, Deut.6.13. repeated by Christ, *Mat.*4.10. Inward, and outward service which is absolute, illimited, and universal is to be performed only unto God: But this honour is due to Christ as he is the great Lord; whom even the greatest Kings are bound to serve, *Dan.*7.14. *Psal.*2.10,11,12. and this was foretold, *Psal.*72.11. *All Kings shall fall down before him, and all Nations shall serve him.* Hence also, *Luke* 19.27. and *John* 12.29. Yea, the holy Angels are bound to serve him, *Dan.*7.10. *Heb.*1.6. therefore he is God. VII.

8. *Arg.* The maker of heaven, and earth, and all things in them is the true God: But Jesus Christ is the maker of heaven and earth, &c. therefore he is the true God, *Jer.*1.1. *Isa.*48.12. *Exod.*20.11. *Jer.*10.11,12. Now that Christ is the maker of heaven and earth, is proved, *Joh.* 1.13. *All things were made by him*, and ver.10. *there was nothing that was not made by him*, Col. 1.16. *All things were made by Christ, things visible, and invisible, &c.* VIII.

9. *Arg.* He that is the preserver of all things is God: But Christ is the preserver of all things, therefore he is God: For preservation is a work equivalent to the creation, *Neh.*9.5. without him all things would fall back to nothing, *Rom.* 11.36. *Of him, and for him, and to him are all things.* Now that this conservation is the work of our Lord Christ, appears, *Heb.*1.2,3. and 6.5. and 2.5. *Col.* 1. 17. with *v.*15,16. *Joh.*5.17. *My Father worketh hitherto, and I work.* IX.

10. *Arg.* Infallible knowledge, and prediction of future events which are meerly contingent, and which in nature have no reason at all of their futurition, is an argument of the Deity. What is more contingent then to know our thoughts afar off? but so doth God, *Ps.*139.2. *Act.*15.18. Now that this is peculiar to God only, appears, *Isa.*41.23. Hence he is called a *God of Knowledge*, 1 Sam. 2.3. and *infinite in understanding*, Psal.147.5. But our Saviour Christ foreknew, and foretold things to come, *Luk.*22.8. Mar.2.8. Joh.24.25. therefore he is God. X.

11. *Arg.* He that works miracles by his own power, is God: But Christ wrought miracles by his own power, therefore he is God: Now that miracles are Gods royal prerogative, appears, *Psal.*78.17. *the Lord above doth wondrous works*: This is implied, 2 *Kin.*5.7. *am I a God to kill, and make alive?* That Christ wrought miracles when, and where he pleased, appears in very many instances; the Apostles could not do so, as appears, *Act.* 8.28. 2 *Tim.* 4.20. they could not raise their friends from the bed of sickness. Its Gods property alone to do what he pleases, *Psal.*115.3. Yea, Christ wrought such miracles by his own power, as never man wrought, *John.*9.32. Yea, he raised up his own dead body. Hence, *Joh.* 15.24. *If I do not the works which no man ever did, &c.* Yea, Christ did the same works which his Father did, and after the same manner, *Joh.*5.17. Yea, he wrought his miracles by his own power and virtue, *Mark* 4.39. Yea, he gave power to others to work miracles in his name, *Mark* 16,17,18. *Act.*2. and 3.12, 16. Yea, Christ by his working of miracles was demonstrated to be the Son of God, and equal with the Father, *Joh.*5.18,19. *Mat.*9.5. See *Act.*4.10. XI.

12. *Arg.* It was requisite that Christ should not only be a true man, but very God also for the accomplishment of Gods glorious designe and purpose of mans Redemption. It is true, Christ was Mediatour before his incarnation, by his Word, and Spirit, acting in reference to the nature which should in the fulness of time be assumed into his person, but he was not so perfectly a Saviour as now he is. This second person of the glorious Trinity is named *Jesus*, and he is so called from the end, which is most excellent, to save men from their sins, and hell, and to confer righteousnesse and life upon all beleevers: and the name *Messias*, and Christ import his offices, which are the divinely instituted means to attaine that end, XII.

end, *viz.* the ſalvation of mens ſouls. A meer creature Prieſt, a meere creature Propher, and a meer creature King could not perform thoſe ſeveral actions which were neceſſarily to be done by Chriſt, who was a Prieſt, a King and a Propher, all three meeting happily in him, and in him alone. Chriſt in regard of his Prieſtly office (which was after the order of *Melchizedeck*) offered up his body as a propitiatory ſacrifice by his eternal ſpirit, to reconcile us to God his Father, to obtain remiſſion of ſinnes, ſpiritual graces, and life eternal by an alſufficient price laid down for us. Indeed God is ſaid to love the world, and from thence to give his Son to die for the Elect, *Joh.*3.16. and *freely to forgive all our ſinnes*: but this is not oppoſite to the merits and ſatisfaction of Chriſt which belong to him as a Prieſt, and Sacrifice: For we muſt conſider a double reference of Gods love; One towards the creature, the other towards his juſtice, and hatred of ſin. God would have his Son to ſatisfie them both with due recompence. He ſatisfied his love to the ſinful creature, when he gave his Son to be our Mediator: He ſatisfied his love to juſtice, and hatred of ſin, when he gave his Son to die for us, and by his blood to expiate our ſin: He ſatisfied his love to the creature, becauſe out of love he forgives ſins freely in regard of the creature, though he laid the puniſhment on his dear Son to ſatisfie his juſtice: For notwithſtanding his love to juſtice, and hatred of ſin, he out of his love to his Elect forgives their ſins, and gives them eternal life, in which reſpect it may be truly ſaid, God ſatisfied himſelf, and appeaſed himſelf in his beloved Son. Now the blood of a meer man could not ſatisfie Gods juſtice for thoſe innumerable and groſſe ſins which man had committed againſt the infinite Majeſty of God: The Church is redeemed by the *blood of God*, Acts 20.28. Nor was it ſufficient that Chriſt ſhould be a Saviour in regard of merit, but he muſt be ſo alſo in regard of efficacy; and he executes his offices moſt powerfully and gloriouſly, being exalted (after he had overcome death) *above all principalities and powers*, where he is our advocate, yea, ſuch an advocate as can plead the worthineſſe of his perſon, his perfect obedience, and meritorious ſufferings, and can do whatever he pleaſeth to promote our happineſſe: Hence,

1. Converſion, illumination, and all ſaving graces are his free gift, *Joh.*5.26. and *Paul* oft prays, *Grace, and peace from God the Father, and from Jeſus Chriſt.*

2. He governs them by his holy Laws, protects them by his grace, and power, and ſingularly cares for them as his precious jewels, is tenderly affected to them as a father to the child, &c. *John* 10.28. and brings them at laſt to his eternal inheritance, 1 *Pet.*1.5.

3. He ſends his holy Spirit to dwell in them, and to be their comforter, and this proves him alſo to be the true God, in that he can ſend the holy Ghoſt, who is alſo the ever living God.

4. As he quickned his own body, ſo he will raiſe them up at the laſt day: Hence he calls himſelf, *the reſurrection and the life*, Joh.6.40. So, 1 *Cor.*15.21,22.

5. He will ſend his Angels to gather them together, and ſhall paſſe ſentence on the Devils and the wicked, and force every knee to bow to him, *Iſa.*45.23. *Rom.* 14.10, 11. *Tit.* 2. 13.

6. He will give *unto his ſheep eternal life*, Joh.10.28. and 17. 24.

See all theſe Arguments enlarged, and vindicated from all the cavils, and objections of the adverſaries by Mr. *Eſtwick* in his anſwer to *Bidle*.

Queſt. *How far forth are the actions of Chriſt to be imitated by us?*

Anſw. For anſwer hereunto we muſt diſtinguiſh of Chriſts actions: As,

1. Such as were done by his divine omnipotency, as all his miracles were: Theſe are *admiranda, & adoranda, non imitanda*: To be admired, and adored, not to be imitated.

2. Such as were done by his prerogative. As his ſending for the Aſſe without his owners conſent: Theſe are *amanda, non imitanda*: To be loved, not to be imitated.

3. The

3. The actions of his Mediatorship: as his dying for sin, rising from the dead, ascending into heaven, &c. These are not to be imitated but only analogically: Thus, as he died for sin, we must die to sinne: As he rose again, so we must rise to newnesse of life: As he ascended into heaven: so must we daily in our Meditations, and affections: As he was a King, so must we be to conquer our lusts; As he was a Priest, so must we be to offer up spiritual sacrifices. 1. Of a contrite heart, *Psal.*51.17. 2. Of righteousnesse, *Psal.*51.19. 3. Of praise, *Heb.*13.15. 4. Of almes, *Heb.*13.16. 5. Of our selves, our soules, and bodies, *Rom.*12.1. As he was a Prophet, so must we be to instruct our families.

4. His ministerial actions, wherein especially two things are considerable.

1. His unction, or fitting with gifts.

2. His mission and sending by his Father: and these are to teach Ministers not to run before they be gifted by God, and sent by the mediate means of the Presbytery.

5. His natural actions, as eating, drinking, sleeping, &c. wherein, though we do the same, yet we cannot be said to do them in imitation of him, because we do them by a natural instinct.

6. His occasional, and accidental actions: As his instituting, and celebrating of the Sacrament at night and after supper, and in an upper room, &c. His being baptized in a River, &c. These we are not to imitate him in.

7. His moral actions of piety, and holinesse, and these especially we are to imitate him in, and to *walk as he walked*, 1 Joh.2.6.

Quest. *How is the whole work of our salvation carried on by Christ?*

Answ. As he is the closure of every link in that golden chain of our salvation which reacheth from eternity to eternity: As,

1. He is the foundation of our election, *Eph.*1.4.

2. The price of our redemption, 1 *Pet.*1.18,19.

3. The efficient cause of our regeneration, *Eph.*2.10.

4. The authour of our justification, *Jer.*33.16.

5. The beginner and perfecter of our sanctification, *Heb.*12.2. *Joh.*15.4,5.

6. The matter of our consolation both temporal and spiritual, *Joh.*16.33. *Rom.*5.1.

7. The sweetner and sanctifier of all our troubles, *Rom.*8.37, *&c.*

8. The assurance and pledge of our resurrection, 1 *Cor.*15.20. 1 *Thes.*4.13.

9. The procurer, and producer of our glorification, Joh. 17. 22. Rev. 21. 23. and therefore he may well be called our *all in all.*

Absumus a te, } *Tendimus ad te,*
Vivimus ex te, } *Non nisi per te,*
Fidimus in te, } *Optime Christe.*

CHAP.

CHAP. XXX.

Queſtions, and Caſes of Conſcience about the Church.

Queſt. WHat is meant by the word *Church*?

Anſw. The *Hebrew* word Tranſlated in the *Pſalms*, Congregation, ſignifies to gather together, or a company of people aſſembled together. So, *Numb.* 20. 10.

The *Greek* ſignifies to call, the compound to call out. Thence the word tranſlated a Church, *Act.* 13. 43. in general, ſignifies an Aſſembly of people. So *Act.* 19, 32, 41. Hence when Aſſemblies were diſſolved, every man is ſaid to return to his own houſe, *1 Kin.* 12. 24.

Moſtly the *Greek* word in the New Teſtament is appropriated to an Aſſembly of Saints that profeſs the Goſpel. Such Aſſemblies are our Churches, both becauſe they are called out of their houſes to one Aſſembly, as alſo by reaſon of their calling out of the world, and out of their naturall condition: Hence they are oft ſtiled *The called*, as *Rom.* 1. 7. *1 Cor.* 1. 2, 9. *Matth.* 9. 13.

In common uſe this word Church is Metonymically put for the place where ſuch Aſſemblies meet. So the word Synagogue, which ſignifies the ſame with Church, is put for an Aſſembly, and ſo tranſlated, *Jam.* 2. 2. and for a Congregation, *Act.* 13. 43. as alſo the place of the Aſſembly. So *Luke* 7. 5.

Queſt. *In what ſence is a Church taken in Scripture?*

Anſw. First, For a company of men ſelected, gathered, and called out of the World by the Doctine of the Goſpel to know, and worſhip the true God in Chriſt according to his Word, *1 Cor.* 1. 2, *Rev.* 2. 3. This is the viſible Church, which is not alwayes eminent, and glorious to the eyes of the fleſh, as Papiſts avouch, the Church being like the Moon, ſubject to mutations, *Rev.* 12. 1. I.

Secondly, For the whole company of the Elect, which in all ages, and places have, and doe, or ſhall believe in Chriſt, through the calling of God the Father by the operation of the holy Spirit. This is the invisible Catholick Church. So *Col.* 1. 18. II.

Thirdly, For the faithful in ſome one Family, ſo it is to be underſtood, *Cant.* 4. 12. III.

4. 12. *Rev.* 3. 12. *Heb.* 11. 10. *Rev.* 12. 27. *Cant.* 5. 2. and 6. 8. 2 *Cor.* 6. 16. *Matth.* 7. 25. and 16. 18. 1 *Tim.* 3. 15. *Rom.* 1. 7. 1 *Cor.* 1. 2. and 9. 10.

IV. Fourthly, For the lawful Governours of the Church, to whom the Cenſures of the Church doe of right belong, *Matth.* 18. 17. This is the Church repreſentative.

V. Fifthly, For a Material Temple. So 1 *Cor.* 14. 34. and 11. 18.

Its put also for all thoſe that shall be ſaved, *Heb.* 12. 23. the profeſſors of Chriſt, *Act.* 8. 1. the ſubjects of ſome one Province, 2 *Theſ.* 1. 1. Some notable Aſſemby of the faithful partaking together in the Word and Sacraments, 1 *Cor.* 14. 4. A multitude of any, whether good or bad, meeting together, *Act.* 19. 32, 39.

Queſt. *Who is the builder of the Church?*

Anſw. Chriſt, for the Church is made an houſe of God, and the ſeveral members of the Church, ſo ordered, and qualified as they make up that Church, and all this by Chriſt. By Chriſt, they which by nature are dead in ſin, are quickned, and made lively ſtones: by him they are quickned, and gathered together, and endued with all needful graces, whereby they become an holy houſe, and a fit Temple for God to dwell in, *John* 5. 21. *Epheſ.* 1. 10. *Joh.* 1. 16. Hence *Epheſ.* 1. 22.

Queſt. *Why doth Chriſt build up his Church?*

I. *Anſw.* Firſt, Becauſe the Members of the Church, before they were Members, were dead, and ſcattered, and deſtitute of all grace, therefore there muſt be ſome to quicken, gather, and furniſh them with grace.

II. Secondly, Chriſt of all others is fitteſt to doe this: He is the very wiſdom and power of the Father: By him all things were made, and are preſerved, ſuſtained, and ordered: therefore its moſt meet that the Church ſhould receive her ſpirituall being, preſervation, and every good thing from, and by Chriſt.

III. Thirdly, For working the great work of mans redemption, which is proper to the Church, Chriſt humbled himſelf, even to death, the death of the Croſs, therefore its moſt meet that he ſhould have the honour of building up his Church: Thus he *ſees of the travel of his ſoul, and is ſatisfied*, as *Iſa.* 53. 11. *Phil.* 2. 8, 9, 10, 11.

Queſt. *Hath Chriſt a ſpecial propriety in his Church?*

Anſw. Yea, and that for theſe reaſons.

1. Becauſe he purchaſed it with his own blood, *Act.* 20. 28.

2. He built it: Hence, 1 *Pet.* 2. 4, 5. *Epheſ.* 2. 22.

3. God hath given the Church to his Son, *Pſal.* 2 8.

Queſt. *How, and why is Chriſt ſaid to be the Lord of his Church?*

I. *Anſw.* Firſt, By Gods ordination, *Pſal.* 2. 6. *Epheſ.* 1. 22.

II. Secondly, By the redemption which Chriſt hath made of his Church: So *Exo.* 20. 2. therefore theſe two Titles of *Lord* and *Redeemer* are oft joyned together, *Iſa.* 43. 14. and 44. 24.

III. Thirdly, By a mutual Covenant between Chriſt and his Church, as of old between God and *Iſrael*: God avoucheth *Iſrael* to be his peculiar people, they avouch him to be their God, *Deut.* 26. 17, 18. This was oft foretold by the Prophets, *Jer.* 31. 33. *Hoſ.* 2. 23. *Zach.* 13. 9. and is accompliſhed in the Chriſtian Church, *Heb.* 8. 10. Chriſt in, and by the Goſpel, and Sacraments offers himſelf to be our Lord, and we take him ſo to be, by our ſubjecting of our ſelves to his Ordinances.

IV. Fourthly, By the Laws, and Ordinances which Chriſt hath given to his Church, Its the part of a Lord to give Laws, and he is their Lord in ſpecial to whom he gives Laws: But Gods word wherein thoſe Laws are contained, is in ſpecial given to the Church, *Pſal.* 147. 19, 20. Hence the Church is ſtiled the *Pillar, and ground of truth*, 1 *Tim.* 3. 15.

Fifthly,

Fifthly, By a ſpecial care which he takes of his Church, 1 *Tim.* 4. 10. V.
Dr. *Gouge* on *Heb.*

Queſt. *Whether may our Parochial Aſſemblies in* England *be called Churches of Chriſt, wherein there are ſo many corrupt perſons?*

Anſw. They may, and are true Churches. Look upon *Jeruſalem*, Matth. 23. 37. you ſhall ſee that the eleven Tribes were Apoſtates: there were in it dumb dogs, *Iſa.* 56. 10. there were Scribes, and Phariſees Hypocrites, they had corrupted the Doctrine of the Law with their falſe gloſſes: the Temple was made *a den of thieves*; yet the Evangeliſt calls it the holy City: and that

1. Becauſe there was the ſervice of the true God in the Temple, the Word preached, Sacrifices offered, the meetings of the Church of God.

2. Becauſe as yet they had not received a bill of divorcement: So have not we the word of God preached, the Sacraments truly adminiſtred, &c. and when did the Lord give us a bill of divorcement? and therefore to encourage us againſt the cavills of the Separatiſts, let us remember,

1. That the word of truth is truely preached amongſt us, which appears by the converſion of thouſands, whereas never was any converted by a word of errour, *Jam.* 1. 18.

2. That our Miniſters are of God, becauſe by them ſo many are begotten to God, Chriſt thought it a good reaſon when he ſaid, *believe me that I came out from the Father for the works ſake*: the blind man ſaw this, *Joh.* 9. 30.

3. Our meetings are holy meetings: For

1. Our people are outwardly called by an holy calling, and to an holy end.

2. They profeſs faith in Chriſt, which is an holy profeſſion, and therefore in charity they are to be judged Saints.

3. Congregations are called holy in Scripture, from the better part, not from the greater: as an heap of wheat mingled with chaff, is called an heap of wheat: ſo 1 *Cor.* 6. 11. with *chap.* 2. 12.

4. Mixt Congregations are holy in Gods acceptation, who eſteems them, not as they are in themſelves, but as members of Chriſt, *Iſrael* at the beſt, was a ſtiffnecked people, ye *Balaam* ſaid, that *God ſaw no iniquity in them*, Numb. 23. 21.

Queſt. *How is the Church Gods peculiar?*

Anſw. Firſt, Becauſe Believers are the moſt precious of men, even the I.
moſt noble upon earth: Hence *Cant.* 6. 7. they are the ſons of God, brethren of Chriſt, heirs of heaven.

Secondly, In regard of God, they are a peculiar people, diſtinct from others, II.
by the grace of Election, by which they are choſen out of the world, and advanced in Gods favour above all others. Hence they are called, *an holy Nation*, the *Spouſe of Chriſt*, the *daughter of God*, the *choice of God*, and *Gods delight*.

Thirdly, in regard of their whole manner, and condition of life: Hence they III.
are ſaid *to dwell alone, and not to be numbred amongſt the Nations*, Numb. 23. 9. as for inſtance,

1. Their Original are not ſome few families, coming out of ſome corner of the Earth: but they ſprung of Chriſt, of whom all the families of Heaven and Earth are called.

2. Their Countrey is not of the Earth: here they are Pilgrims, and ſtrangers: but Heaven is their home, from which they look for their Saviour, *Ephe.* 3. 15.

3. Their King is neither born, nor created, but the everlaſting King of glory, who rules not ſome one Countrey, but from *Sea to Sea*, *&c.* and not for an age, but *for ever*.

4. Their Lawes are Spirituall, reaching the Conſcience as well as the outward man, moſt perfect, never changed, nor abrogated, as mens be.

5. Their war and weapons are not carnall, but Spiritual, as their chiefeſt enemies be: their Captain was never foiled, nor can be, and therefore they are ſure of victory before they ſtrike a blow: and as for their corporal enemies, they overcome them, *non feriendo, ſed ferendo*, not by ſtriking but ſuffring.

6. Their Language is that of *Canaan*: their Speech ſhews them to be Citizens of Heaven: therefore called *a people of a pure language, &c.* Zeph. 3. 9.

7. Their garments are deviſed, and put on by God himſelf, even the garments of innocency, long robes *dyed in the blood of the Lamb*, Rev. 7. 14.

8. Their diet ſpringeth not out of the Earth, but deſcends from Heaven: Jeſus Chriſt, *the bread of life, &c.* of whom, whoſoever feeds ſhall continue to eternal life.

Queſt. *Why is the Church compared to a woman*, Rev. 12. 1?

Anſw. Firſt, as ſimply conſidered in her ſelf: and that for three cauſes.

1. Becauſe to the Woman was firſt made the promiſe of the bleſſed ſeed that ſhould break the Serpents head, and its ſtill made good to the Church under the ſame ſimilitude: for to her all the promiſes of God doe properly belong.

2. Becauſe ſhe is feeble, and weak as a woman without her Husband, *Joh.* 15. 5.

3. Becauſe ſhe is a pure, and chaſt virgin, not defiled with Idolatry, as the *Romiſh* ſtrumpet is, 2 *Cor.* 11. 2.

Secondly, As ſhe ſtands in relation to others, and that

1. To God, and in this relation ſhe is the daughter of God, *Cant.* 7. 1. *Pſal.* 45. 10.

2. To Chriſt, in which relation ſhe is the Spouſe of Chriſt. 1. Contracted to him in his Incarnation: So *Cant* 4. 10. 2. Married to him as his Bride, and taken home in his ſecond comin, to dwell with him for ever.

3. To Chriſtians, and in this relation ſhe is their Mother. For a woman through the company of her husband, brings forth children: So the Church by her conjunction with Chriſt, and the power of his word, brings forth, nurceth, and brings up many children to God.

Queſt. *What duties doth this relation of a Spouſe to Chriſt teach her?*

I. *Anſw.* Firſt, to cleave to her husband. For God ſeeing that it was not good for *Adam* to be alone, he made the woman of his rib, being caſt into a ſleep, and brought, and married her unto him, ſaying, *for this cauſe ſhall a man leave Father and Mother, and cleave to his wife, &c.* Gen. 2. 24. So God ſeeing, after the fall, that it was much leſs good for man to be alone, he inſtitutes a ſecond marriage with the ſecond *Adam*, whom he caſts aſleep by death, and brings his Spouſe out of his ſide pierced, and marries the Church to him, that renouncing all Loves and Lovers but him, ſhe might cleave undevidedly to him, and this ſhe muſt doe foure wayes.

1. In perſon: For as the wife delivers up her perſon to her husband alone: So Believers muſt deliver up their ſouls, and bodies to Jeſus Chriſt. For 1 *Cor.* 6. 19, 20. *we are no longer our own, &c.*

2. A faithful Shouſe is married but to one man, 2 *Cor.* 11. 2. So the Church.

3. Chriſt

3. Christ our Husband communicates his whole person to us: he *gives his life for his sheep only*: prayes for no other.

4. Christ as a faithful Husband leaves Father in Heaven, and Mother on Earth, and cleaves to his Wife.

2. To cleave to Christ in faithful affection, loving our Husband Christ as our selves, nay better then our selves, not loving our selves to the death for his sake, seeing his love to us was *stronger then death*, and more to us then to his own life.

3. To cleave to him in affliction, as a Wife takes her Husband for better, and worse. A Kingdom is promised to such, *Luke* 22.29, 30.

Secondly, The Church must depend upon Christ her Husband as upon he head, and that II.

1. For direction, subjecting her self, as owing obedience to all his commands, *Ephes.*5.24. and this she must doe, seeing he is the true light, the Sun of *Righteousness*, the *Pillar* able to direct her.

2. For protection, Christ is the Saviour of his body the Church, *Ephes.* 5. 23. the only *Phineas* that turns away the wrath of God, kindled against his *Israel*, the onley *Moses* that stands in the gap where Gods wrath had made a breach.

3. For provision: None else but Jesus Christ can supply the Church with such things as she needs: he can bestow pardon of Sin, righteousness, life, and salvation: He paies her debts, both of obedience to the whole Law, and satisfaction for the breach of it.

Thirdly, She must rejoyce to honour her Husband even with her own dishonour: For Christ rejoyced to honour her even with his own infinite dishonour: the joy of Heaven pleased him not without her presence, and fellowship in it. III.

Fourthly, She must, as a good Spouse, doe all things to please her Husband, thereby testifying her love to him. This is to *walk worthy the Lord, &c.* Col. 1. 10. IV.

Quest. *How must she please her Husband Christ?*

Answ. First, She must not seek to please her self in any thing that is displeasing to him, She must deny her self, her own will, reason, affections, and desires, much more her sinnes, and lusts to please him, *Rom.* 15. 1, 2, 3. I.

Secondly, she must not seek to please others, for then she cannot please Christ, *Gal.* 1. 10. II.

Thirdly, she must labour for a conformity to him in manners, and affections. III.

1. Of vertues, as humility, innocency, patience, &c. 2. In will, willing holily what he willeth, and nilling what he nilleth. 3. In practice, chearfully observing what he commands.

Fourthly, She must deck and trim her self with graces, *Psal.* 45. 13. She must put on lowlinesse, meeknesse, &c. so 1 *Tim.*2.9. IV.

Fifthly, She must shew her love to Christ by loving, and gladly intertaining his friends. V.

Sixthly, She must shew her delight in him in his presence, and long after him in his absence, *Isa.* 26. 8. *Rev.* 22. 20. crying *Even so come Lord Jesus.* VI.

Quest. *What priviledges hath the Church as the Spouse of Christ?*

Answ. First, Free election: he hath made choice of her, and not she of him, *Joh.*15.16. He was not bound any way to chuse her: neither did he finde any reason in her, as other young men doe: no disposition, no work of preparation, no freewill, no affections toward him, neither is he bound to render a reason,

reason, if he had passed by us as he hath many others.

II. Secondly, Divine pacification: By this marriage all hostility, and enmity is removed betwixt God and the Church: For *Ephes.* 2. 14, 15. He is our peace, *Col.* 2.14. whereby we have daily entrance, and access unto God, not as strangers, or ordinary friends: but as friends, yea as children in prayers, praises, &c. *Ephes.* 2. 18, 19.

III. Thirdly, Gracious assimulation, and fitness between the Bridegrom, and Bride: For whereas

1. She was of base Parentage, a daughter of the Earth, her Father an *Amorite*, &c. Ezek. 16.3. now she is made a chosen generation, the daughter of a Prince, of near alliance to God.

2. She was poor and needy, had no worth, no dowry to prefer her: now by this contract, she hath an estate made her fit for a Prince: that as her Husband is heir of all things, his love is so liberal that he hath made her a co-heir of his own heavenly inheritance, *Rom.* 8.17.

3. She was deformed, without beauty, or comelinesse, she hath now attained perfect beauty in righteousness, and the beauty of her husband makes her beauty perfect, *Ezek.* 16.14. *without wrinkle or spot*, Ephes. 5.27.

4. She was naked, covered with nothing but shame, excepting a few rags, and fig-leaves: now her cloathing is of *wrought gold*, Psal. 45.13. *garments of salvation*, Isa. 61.10.

IV. Fourthly, Free and liberal donation, as young men give Jewels and Love-tokens. For

1. What he Covenants, and promises, he also pledgeth with many graces, shining as so many Jewels, thereby testifying his bounty towards her.

2. He bestows his person on her, and by becoming hers, she becomes his, and so of twain, they become one flesh.

3. With his person he bestows his goods upon her, *i. e.* all his merits, and obedience, all his sufferings, all his glory, all his prayers.

4. He invests her, not only into his goods, but into his inheritance, and in due time consummates the marriage, bringing his Spouse home into his house of glory, a mansion prepared for her: putting her into possession of all the wealth of Heaven, where she enjoyes his immediate presence.

V. Fifthly, high and honourable exaltation, and advancement: as *Ahashuerus* made *Esther*, a poor captive maid, a sharer in all the honour of his Kingdom by marrying her. Yea, the Churches honour exceeds that of the greatest Queens: For

1. They are matched with, and laid in the bosoms of men, but she is admitted into the bed with him that is God and Man, *Cant.* 1.15.

2. They are married to Kings, but such as are mortal, who often leave them miserable Widows: But she to the King of glory, who only hath immortality.

3. They are married to consort in some one kingdom, and part of the Earth: But she to a King that rules from sea to sea, to whom all Kings are subject, and by whom they rule. To a *Kingdom unshaken, that fades not away*, &c. 1 Pet. 1. 4.

VI. Sixthly, Strong and eternal consolation, in that by reason of this marriage a firm and constant happinesse is assured, which all the contracts in earth cannot perform.

Quest. *How may the true Church be known?*

Answ. First, By her face: now the face of a true visible Church, is discerned, by

1. By the sincere preaching, and professing of the Word of God.

2. The

2. The due and true administration of the Sacraments, according to that Word.

3. The exercise of Discipline appointed in, and by the Word: The first, is absolutely requisite to the face, and being of a Church. The two latter serve for the beauty, and stability of it. So *Joh.*8.30. and 10. 4. *my sheep hear my voice, &c.* where Christ is, there is the Church, but where two or three consent in his name, there Christ is, *Matth.*18.20. *Act.*2.42.

II. Secondly, By her voice, she speaks the language of *Canaan*: She enjoyns not, nor commands in her family, any thing but what she hath direction for from her husband revealing his will in the Scriptures: and dares impose no yoke on her children, where her husband hath left them free. She conceives her self so the Spouse of Christ, that yet she still remaines the handmaid of the Lord.

III. Thirdly, By her virtues, or qualities: as

1. She is holy, in respect 1. of holinesse of the Doctrine which she teacheth: what she receives from the Lord, she teacheth. 2. Of the better part of the visible Church she is holy, though not in respect of the greatest part. 3. Whatsoever corruption of Doctrine or manners spring up, she reproves, and censures, not tollerates it.

2. She is meek, loving, patient, merciful, &c. *Jam.* 3.17. *full of good fruits*, her weapons are prayers, and tears, not fire and faggot.

IV. Fourthly, By her marriage: a good way to know one by, is the head, and the Church cannot be better known then by her head Jesus Christ, whose wife she is, by whom all the children of the Church are begotten, by virtue of the eternal Covenant of Grace, as in lawful wedlock, *Cant.*2.16. and 5.10.

Fifthly, By her carriage and behaviour:

1. To her husband, to whom in all her behaviour she expresses foure virtues.
   1. She is chast, and faithful to him: she forgets not the guide of her youth, &c.
   2. She is subject to him in all things: content to be tryed, and ruled in all cases by his will revealed in his Word.
   3. She depends only on her husband for the meanes of her welfare, and all needfull supplies: will not seek to any other Advocates, or Mediators, &c.
   4. She honours her Husband onely, and will give his honour to no other.
2. To her children, whom
   1. She nurseth at her own breasts, puts them not forth to such strange milke of *Traditions, Conncils, Decretals, &c.*
   2. She instructeth, and teacheth them.
   3. Porvides for them: she upholds the means of salvation to keep her children in good state.

Quest. *Is the true Church of Christ alwayes visible?*

Answ. The true Church is not alwaies conspicuous, visible and glorious to the world, but may be oppressed and hid. So was the Church in *Egypt*, thrust out into the wildernesse: so in *Elijahs* time, when he complained that he was left alone: so in the *Babylonish* captivity, therefore compared to dead and dry bones, *Ezek.* 37.2. so *Rev.*13.12.

Quest. *What reasons may be rendred for this?*

I. *Answ.* First, because the Church is a select company called out of the world, a *little flock*, Joh.15.9. a *garden enclosed*, Cant.4.12. the blind world neither can, nor will see the Church.

II. Secondly, the Church is such a body, as is not alwaies visible to mans eyes, no not to good mens, as we see in *Elias*, the foundation being in Gods election, and the union spiritual.

Thirdly,

III. Thirdly, Sometimes the Church abusing peace, and prosperity makes the Lord to strip her naked and bare, and to send her into the wilderness, yea to make her as a wilderness, *Hos.*2.3.

IV. Fourthly, The Church provides for her safety sometimes by flying into the wilderness: she is like a *Dove in the rocks*, Cant.2.19.

V. 5ly, The Churches Militant condition suffers her not alwaies to be visible, being not tyed to any one estate or place: therefore she is compared to the *Moon* being sometimes in the full, and sometimes hid.

Quest. *What conclusions may be laid down concerning the visibility of the Church?*

I. *Answ.* First, By the Church which we hold invisible, we mean the Catholick Church, even the multitude of all the Elect which have been, are, or shall be, which Church is holy, and no wicked persons belong to it: Its a communion of Saints only, to which belongs remission of sins, and life everlasting, and this is invisible to the world, and that

1. Because the ground, and foundation of it (Gods Election) is invisible.

2. The greatest part of the Elect are not subject to sence: not the Saints in Heaven, nor many on Earth, some being not born, others but new born.

3. Visible things are not believed, but things invisible: Faith is *of things not seen*, and if we believe the holy Catholick Church, we cannot see it.

II. Secondly, concerning the Militant Church, we hold

1. That God will alwaies have a part of his Catholick Church here on Earth that shall hold, and maintain the true Faith in the several Ages to the Worlds end, and this cannot faile upon Earth.

2. This part of the Catholick Church consists of men that are visible, and exercise visible Ordinances, as the Word, Sacraments, &c. and often in peaceable times appears glorious in many particular, and visible Congregations.

3. That these visible, and particular Churches, are not alwayes visible after the same manner: neither is any part of the visible Church alwayes so necessarily visible, but that it may disappear, as the Church in the Old and New Testaments have some time done.

4. This number of men in whom this part of the Church contsteth, may come to be a few, and by Tyranny and Heresie, their profession may be so secret amongst themselves, that the world cannot see them. Though like the Sun, she shines in her self, yet she may be obscured from the sight of others.

5. Though the Church cannot fail upon Earth, yet the external government of it may faile for a time: her Pastors may be interrupted, her sheep scattered, her Discipline hindered, the external exercise of Religion may be suspended, and the sincerity of Religion exceedingly corrupted: so that the members of the Church are only visible amongst themselves.

III. Thirdly, Though the Church of God be not alwaies seen, yet she is alwayes safe, and that

1. Because if she cannot be safe in the City, she shall be safe in the Wilderness, where God will provide her a place, as *Rev.*12.14.

2. Gods purpose for the safety of his Church cannot be altered by any enterprises of her Enemies. Though *Pharaoh* slay all the infants, yet *Moses* shall be preserved by his own daughter in his own bosome to be a deliverer. Though *Herod* slay the infants, he shall misse of him whom he seeks.

3. God makes high account of his Church, as the *signet of his right hand*, the *apple of his eye*, therefore he will provide for her safety.

4. Gods wisdom makes it healthful for his Church sometimes to be hid, that she may always be safe: otherwise the world would destroy her. Dr. *Tailor on Rev.*

Quest.

Queſt. *Are not all Chriſtians bound to pray for the peace of the Church?*

Anſw. Yea, 1. we muſt pray for the whole Church, where ever diſperſed.

2. For the natural members, and noble members eſpecially: the *living ſtones*, thoſe which are more inſtrumental, and organicall: ſuch as are eminent in power, and place, in worth, and in ſervice.

3. More particularly for our own Church, to which we are related, and to the principals of it, as Cities and Vniverſities.

4. For the reſtoring of the people of God, even for the *Jews*, and for the ſetting up of the new *Jeruſalem*, as God hath promiſed in his Word.

5. By the ſame reaſon we muſt pray againſt ſuch as are againſt the Church.

Queſt. *But what muſt we pray for in the behalf of the Church?*

Anſw. Firſt in general, for all bleſſings; for all that is good, and uſeful, and tends to the welfare of it: as for the protection of it: deliverance of thoſe that are in danger, preſervation from danger to thoſe that are free: for the perfection of it: that God will reſtore thoſe Churches that are over-run, refine, and purifie thoſe that ſtand: For the propagation of it, that God will ſtretch the bounds, and enlarge the borders of it: that he will bring more ſubjects under the Kingdom of Chriſt. I.

Secondly, In particular, we muſt pray for a three fold Peace of the Church. II.

1. A peace with God, in cauſing the Churches to keep their peace with him, in walking in purity and power of his Ordinance, without which, though they were in peace with all the world, it will come to nothing: all other bleſſings will be ſoon gone, except we have ſomething to ſoder us with God, which can be nothing but our exact walking with him in his Ordinances.

2. Peace amongſt the Members of the Church: that they may be free from diſſentions, diviſions: that they may think the ſame thing, go the ſame way, and unanimouſly minde the glory of God.

3. A Forreign peace alſo from all oppoſition without, that there may be no invaſion by forraign Enemies upon the Church of God.

Queſt. *What is further included in our praying for the Church?*

Anſw. Firſt, one thing is implyed inwardly, that our hearts ſhould work towards the Church, our deſires and wiſhes ſhould be for the welfare of it.

Secondly, another outwardly, that we ſhould endeavour to attain what we pray for: our counſels ſhould be for the welfare of the Church: Our examples ſhould be patterns to others to provoke them to good works: ſuch as are in authority ſhould exerciſe it for the ſetling, and furthering the peace of the Church: yea we ſhould not onely pray our ſelves, but ſhould ſtir up others to doe the like.

Queſt. *But how muſt all this be done?*

Anſw. Firſt, Sincerely, not out of by-reſpects. I.

Secondly, Earneſtly, and frequently, putting all our ſtrength to it. II.

Thirdly, Conſtantly, not by fits only. III.

Queſt. *Who are bound to do all this?*

Anſw. Every Chriſtian in what ſtation ſoever he is: as

1. Magiſtrates in their places, whom it principally concerns to pray for, and promote it.

2. Miniſters in their places muſt be leading perſons in theſe duties, and provoke others to it.

3. Yea all, in every condition, learned, and unlearned, men, and women, &c.

Examples, and Scriptures for all theſe are: that of *Moſes*, Exod. 32. 32. So *Judg.* 5. 23. 1 *Sam.* 4. 19. 2 *Sam.* 11. 11. *Pſal.* 20. 5. and 51. 18. and 53. 6. and 102. 13. *Iſa.* 62. 1. *Rom.* 9. 3. 2 *Cor.* 11. 28. *Phil.* 1. 18. Col. 2. 5.

Queſt. *But why muſt we thus pray for the peace of the Church?*

I. *Anſw.* Firſt, conſider what the Church is, and that

1. In relation to God, its his houſe, the *Sponſe* of Chriſt, and there cannot be a dearer relation to put a deeper ingagement upon us then this.

2. In that relation that ſhe hath to us. She is the *Mother of us all*, and therefore we ſhould ſympathize in her weale, and woe.

II. Secondly, Conſider that peace is the ſumme of all bleſſings: Hence the Ancients painted peace with a horne of plenty. For

1. Peace nouriſheth all Arts, Sciences, Trades, &c.

2. Its a very careful, and uſeful nurce to cheriſh Religion, *Acts* 9. 31. there is no hearing of the Law of God, nor the Law of Juſtice, when men have their ſwords in their hands. *Arma ſilent Leges.*

III. Thirdly, conſider the nature of prayer, both in the efficacy, and neceſſity of it.

1. Its a moſt efficacious Engine: the ſumme of all Policies for a Chriſtan to work by, for Peace: Its God that rules all the world: hath all hearts in his hands, can make a mans enemies, yea the very *ſtones to be at peace with him*: and prayer rules God, he ſuffers himſelf to be overcome by it. *Let me alone, ſaith God*, Exod. 32. 10.

2. Its of great neceſſity alſo: For God will not beſtow bleſſings, till we ſeek and ſue to him for them, and the reaſon is, becauſe otherwiſe he ſhall have little honour by it: If it come without ſeeking to God for it, we ſhould aſcribe it to other means, and things.

IV. Fourthly, conſider the nature of a Chriſtian, and we ſhall ſee that its the moſt proper work for him. For

1. He is the Son of the Church, and it becomes him (at leaſt) to pray hard for his Mother, as *Craſus* his dumb ſon did for his Father.

2. He is a Son of Peace, a Son of the God of Peace, a Sonne of the Goſpel of peace: and the Spirit given him is a ſpirit of Peace.

3. He is a Son of prayer: It ſhould be the element in which he draws his breath, to run towards God, and towards Heaven in a way of peace: beſides, he is enabled to pray when others cannot, he is ſenſible of the condition of the Church which others are not.

Queſt. *But how may we ſo pray for the peace of the Church, as to be ſure to prevail?*

I. *Anſw.* Firſt, we muſt pray in Faith, believing Gods Word, and his promiſes made to his Church.

II. Secondly, In ſincere charity, in a true genuine love to the Church.

III. Thirdly, In repentance, lifting up pure hands to God. God will not hear our

IV. prayers, if we will not hear his commands.

Fourthly, Pray with fervency, and earneſtneſs of ſpirit; A fearfull begger teaches how to give a denial. God loves a kind of violence, to daſh our prayers againſt Heaven, and the throne of grace with an holy zeal of ſpirit which prevailes much with God: we muſt make our prayers fat with faſting (ſaith *Tertullian*) which are ordinarily ſtarved with formality.

V. Fifthly, Pray conſtantly: though God ſeem not to regard our Prayers, yet we muſt not give over, but hold out, and wait upon him.

Queſt. *What meanes may we uſe to help us in the ſerious performance of this duty.*

Anſw. We muſt lay aſide all our carnal ſecurity, and lay things to heart: obſerve the ſtate of the Church, and lay it to heart. Let not the world (as the Ivy deals with the Oake) twiſt about thy heart, which will make Chriſtianity dye within thee: Be not too buſie with worldly affairs, leaſt they choke all thoughts about better matters. *Dr. Stoughton.*

Queſt.

Quest. *Why is the Church called a mother?* Gal. 4. 26.

Answ. Because the word of God is committed to the keeping of the Church, which word is seed, 1 *Pet.* 1. 23. *Milk*, 1 Cor. 3. 2. *strong meat*, Heb. 5. 14. and the Church is a mother which by the Ministry of the word, brings forth children unto God; and when they are born, feeds them with milk out of the two breasts of the Old and New Testaments.

Quest. *Where are we to seek for our mother the Church?*

Answ. She is to be sought for, and found in the true visible Churches, the certain marks whereof are three.

1. The preaching of the word out of the writings of the Prophets and Apostles, with obedience, *Joh.* 10. 28. *Eph.* 2. 20.

2. True invocation of God the Father, in the only name of Christ, by the assistance of the Spirit, *Act.* 9. 14. 1 *Cor.* 1. 2.

3. The right use of the Sacraments, Baptisme, and the Lords Supper, *Matth.* 28. 18. and by these we shall finde the true Church of God in *England*, *&c.*

Quest. *Are all Christians bound to joyne themselves to some particular Church, or Congregation?*

Answ. Yea, they are in a special manner bound to it, and that for these Reasons.

1. In regard of Gods institution, *Mat.* 18. 17. wherein is contained a necessity both in regard of the precept, and the means.

2. In regard of the presence of God and Christ there, *Rev.* 1. 13. For if we will come to God, we must come also to that assembly where God doth in a special manner manifest his presence, and is found of those that seek him there.

3. In regard of Gods glory, which is much advanced publickly by this means: For as God under the Law placed his name in *Jerusalem*, so under the Gospel he doth it in these publick assemblies.

4. In regard of the Covenant and promise of God: For they which are members of the Church, they are, as it were, directly under the promises and blessings of God to be poured out upon them, *Psal.* 65. 5. and 133. 3.

5. In regard of our profession; because otherwise it cannot be that the beleevers should be distinguished from infidels, 1 *Cor.* 5. 12.

6. In regard of mutual edification, which follows from this combination of the godly amongst themselves: *Heb.* 10. 24, 25. 1 *Cor.* 11. 17. *and* 12. 25, 27. *Rom.* 1. 12.

Quest. *What Church must we joyn our selves to?*

Answ. First, only to the true Church which professeth the true faith.

Secondly, if we be uningaged, we must as much, as we may, joyn our selves to the purest Church. I. II.

Thirdly, though we may joyn our selves to that Church, in which necessarily many defects are to be tollerated, yet we may not joyne our selves to such a Church in which we must necessarily partake with her in her sins, *Eph.* 5. 11. neither must we fix our selves to any Church with a minde to favour her defects, by our silence: (but so far as it may be done with edification) we must assist in taking them away. III.

Quest. *Are we to associate our selves with such a Church as tollerates the wicked, and opposes the godly?*

Answ. First, to tollerate notorious wickednesse is a great sinne in a Church, *Revel.* 2. 20. and in its nature tends to the corrupting of the Church, 1 *Corinth.* 5. 6. I.

Secondly, it defiles the communion to those wicked men that are tollerated, and to those that are the cause of their tolleration, *Hag.* 2. 13. II.

III. Thirdly, all ſuch partak: in this pollution, which do not what in them lies to remove ſuch ſcandals, 1 *Cor.* 5. 13.

IV. Fourthly, that mixture which ariſeth from ſuch a tolleration doth leſſen the comfort and edification of the godly.

V. Fifthly, yet it is not lawful preſently to ſeparate from ſuch Churches, where the wicked are tollerated, and the godly diſcouraged, 3 *John* 9, 10, 11. and that for theſe reaſons.

1. Becauſe that errour may be but the infirmity of the Church.

2. Becauſe patience and forbearance muſt be exerciſed towards a particular offending brother, *Gal.* 6. 1. much more towards a ſociety of brethren, or a Church.

3. By the raſh departure of the godly, a reformation of thoſe evils is not promoted, but hindred.

4. Becauſe we cannot remove from ſuch a Church to a purer, without grievous inconveniences, which ought alwayes to be avoided as much as may be without ſinne.

Ames. Caſ. of Conſc.

Queſt. *Is it lawful to gather Churches out of true Churches?*

Anſw. Its a moſt unwarrantable practice of them that do ſo: Its an uncharible, and unſcriptural practice: there is neither precept, nor precedent for it in al the book of God: Indeed we read in Scripture of gathering Churches from amongſt the Heathen. Were *England* a land of Heathens, and no Church planted amongſt us, it might be proper enough to gather Churches here; but to put a planted, conſtituted, and ſettled Church into the condition of Heathens, ſavours ſtrongly of pride, and cenſoriouſneſſe: Beſides, gathering of Churches amongſt us, breeds woful diviſions in families, the husband going one way, the wife another, the child a third, the ſervant a fourth, &c. and is a great impediment to their mutual edification.

Again, they which gather Churches amongſt us have their members oft-times living many miles aſunder: How then can ſuch Paſtors *watch over their ſoules as thoſe that muſt give an account* thereof? or how can ſuch members partake of all Ordinances, or perform ſuch mutual duties each to other as they ought? Moreover, its a kinde of Sacriledge thus to rob godly Miniſters of the creame of their flocks, and the crown of their Miniſtry of whom they have *travelled in pain till Chriſt was formed in them*: and its hard meaſure in thoſe who thus *reap where they have not ſown*, and enter *into another mans labours.*

Mr. *Hall on Tim.*

Queſt. *Is it lawful to ſeperate from a true Church, becauſe of ſome errours or defects in it?*

Anſw. By no means, and that for theſe Reaſons.

1. Becauſe the root of ſuch ſeparation is bad, and therefore the fruit cannot be good. It ſprings from pride, and cenſoriouſneſſe; as in the Phariſees, who were the great Seperatiſts, and had their name from thence.

2. Such are Schiſmaticks, and (probably) will in a ſhort time be Hereticks: Schiſme being the way to Hereſie: they make a rent in the Church whoſe peace ſhould be very dear to us: For though peace be not the being of a Church; yet it tends much to the well being of it: for as a Kingdom, ſo a Church, being divided, cannot ſtand.

3. The pretences of ſeparation (as the Croſſe, Surpliſſe, &c. being removed) though ſeparation even then for thoſe things was unlawful, its now farre more vile, and therefore God puniſheth the Separatiſts of our time more ſeverely, by giving them up to viler opinions then formerly.

4. Its a ſcandal and great wrong to a Church: Its ill to forſake the ſociety of one good man without a juſt cauſe, how much more to unchurch a whole Church cauſeleſly?

5. Such

5. Such cannot escape the revenging hand of God: Though men may suffer them, yet God will not: One of the saddest judgements we read of in Scripture befell Schismatical *Corah*, and his company, *Numb.*6.16. they made a rent in the Congregation, and the earth rent in sunder, and devoured them: when *Caine* seperated from the Church, *Genes.* 4. 16. he became a vagabond. *Idem.*

Quest. *Who is the Head of the Church?*

Answ. Christ only, *Col.*1.18,19.

Quest. *In what nature is Christ the Head of the Church?*

Answ. According to both his natures: For, *Col.*1.18. he is called *the Head of the Church*; whom *v.*15. the Apostle had said to be the Image of the *invisible God*; but that image was the eternal Son of God, the word incarnate: therefore Christ, as God-man is the Head of the Church: for the Church ought to have such an head, which had a conformity of nature with the rest of the members that were to be incorporated into it: but this conformity agrees to Christ according to his humane nature, where Christ and his Church are said *to be one flesh*, Eph. 5.31. The Church also ought to have such an head which could communicate spiritual life to it; but this is only in the power of God, whence God is called both the *husband and head* of the Church, *Psal.* 45.11. therefore Christ, as God, was the head of the Church also.

Object. *But Christ could not thus be the head of the old Church, because he was not then incarnate: For it is the part of an head to communicate, and impart its good to the body; but the humanity of Christ could not profit the Church before his incarnation, and therefore he was not the head of the Church of the Jews according to his humanity?*

Answ. Though Christ had not then actually conjoyned the humanity to himself; yet according to the divine decree of his future incarnation, and passion, according to the eternal efficacy of it, and according to the lively faith of the Patriarchs, even Christs humane nature, and those things which he was to do and suffer in the same, did much benefit the ancient Church when as yet they were not in act. From the beginning of the world, they were chosen in Christ, and by Christ all the adopted sons of God, *Ephes.* 1.4,5. Christ was the *Lamb of God slaine from the beginning of the world*, and therefore from the beginning of the world he was the lively head of his Church: For those things are present to God and faith which are not yet come: Hence *Aquinas* saith truly: *Christum fuisse secundum humanitatem caput ecclesiæ ante incarnationem, per operationem fidei, quæ illum in carnandum apprehendebat, & sic beneficium justificationis consequebatur.*

Object. *But Christ is not the Head of his Church according to his divine nature, because that hath no conformity of nature with the rest of the members: neither according to his humane nature, because according to that he cannot communicate spiritual life to his members, therefore he is no way the head of the Church?*

Answ. I answer in general: If there be found in Christ the perfect resemblance and reason of an head, this is enough to make him truly called an *Head*, though the conditions of an Head be not found in either of the natures apart. As for that which is objected, that the humane nature of Christ doth not communicate life and spiritual motion to the members, I answer by distinguishing. The life of grace is infused into the members, either by the principal agent, who creates grace in the soul by the way of authority; and in this sense the influx of grace is from God alone: or else from the instrument joyned with the principal agent, and so the humane nature of Christ instrumentally is said to communicate grace, and spiritual life: As it nothing derogates from the natural head that it communicates life, and motion to the other members, not immediately from it self, but by the means of its latent virtue: So neither doth it derogate from the

the dignity of this myſtical Head, that it communicates life, and grace, not principally from its ſelf, but by reaſon of the Divinity dwelling in it, Chriſt therefore notwithſtanding theſe objections, is the head of his Church, according to both his natures.

Queſt. *What may we learn from the conſideration hereof?*

I. *Anſw.* Firſt, In that God is the head of the Church, we may thence conclude that ſhe ſhall be perpetual, and that the *gates of Hell ſhall not prevaile againſt her*: For *if God be with us, what ſhall be againſt us?* and truly, if the head of the Church were leſs then God, ſhe would never be ſafe, having all the Devils of Hell, and all the wicked of the world againſt her.

II. Secondly, If God be the head of the Church, then all the Members of it ought to obey this their head in all things with reverence, and godly fear: For there is an infinite obligation upon every Creature to obey God: but (if it could be) there is more then an infinite obligation upon the Church that is redeemed, and ſanctified to obey her God, her myſtical, and life-giving head.

III. Thirdly, If God be the head of the Church, then Chriſts aſcention into heaven, hath not deprived her of her head, yea he is preſent, and ever will be preſent with his Catholick Church, by the preſence, and power of his Divinity, though he be not preſent to the eyes of our fleſh, according to his promiſe, *Matth.* 28. *ult. Loe I am with you alwaies, even to the end of the world*, therefore the Pope is a ſuperfluous head.

IV. Fourthly, Is our head man alſo? then by vertue of his kindred to our nature, we may aſſure our ſelves that he loves us dearly, that he is very ſenſible of our miſeries, and ready to relieve us, *Heb.* 2. 17,18.

V. Fifthly, is our head man? this may comfort us, in that the Divel hath no cauſe of triumphing over us: Indeed he overcame the firſt *Adam*, who was the head and fountain of all mankind: but the ſecond *Adam*, the head of his Church, hath overcome him: yea in Chriſt, we overcome him, being his members equally as we were overcome in *Adam*: the conqueſt of our head, hath made us conquerors.

Queſt. *Wherein conſiſts the ſimilitude betwixt Chriſt and a head? and betwixt the Church and a body?*

Anſw. The natural head muſt be conſidered in a double reſpect to its membes: 1. Of difference. 2. Of agreement: and ſo muſt this myſticall head alſo.

Queſt. *Wherein conſiſts the diſcrepancy betwixt the head and members?*

I. *Anſw.* Firſt, in reſpect of its eminency and dignity: For the head doth more fully, and perfectly enjoy all the ſences, then the members which are under it: So Chriſt our myſtical Head, doth poſſeſſe all ſpiritiual grace, much more abundantly then all men, and Angels oyned in one, *Joh.* 3. 34.

II. Secondly, in reſpect of its Government: For the head directs, and governs, and all the members are directed, and governed in their operations by it: So Chriſt doth rule and govern his Church, and ſhe hearkens to his commands, and ſubmits to them, *Epeſ.* 5. 22. 23.

III. Thirdly, In reſpect of its cauſality, and influence: For the head imparts, and communicates ſence, and motion to all the members, ſo that they would want ſence, and motion if they ſhould be ſeparated from the head: So Chriſt infuſeth ſpiritual life, and motion into his members, otherwiſe they would be ſtupid and dead, and deſtitute of all ſpiritual motion, *Joh.* 15. 5. Hence *Phil.* 4. 13.

Queſt. *Wherein conſiſts the agreement betwixt the head and members?*

I. *Anſw.* Firſt, In that the natural head hath conformity of nature with the members: For it would be a monſtrous thing if a mans body ſhould have a horſes head; So between the Church and her myſtical head, there is an agreement of nature, *Heb.* 2. 16.

II. Secondly, The head, and members have an agreement in order to the ſame end, *viz.*

viz. the ſafety and preſervation of the whole perſon: So Chriſt and his members, which are one perſon, are ordained to attaine one, and the ſame end, *viz.* eternall glory, and happineſs; and for the attaining of this end, both the head and the members do daily co-operate. This is the care of the head to bring his members to perfect bleſſedneſs, *Joh.* 17. 12. where he is called the *Saviour of his body*, Eph. 5. 23. and this alſo is the ſcope of all Chriſts members, that together with their head, they may participate of that bleſſedneſs. As *Paul.* Phil. 3. 14.

Thirdly, the head, and members have a continuity betwen themſelves, and all have their act, and information from the ſame ſoul: So this myſtical head, and all his members have a certain continuity between themſelves, and have their ſpiritual information, and vivification from the ſame principle: For between Chriſt and his Members there is a certain conjunction by means of the holy Ghoſt, who reſting more fully in Chriſt our Head, flows from thence into all the members, giving life to all, and uniting all, *Epheſ.* 4 16. III.

Queſt. *What is that body whereof Chriſt is the head?*

Anſw. The Church, in *Latine Eccleſia ab evocando*, becauſe its a company, or multitude of *called ones*, who are called out of the world by the Miniſtery of the Goſpel, and other means appointed by God to draw men out of the ſtate of ignorance, and miſery, and to bring them to a ſtate of glory: In which ſence we call ſuch a company of perſons a Church, as profeſs the doctrine and Religion of Chriſt under lawful Paſtors: Such were the ſeven Churches of *Aſia*: Such that at *Rome*, *Corinth*, *&c.* Theſe Congregations are called a Church, and ſuch as live in them, members of the Church, who alſo (in the judgement of Charity) are to be reputed members of the holy Catholick Church, both becauſe on Gods part they have offered unto them ſuch means, whereby men are brought to partake of eternall life, and becauſe that on their part in regard of the external action, and profeſſion, theſe means are received, and uſed to their ſalvation.

This body of the Church whereof Chriſt is the Head, conſiſts not of unbelieving, and wicked members, but only of holy, and ſanctified ones, whom God hath pulled out *of the power of darkneſs, and hath tranſlated them into the Kingdom of his dear Son.* So that it is not ſufficient to ſalvation to be a viſible member of any particular viſible Church, by the external profeſſion of Faith, except withall a man be a myſtical member of the Catholick Church by true faith, and the ſpirit dwelling in his heart. Hence *Cyprian* ſaith, *Quid facit in domo fidei, perfidum pectus.*

Queſt. *What elſe may we learn from hence?*

Anſw. First, That Chriſtians muſt not envy thoſe which are endowed with more excellent gifts then themſelves, becauſe they are members of the ſame body: that therefore which is given to one, that we ought to eſteem as given to every one: according to that of St. *Auſtin*, *Tolle invidiam, & tuum eſt quod habeo, tolle invidiam, & meum eſt quod habes*: Take away envy, and that which I have is thine, Take away envy, and that which thou haſt is mine. I.

Secondly, ſeeing Gods children are all members of the ſame body, therefore they ſhould be ready to ſerve one another in love, and to be affected each with others weale or woe, as if it were their own, 1 *Cor.* 12. 26. Dr. *Davenant* on *Col.* II.

Queſt. *Whether may the Church faile?*

Anſw. Neither the Catholick Church, nor any part or member of it can faile, or periſh. *Joh.* 3. 16. This Church Chriſt hath undertaken for to defend to the end, *Matth.* 16. 18. and 28. 20. She is the firſt born, whoſe names are written in Heaven, *Heb.* 12. 22, 23. If it cannot be in one place, or Kingdom, it will in another; The woman, when perſecuted, had a place prepared in the wilderneſs to fly into. But a particular Church may faile, and die, and come to nothing, as we ſee in the ſeven famous Churches of *Aſia*. This may alſo be proved out of many places of Scripture, *Mat.* 21. 43. where Chriſt foretels that the Church of the

Jews,

Jews (which had as great priviledges as any Church on earth ever had) ſhould ceaſe. *Paul* tells the *Corinthians*, they may come to be no Church, 2 *Cor.* 11. 3. and the Church of *Rome*, Rom. 11. 20, 21, 22. the Church of *Iſrael*, the ten Tribes were diſchurched, *Hoſ.* 1. 9.

Queſt. *What are the infallible marks of a true Church?*

I. *Anſw.* Firſt the ſincere preaching of the Goſpel: Hence a true Church is deſcribed by it, *Rom.* 3. 2. So *Pſal.* 147. 19. *Act.* 14. 23. and where the Goſpel ceaſeth in the ſincere preaching of it, they are an undone people, *Prov.* 29. 18.

II. Secondly, True and ſincere uſe of the Sacraments, at leaſt in the ſubſtance of them: Hence the Church of *Judah* is called the *Circumciſion*, Rom. 3. 1. and St. *Paul* defines the Church under the Goſpel by the Sacraments, *Phil.* 3. 3.

III. Thirdly, A ſincere profeſſion of the word of God, and true Chriſtian Religion, either in uprightneſs of heart, or in the judgement of Charity. So 1 *Cor.* 14. 23. So *Gal.* 1. 22. All particular Churches are Churches that are in Chriſt, and Churches of viſible Saints.

IV. Fourthly, True Diſcipline, and a right uſe of the Cenſures of the Church: But this is only neceſſary to the well-being, not to the eſſence of a Church. Cenſures may be wholly neglected, yea perverted againſt the godly: and yet the Church be a true Church, as *Joh.* 9. 22. So *Rev.* 2. 18, 20.

Mr. *Fenners* Alarm, ſecond part.

CHAP.

CHAP. XXXI.

Queſtions, and Caſes of Conſcience about Circumſpection, and circumſpect walking.

Queſt. *WHat is it to walk circumſpectly?*

Anſ. The *Greek word*, Epheſ. 5. 15. ſignifies exactly or preciſely: ſo that to walk circumſpectly, implies an accurate ſtudy, and diligence throughout our lives, that we offend none: but by the light of faith and good works edifie all. The courſe of Chriſtianity is an exquiſite courſe, and ſtrict walking.

Queſt. *In what other phraſes is this circumſpect courſe commended?*

Anſw. Its implied in the phraſes of walking before God, *Gen.*17.1. *Living honeſtly*, Heb. 13. 18. *walking worthy the Lord in all well-pleaſing*, Col. 1. 10, 11.

Queſt. *What things are required in circumſpect walking?*

Anſw. First, that it be exact, and conſiderate, according to the true and perfect rule of Gods word, in every thing, great and ſmall, ſo as to go to the utmoſt of them, and to all the rules that God preſcribes: not *turning aſide, either to the right hand, or left*, Deut. 2. 27. and 5. 32. *Prov.* 4. 27. 2 Chron. 34. 2. Iſa. 30. 21. Pſal. 119. 9, 10. I.

Secondly, it muſt be full, in all fruits of holineſſe, and juſtice, going to the utmoſt of every command; So caſting our occaſions, that one duty juſtle not out another. Fearing, as to commit the leaſt ſinne, ſo to neglect any duty of piety, or mercy, *Deut.* 5. 32. *Col.* 1. 10. *Numb.* 14. 24. and 32. 11, 12. *Joſ.* 14. 8, 9, 14. Such an one looks to the thriving of all his graces: His moderation ſhall not damp his zeal, nor his zeal outrun his knowledge: His providence ſhall not leſſen his faith, nor his faith deſtroy his providence, &c. All his graces run in a circle, move, ſtrengthen, and quicken each other. II.

Thirdly, it makes a man diligent to redeem, ſeek, obſerve, and take opportunities of doing good, *Eph.* 5. 15, 16. there is no time, ſtate, condition, or company, but ſome way or other he will improve it for his good, and work profit out of it for the advantage of his ſoul, *Act.* 18. 25. 2 *Pet.* 1. 5. *Philip.* 2. 12. *Heb.* 12. 15. III.

Fourthly, he looks to the manner as well as to the thing done, conſidering all circumſtances that belong to a good work, as time, place, order, and manner of doing, IV.

doing, together with the inward affection, and diſpoſition of the ſoule, and is careful that all may be right, *Rom.* 12.2. *Joh.* 13.17. *Phil.* 1.9,10.

V. Fifthly, he is conſtant at all times.

Queſt. *What may further us in this exact walking?*

I. *Anſw.* Firſt, ſound knowledge of the right way, which is as the light, guiding us to ſet every foot aright, *Pſal.* 119.105. *Prov.* 2.10,11.

II. Secondly, a diligent watch and care to prevent ſloth, and to keep from all extremities: we are apt either to deal ſlightly in the work of the Lord, or to make conſcience where we ſhould not.

III. Thirdly, a due and careful examination of our affections to the things we go about, and of our ſeveral actions flowing from them, leſt we be overtaken with ſin in them, *Prov.* 4.26. and 14.15. *Gal.* 6.4. He that regards his courſes cannot be regardleſſe of his heart which is the fountaine of all actions, good and evil. A bad affection may marr a good work, but a good affection cannot juſtifie an evil action. Hence *Paul* prays, *Phil.* 1.10.

IV. Fourthly, a holy jealouſie, and ſuſpicion leſt the heart be deceived through the deceitfulneſſe of ſin. For he knows that ſinne lies in ambuſh to beguile him: the world is full of allurements, and his heart is ready to hearken to their cunning inſinuations, which makes him to look to his wayes with more then double diligence: Yea, this holy jealouſie makes him flie even from all appearance of evil, as from a Serpent: It makes him alſo more careful to uſe all good meanes whereby he may be ſupported, and ſtrengthened againſt all occaſions which might entice him to ſin.

V. Fifthly, a ſerious conſideration of Gods continual preſence about us, and with us, where ever we are, and what-ever we are about. So. *Pſalme* 16. 8. *Pſalme* 119. 168. *Prov.* 5. 20, 21. and 15. 11. *Pſalme* 39. 2, 3. and 18. 6. *Job* 34. 21, 22.

VI. Sixthly, another furtherance to circumſpect walking is to be often ſifting and and examining our ſelves, veiwing our hearts and lives, taking account of our ſelves how we watch, and how we walk, and how the caſe ſtands between God and us, *Pſal.* 4 4. and 119.59. *Prov.* 4.25.

Queſt. *Why is this circumſpect walking ſo neceſſary?*

I. *Anſw.* Firſt, its Gods command that we ſhould walk before him according to all the Statutes and Ordinances that he hath given in Covenant to be obſerved by us: and we for our parts have undertaken to ſerve him in *holineſs and righteouſneſſe* all our dayes, and that without limitation, even to go to the uttermoſt in every command, *Pſal.* 39.1.

II. Secondly, we muſt all appear before the judgement ſeat of God, to give an account of thoſe things done in the fleſh, be they good, or evil: we muſt be accountable for every idle word, and roving thought, much more of every unwarrantable action, and therefore we have need to look to our ways.

III. Thirdly, the wicked amongſt whom we live are ready to take all advantages, and watch for our halting, both to harden themſelves: and through us, to wound the pure religion of God. Hence, *Col.* 4.5. *Phil.* 2.14,15.

IV. Fourthly, the way to heaven is full of croſſes, ſnares, and dangers by reaſon of our enemies, and therefore requires all our diligence, either to avoid them, or elſe to ſtep over them; beſides, its a narrow way, and on high, and how wary had he need be that walks on an high narrow rock, or that ſails between two dangerous gulphs.

V. Fifthly, this ſtrict walking is the onely ſafe and proſperous way, *Pſal.* 119.6. *Lev.* 26.2, 12. *Rom.* 13.12. Its time to caſt off the works of darkneſſe, and to put on the armour of light, *Joh.* 11.8,9. 1 *Chro.* 22.13. 2 Chron. 24. 20. 1 King. 8.23. 1 Theſ. 5. 4, 5.

VI. Sixthly, ſuch as are now nearer the end of their faith, and love, muſt be more

more diligent in the work of them; for the end of every thing is of such force that the nearer we come to it, we do with the more courage and diligence ply the means which bring us to it.

Seventhly, in such walking there is much comfort, and joy: yea, the plea- VII.
sures of the world are not comparable to it, *Psal.* 138. 5. *Jer.* 6. 16. for the commandments lead unto rest, and he that walks in them shall finde peace to his soule.

Eighthly, sinne is the disturber of conscience: the onely make-bate that VIII.
sets a man at odds with God, and at contention with himself, therefore we should watch against it.

Ninthly, the relation wherein we stand to God, to Christ, to the Holy IX.
Ghost, to the Saints, binds us to walk honourably, honestly, and circumspectly, that we may keep our selves from the pollutions of the flesh, and the evil customs of the world.

Quest. *How may we stir up our selves to this circumspection?*

Answ. First, we must bewail our former ignorance, rashnesse, sloth, shame our I.
selves for it, and labour to make it hateful to us.

Secondly, We must quicken our selves to more diligence for the time to II.
come. Remember that we have been too long in security, indulgent to our carnal affections, foolishly pursued earthly vanities with double diligence, whilst the practice of piety and justice hath been clean forgotten, and almost buried in oblivion: Now therefore we should awake from sleep, shake off sloth, consider the season, and with special labour redeeme the opportunities which through carelesnes have overslipped us; The work it self is easie, pleasant and honourable, the recompence of reward unspeakable, and glorious, the worthinesse, Soverei nty, and exceeding love of the Commander, the dignity of the work, and excellency of the reward, do challenge of us the most exquisite care, pains, and diligence that can be possibly imagined.

Thirdly, we must flie to God by prayer, intreating him to work our hearts III.
to this holy circumspection at all times. Of our selves we have no power to stand, or to preserve any spark of Gods Spirit glowing in our hearts, we must beseech him therefore who hath put these good motions into our mind, to confirme, and establish us therein unto the end. Mr. *Balls power of godlinesse.*

Quest. *What further considerations may provoke us to this circumspect walking?*

Answ. First, in regard of sin which is exceeding deceitful, *Heb.* 3. 13. sinne I.
never presents its self in its own colours, but takes upon it the shape of some vertue or other, as superstition the dresse of religion, licentiousnesse of Christian liberty, covetousnesse of thriftinesse, &c. and it ever makes some pretence of delight, profit, advancement, &c. that gives a man content: as, *Gen.* 3. 6. and 34. 23. *Mark* 12. 7. *Prov.* 7. 18. Yea, like Satan, it transiates it self into an Angel of light, 2 *Cor.* 11. 14. therefore we have need to watch. Sin is of a bewitching nature: It insensibly soaks into a man, as it did into *David*, 2 Sam. 11. 2, &c. and when once it hath possessed him, the heart cannot be withdrawn from it, as in *Davids* example, 2 *Sam.* 11. 13, 14. and *Sampsons*, *Judg.* 16. 5, *&c.*

Secondly, in regard of Satan, he is a mortal enemie, implacable, sedulous, II.
restlesse, and very terrible, 1 *Pet.* 5. 8. For,

1. His name devil declares him to be an accuser, and therein one that seeketh all advantages he can against us.

2. An adversary, ἀντίδικος, *contralitigator*, who will do us all the despight he can as an adversary in Law.

3. He is a Lion, strong, ravenous, fierce, and cruel.

4. He is as a roaring lion, doing what he can to affright us, and make us yeeld to him.

5. He walks up and down, wherein he shews himself to be sedulous, and restlesse, *Mat.* 12. 43.

6. He seeks whom he may devoure. This declares him to be a deadly enemy, that aimes at our death, even the damnation of our soules; and is there not just cause to watch against such an enemy?

III. Thirdly, for our selves we are exceeding foolish, like the silly fish that with a bait is soon taken: By reason of the flesh that is in us we are prone, and forward to yeeld to every temptation, as dry tinder soon takes fire; as gun-powder, &c. Besides, there is in us a natural proneness of our selves to decay in grace, and to fall from it, as a stone to fall downward; or for water to wax cold if removed from the fire.

IV. Fourthly, for God who is oft provoked by mens security, and carelesnesse to leave them to the tentations whereunto they are subject, which if he do, we cannot stand: as we see in *Peter*, *Matth.* 26. 35. 70. Hence, 1 *Corinth.* 10. 12. *Rom.* 11. 20.

Quest. *Why must every one be circumspect over himself?*

I. *Answ.* First, because every one is neareſt to himself; now our greatest care must be of the nearest to us.

II. Secondly, every one hath a special charge of himself, *Act.* 20. 28. whereby they may save themselves, 1 *Tim.* 4. 16.

III. Thirdly, every one best knows himself, and can best discern when he begins to decay, 1 *Cor.* 2. 11. Hence we are exhorted, to *examine our selves*, &c. 2 *Cor.* 13. 5.

IV. Fourthly, every one is especially to give an account of himself, *Rom.* 14. 12. 2 *Cor.* 5. 10.

Quest. *Why must every one be circumspect over others?*

I. *Answ.* First, because of the near union of all Christians, they are brethren, *Mat.* 2. 10.

II. Secondly, because of the like common condition of all: Others as well as our selves, are subject to manifold infirmities, and to all sorts of tentations, and have the same enemies.

III. Thirdly, because of the extent of brotherly love, *Matth.* 22. 39. This is the summe both of the Law, and Gospel. If we do this we shall do well, *Jam.* 2. 8.

IV. Fourthly, because of the zeal that we ought to beare to the glory of God: For to keep others from falling, adds much to Gods honour. Dr. *Gouge on Heb.*

Quest. *What benefit shall we have by this circumspect walking.*

Answ. It will conduce much to the comfort of our lives. For our understandings, and judgements are not given us only to plot for the world, and to be circumspect for our temporal welfare: but to be wise for the maine end, to glorifie God, and save our souls, to get out of the corruption of nature, and to maintaine our communion with God; the end of our living in the world, is to begin Heaven upon earth: and whatsoever is done in order to this end is good, but without circumspection nothing can be done to this end.

Quest. *What are the impediments that hinder us from this circumspect walking?*

I. *Answ.* First, the rage of lusts that will not give a man leave to consider of his wayes: but are impetuous, commanding, and tyrannous, making men without consideration to rush into sin as the horse into the battel.

II. Secondly, too much worldly businesse: when men are distracted with the things of this life, are overloaden with cares, they cannot be circumspect for their souls: they are like to *Martha*, and neglect *Maries* part.

Thirdly,

Thirdly, Christian circumspection is an hard, and difficult work: Its an easie matter to talk of others, to consider of other mens wayes: but to come home, and to look to a mans self, is an hard taske that few undertake. III.

Quest. *What is Christian circumspection, or watchfulness?*

Answ. Its an heedful observation of our selves in all things, and a serious, and diligent circumspection over all our ways, that we may please God by doing his will, and neither commit any sin that he hath forbidden, nor omit any duty which he hath commanded. This is required, *Deut.* 4.9,23. *Mar.* 13.33, 34. *Ephes.* 5.14,15,16. *and* 6.18. *Col.* 4.2. 1 *Cor.* 15.34. *and* 16.13. 1 *Thes.* 5.5, 6,7,8. *Acts* 20.28,31.

Quest. *Wherein doth this circumspection consist? and in what is it to be used?*

Answ. First in general, it is to be used in all things, 2 *Tim.* 4. 5. In all places, at all times, upon all occasions: when wee are alone, or in company: abroad, or at home, in the work of our callings, general, or special; in our recreations: in our civil affairs, morall actions, religious duties, *Luke* 8. 18. for Satan laies his nets, and snares to catch us in all these, therefore we had need to look to every step. I.

Secondly, neither must this watch be kept over some of our parts only, but over the whole man, and that in all the powers, and parts of soule and body, that in our inward faculties, and outward actions, we may please God by doing his will. But especially we must keep this watch over our soul, *Deut.* 4.9. over our reason, and judgement, that it be not darkned with ignorance, *Matth.* 6. 23. nor corrupted with Errors and Heresies: Over our memories that they retain not vanity, and sinful impressions that should be blotted out, nor forget those things with which God hath betrusted them. Over our wills, that they go, not before, but wait upon holy reason, chusing that which it commendeth, and refusing that which it disalloweth: over our consciences, that they be pure and clean: not slack in doing their duty, nor we negligent in giving heed to their evidence: over our thoughts, which naturally are only evill, and that continually, &c. II.

Thirdly, But above all our other internal parts, we must keep this watch over our hearts, *Prov.* 4. 23. *Heb.* 3. 12. For the heart is the treasury, either of all good or evil, and from it the tongue speaks, and the hand works, and if this fountain be corrupt, it will defile all. Now by heart we chiefly understand the affections, and desires, both concupiscible, and irascible, all the passions of love, hatred, hope, despaire, joy, sorrow, anger, and fear: and by keeping them, we mean their holding in subjection unto reason, it self being first made subject to the word and will of God, we must watch our hearts to keep out carnal concupiscence from entring, and must shut the door of our hearts against the first motions, and inclinations unto sin: and if they be entred at unawares, we must repell them presently upon our first discovering of them: Its good to crush this Cockatrice in the shell. III.

Fourthly, We must take heed of nourishing in our hearts such corruptions as are most dangerous to our souls health: as IV.

1. Watch against those sins to which through our natural corruption we are most inclined: and that

1. Because of all others, wee have most cause to abhor them, seeing by them we have most dishonoured, and displeased God.
2. They have most often wounded our consciences, and given us the greatest foils.
3. They have most disturbed our inward peace, and deprived us of spiritual joy, in the assurance of Gods love.

4. We

4. We are ſtill moſt prone to fall into them, our corrupt natures being ſo much inclined to them, and our carnal love doting upon them.

2. We muſt moſt heedfully watch againſt thoſe ſins which do moſt ordinarily attend our ſpecial callings, becauſe being daily converſant in them, they make daily, and dangerous aſſaults againſt our ſouls: and by reaſon of our many falls and foils, they become cuſtomable, and hearden our hearts in them. Hence are theſe exhortations, *Luke* 3.12, 13, 14. and 12. 15. *Acts* 20. 28. 1 *Pet.* 5. 2.

3. We muſt watch over our hearts, that they be not drawn away with the ſins of the times, and Countries wherein we live, becauſe we are apt to *follow a multitude to doe evill*, and are eaſily led aſide by bad example: and being faln into them, we are apt to continue in them without remorſe, the multitude of offenders taking away the ſenſe of ſin.

V. Fifthly, We muſt keep the like watch over our ſences, which are the gates of our ſouls, by which all things enter: which watch doth chiefly conſiſt in two things.

1. In reſtraining them of their liberty, and not ſuffering them to rove at their pleaſure, nor to ſatisfie themſelves, even to ſatiety with ſenſuall delights, and full fruition of their ſeveral objects: but ſometimes ſtopping them in their courſe, we ſhould call them to an account, whether the things about which they are exerciſed are as profitable to our ſouls, as pleaſant to our ſences.

2. When we allow our ſences to take their pleaſure, we muſt carefully take heed that they delight themſelves only in things lawful both for matter, meaſure, and manner: ſo uſing theſe ſenſual pleaſures as not abuſing them: as helps to make us to go on more chearfully in our way, and not as impediments to hinder us in our journey.

Queſt. *How muſt we watch over our eyes?*

Anſw. By not ſuffering them to rove about at pleaſure, and to glut themſelves with delightful ſights, and reſtraining them as much as we can, that they do not behold that in this kind which is not lawful to covet: For of ſeeing comes loving, and of loving, luſting, and deſiring, *Matth.* 5. 28. we muſt keep them from gazing upon any thing that may be to us a ground of tentation, whereby we may be drawn into any ſin, or which may be a diſtraction to us in Gods ſervice. Thus *Job* watched over his eyes, *Job* 31.1. and this is *Solomons* meaning, when he ſaith, *that the wiſe mans eyes are in his head, but the eyes of a fool are in the ends of the earth*, Eccleſ. 2.14. becauſe a wiſe man leaves not his eyes to their own liberty, but governs them by diſcretion, whereas fools ſuffer them to rove every where. Into which folly *David* fell, when he ſuffered his eyes to gaze upon the beauty of *Bathſhebah*, and therefore afterward he kept a ſurer watch over them, and intreated God to *turn away his eyes from beholding vanity*, Pſal. 119.37.

Queſt. *How muſt we watch over our ears?*

Anſw. To keep them from hearing any thing that is vain, and ſinful, tending to the corrupting of our ſouls, or the hindring of them in their growth in grace: All filthy ſpeeches tend to Gods diſhonour, and to our own, and our neighbours hurt: So doth all unſavory talk, bitter taunts, unchriſtan jeſts, whiſperings, backbitings, and ſlandering, and all ſuch diſcourſes as feed the fleſh, and ſtarve the Spirit, wed us to the world, and wean us from God: we muſt therefore ſtop our ears againſt theſe bewitching ſorceries, and not for the pleaſing our carnal ſence, hazard the deſtruction of our precious ſouls. The ears like Conduit-pipes, convey into the ſoul, either the clear ſtreames of the water of life, or the filthy puddles of ſin, and death.

Queſt. *How muſt we watch over our pallates;*

Anſw.

Anſ. That we do not, to pleaſe our pallat, uſe ſuch exceſs in our diet, as will diſenable us to Chriſtian duties: knowing that the end of our eating is to refreſh and ſtrengthen our bodies, that they may be fit for Gods ſervice, that hath fed them, and not the pampering of the fleſh with ſenſual delight: To give way to our appetite, is to bring innumerable evils upon our ſelves: As upon our bodies ſickneſs, and death: upon our ſoules and bodies both, ſloth and idleneſs, unfitneſs to any good action, drowſineſs, or vain mirth, ſhortneſs of memory, dulneſs of underſtanding, wanton dalliance, and inflamation of our hearts with unlawful luſts.

Queſt. *How muſt we watch over our ſence of touching?*

Anſw. That to pleaſe it, we do not enſlave our ſelues to effeminate daintineſs, thinking our ſelves undone, if we cannot rowle our ſelves upon our beds of down, and go in ſoft raiment, and, *Dives*-like, be cloathed in purple, and fine linnen every day: But we ſhould ſo inure our ſelves, that we may not think it ſtrange and intollerable to lie hardly, and go hardly, if Chriſt who ſuffered ſo much for us, call us to ſuffer a little for the teſtimony of his truth: Much more muſt we reſtraine this ſence from unlawful objects, as unchaſt kiſſes, laſcivious imbraces, and wanton daliances, which tend to the inflaming of our hearts with unclean luſts, and defiling our bodies, which ſhould be the Temples of the Holy Ghoſt.

Queſt. *How muſt we watch over our tongues?*

Anſw. We muſt reſolve with *David*, Pſal. 39.1. *I will take heed to my wayes, that I ſin not with my tongue.* For the well ordering thereof is a matter of great moment, for furthering, or hindering us in our Chriſtian converſation. *Prov.* 15. 4. *A wholſome tongue is a tree of life, &c.* If we uſe it well, it will be our glory, it being a notable inſtrument of glorifying God, by ſpeaking to his praiſe: and then if we honour God, he will honour us, 1 *Sam.* 2.30. but if we abuſe it to ſin, it will become our ſhame, ſeeing thereby we diſhonour God, who hath given it us, and all good things. Hereby we may edifie our brethren, *Prov.* 15.7, and 25. 11. But if we vent froth, and filthineſs, we ſhall corrupt them, 1 *Cor.* 15.31. By the well uſing of it we ſhall have comfort, *Prov.* 15. 23, and 18. 20. It evidenceth that we are upright in Gods ſight, *Pſal.* 37. 30. Perfect men, *Jam.* 3. 2. but the contrary is a ſign of a rotten, and wicked heart, *Matth.* 12. 34, 35. *Life and death are in the power of it*, Prov. 18. 21. Matth. 12. 37. By our words we *ſhall be juſtified, or condemned*, therefore let us reſolve with *David*, Pſal. 71. 24. that *our tongues ſhall ſpeak of righteouſneſs all the day long, &c.* Yet we muſt moderate our tongues by ſeaſonable ſilence, that they be not too full of talk. For *Prov.* 10.19. *in many words there is much ſin.* So *Prov.* 17. 27, 28. and 21. 23. *Eccleſ.* 10. 14. *Job* 13.5. *Iam.* 1.19.

Queſt. *How ſhould we watch over our works and actions?*

Anſw. That they may in all things be conformable to the word, and will of God, whilſt we doe what he commands, and abſtain from what he hath forbidden. Thus we are exhorted, *Prov.* 4.26. *Ponder the path of thy feet, &c.* and its made the mark of a truly wiſe man, *Prov.* 14.15, 16. *A prudent man looks well to his going, &c.* for we tread upon ſlippery places, whilſt we are managing our worldly affairs. For this end

1. We muſt ſpend none of our precious time in ſloth, and idleneſs, (for by doing nothing, we ſhall quickly learn to do that which is ill) but that we be always exerciſed in ſome good impolyment that reſpects Gods glory, our own, or our neighbours good.

2. That with all care, and circumſpection we keep our ſelves from all ſinfull actions, and if ſin begin to ariſe in our hearts, preſently to ſtifle it, that it bring not forth fruit unto death.

3. We muſt watch over them, that we may not only ſhun evil, but do good, whereby

whereby God may be glorified, and our light may ſhine before men, our profeſſion may be adorned, our neighbours edified, and our calling and election ſecured to our own ſouls.

Queſt. *What are the principal ends that we muſt aim at in this circumſpect walking?*

I. *Anſw.* Firſt, that we may pleaſe God in all things, for which end this watch is very neceſſary. For naturally all our wayes are corrupt, and without ſingular care we can never pleaſe God.

II. Secondly, that we may daily more and more mortifie our corruptions, eſpecially thoſe which bear greateſt ſway in us, that we avoid all ſins, eſpecially thoſe into which we have fallen moſt frequently, that we think no ſin ſmall, ſeeing the leaſt is ſtrong enough to make way for greater. Yea, that we watch againſt all occaſions and incentives to ſin. For *Pro.6.27. who can carry fire in his boſom & not be burnt?* Hence, *Prov.*5.8. and 4.14,15. *Iſa.*33.15. *Pſal.*119.37.

III. Thirdly, we muſt keep this watch, not only that we may avoid all ſin, but alſo that we may perform all Chriſtian duties with diligence, and conſtancy, and that towards God and man: yea, it muſt extend to the manner of our performance of them: as that they be done in love, and obedience to God, that thereby we may glorifie him, in faith and with a good conſcience, with alacrity, and ſincerity: and laſtly, that we do them prudently, and ſeaſonably, with due reſpect to perſons, time and place.

Queſt. *What reaſons may perſwade us to this watchfulneſs and circumſpection?*

I. *Anſw.* Firſt, becauſe its moſt neceſſary, *Deut.*4.9. *Take heed to thy ſelfe, &c.* Luk.12.35. *Let your loins be girt about, &c.* Joſ.22.5. and 23.11. *Mar.*13.33,37. *Rev.*3.2. and its thus neceſſary,

1. Becauſe through our corruption we are exceeding weak, whence it is that we are ſo prone to ſin, and eaſily overcome with tentations, if we neglect our watch. Hence, *Mat.*26.41. *Watch and pray, leſt ye fall into tentation, &c.* 1Cor.10.12. *Let him that thinks he ſtands, take heed leſt he fall.* So, Phil.2 13. Prov.28.14.

2. Becauſe naturally we are drowſie, and ſleepy, and even the wiſe Virgins were prone to take a nap, and therefore God calls upon us to awake, *Eph.*5.14. *Cant.*5.2.

3. Becauſe of the wickedneſſe and deceitfulneſſe of our hearts, which are ready to withdraw themſelves from God, and to ſtart aſide like a deceitful bowe, *Jer.*17.10. *Pſal.*78.57. Hence it is that the Lord warns us hereof, *Deut.*11.16. *Take heed that your hearts be not deceived, and ye turn aſide.* So, *Heb.*3.12.

4. Becauſe without it we can have no aſſurance that we are ſpiritually inlightned, and awakened out of the ſleep of death. For this is the difference between the faithful and unbelievers, 1 *Theſ.*5.5,6,7.

II. Secondly, becauſe its very profitable; and that,

1. Becauſe it helps us much to the leading of a godly life, in which we thrive, or go backwards as we keep, or intermit our Chriſtian watch. For when we watch over our ſelves: God will likewiſe watch over us, and by the aſſiſtance of his holy Spirit enable us to ſtand againſt all tentations, and to go forward in our Chriſtian courſe: but when, through our negligence, we wilfully run into tentations, he leaves us to be foiled, that we may learn to take better heed. If we be not wanting to our ſelves, the Lord will enlighten our underſtandings to diſcern the right way wherein we ſhould walk, *Eph.*4.14. and when we ſee our way we ſhall have our faith ſtrengthned, and our courage confirmed to proceed in it: Hence theſe are joyned together, 1*Cor.*16.13. *Watch ye, ſtand faſt in the faith, quit your ſelves like men, be ſtrong, Noah, David, Lot, Peter, &c.* whileſt they carefully kept their watch, triumphed over the enemies of their ſalvation, but laying it aſide, they were dangerouſly foiled. It conduceth much alſo to a godly life, as it makes us fit and ready for the well performing of all Chriſtian duties. Hence, *Pſal.*119.9.

2. It

2. It helps us much: as it enableth us to be conſtant in this courſe, and to perſevere in it even to the end. It ſtrengthens us againſt all diſcouragements, enables us to avoid, or leap over all impediments, or oppoſitions which might encounter us in our Chriſtian courſe.

3. Its a notable means of Chriſtian ſecurity: ſo that keeping this courſe, we may ſay with *David*, Pſal. 23.4. *Though I walk through the valley of the ſhadow of death, yet will I fear no evil*: Such may *lay them down ſafely*, as he, *Pſal* 4.8. and *take their reſt, &c.* It procures inward peace: For *if God be with us, who can be againſt us*, Rom. 8.31. From which peace ariſes ſpiritual joy alſo, 1 *Pet.* 1.8.

4. By it we are fitted for all eſtates, ſo that proſperity ſhall not puff us up whilſt we keep our watch, nor adverſity ſhall diſcourage us in our journy to our heavenly Countrey. For, *Act.* 14.22. *Heb.* 12.6.

5. By this watch we are prepared againſt Chriſts coming to judgement, and prepared to enter into the joy of our Maſter: as we ſee in the parables of the faithful Steward and wiſe Virgins.

6. By this watch we are aſſured of bleſſedneſſe, *Luk.* 12. 37, 38, 43. Mat. 24. 46, 47. Rev. 16. 15.

Queſt. *What means may we uſe to enable us to this circumſpect walking and keeping our watch?*

Anſw. Firſt, we muſt uſe ſobriety and temperance, 1 Pet. 5.7,8. 1 Theſ. 5.5,6. Luk. 21.34. which temperance muſt extend, not onely to meats, and drinks, to carnal pleaſures and delights: but it muſt reach alſo to the right ordering of our minds in the uſe of all temporal bleſſings in a due manner, and meaſure, ſo that they may be helps, not hindrances to us in all the duties of a godly life. I.

Secondly, we muſt nouriſh in our hearts the true fear of God, not a ſervile fear, which wil make every ſlave to watch for fear of the whip: but a child-like fear, which will cauſe us to do nothing that may diſpleaſe our heavenly Father, who ſo loves us, and whom we ſo love: but to do all things ſo as God may be well pleaſed in us, and we in him, Pſal. 130.4. This fear is promiſed, Jer. 32.42. This cauſes us to depart from evil, Prov. 14.16. *and* 16.6. Hence *David*, Pſal. 4.4. *Stand in awe and ſin not*: the want of it is the cauſe of all evil, *Gen.* 20.11. Pſ. 36.1. *Rom.* 3.18, 19, 20. II.

Thirdly, we muſt often call to remembrance Gods fearful judgements executed on ſinners, eſpecially on ſuch as continue ſecurely in ſin, neglecting to keep this watch. So, *Mat.* 24.38. *Iſa.* 47.8,9. *Rev.* 3.3. Hence *Paul* minds us of them, 1 *Cor.* 10.5. to 12. III.

Fourthly, we muſt continually remember the day of our death, not as though it were far off, but near approaching, even at our doors. Our lives are momentany, and this ſhort time ſo uncertain, that we have no aſſurance to live till another day, no not ſo much as the next minute: when we go abroad, we know not whether we ſhall return home: when we go to bed, whether we ſhall riſe, &c. many are ſuddenly taken away, and that which befals one, may befal any, therefore its our wiſdom to ſtand continually upon our watch, that we may be found in readineſſe whenſoever the Maſter comes. IV.

Fifthly, we muſt often meditate upon that great and terrible day of the Lord; when he will come with thouſands of Angels to judge both the quick and the dead, 2 *Cor.* 5.10. of which day, becauſe its uncertain when it will come, we ſhould always keep our ſpiritual watch, that when Chriſt comes we may be found ready. This Chriſt himſelf teaches us, *Mar.* 13.32,33. ſo, 1 Pet. 4.7. Bleſſed are all that do ſo, *Mat.* 24.45,46. V.

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CHAP. XXXII.

Queſtions, and Caſes of Conſcience about the comforts of Gods people.

Queſt. *HAve Gods people alwayes comfort in their ſouls?*

Anſw. God may hide his comforts from them for a time, but at length they ſhall ſhine out upon them again, *Pſal.*34. 19.

Queſt. *Why doth God ſometimes hide comfort from them?*

Anſw. Firſt, To ſhew forth his wiſdome, and power: the Lord knows how to enlighten their darkneſs, *Pſal.* 112.4. To turn all things to the beſt, *Rom.* 8.28. I.

Secondly, Its the godly mans priviledge above all others, to finde God ſweet to their ſouls, either in afflictions, or by deliverance out of them: and that II.

1. Becauſe their perſons are accepted with God, whereas others are rejected.

2. They are ſealed with the earneſt of Gods Spirit, and can goe to God in fervent prayer, which others cannot, *Pſal.*18.41.

3. They have the grace of repentance which removes ſin, that cauſed God to hide his face.

4. They have patience which ſupports them till God returns with comfort.

Thirdly, Its one end of Gods much humbling, and afflicting his Children, not to ſink, or forſake them, but that at laſt his powerfull work may be ſhewed upon them for his glory, and their comfort, *Deut.*8. 16. *Job* 23. 10. 1 *Pet.*1.7. III.

Fourthly, God manifeſteth hereby his care, and faithfulneſs in his promiſes, whereby he hath engaged himſelf not to leave them comfortleſs: Dr. *Taylor on Temp.* IV.

Queſt. *What is the onely way to finde comfort in the time of Spirituall diſtreſſe?*

Anſw. To fly unto God, and ſeek it of him, *Pſal.* 51. 1, 2. and 120. 1. and 73. 25. &c. So did *Paul*, 2 Cor. 12. 8.

Queſt. *Why muſt we do thus?*

I. *Anſw.* Firſt, becauſe there is a command for it, *Pſal.* 50. 15.

II. Secondly, There is a promiſe of ſucceſs, *Iſa.* 65. 24.

III. Thirdly, There is ability in God to give a gracious iſſue to all our diſtreſſes, *Pro.* 18. 8. *Eph.* 3. 20.

V. Fourthly, He is ready to be found, and to afford that which is deſired. Mercy pleaſeth him, *Mich.* 7. 18. He is *near to all that call upon him*, Pſalm 145. 18. So *Pſal.* 46. 1.

IV. Fifthly, Becauſe he would have all his to ſeek to him, he furniſhes them with the Spirit of prayer: For this end, *Gal.* 4. 6. *Rom.* 8. 26. *Hieron on Pſal.* 51.

Queſt. *But hath God comforts wherewith to ſupport his children in any fears and ſtraits?*

Anſw. Yea, he hath ſuch conſolations, as will make a man ſleep without a bed, live almoſt without a ſoul, they will make one bold in danger, quiet in trouble, and to live in the jaws of death. *Nehem.* 8. 10. *Act.* 16. 24. *Pſal.* 3. 5, 6. and 94. 19.

Queſt. *But whence comes their ſtrength?*

I. *Anſw.* Firſt, Becauſe they be Gods joys, the joyes of the Spirit, derived immediately from the Fountain, and things be pureſt, and ſtrongeſt there.

II. Secondly, Becauſe they are ſpiritual, and as ſpirits are more active then bodies, ſo ſpiritual things then bodily, and natural.

III. Thirdly, This comfort is moſt certain, and laſting; they (for the preſent) ouertop, and (for the future) overcome, and ſurvive all other, both croſſes, and comforts.

IV. Fourthly, It is independant, and in a ſort all-ſufficient, borrowing no help from the creatures: Nature, and Art work with inſtruments, and by means: they cannot ſupport without meat, ſtrengthen without ſleep, give ſleep without warmth, nor warmth without a bed, &c. But God can, beyond means, without means work comfort, make one ſee in the darke, live in death.

Queſt. *But what be theſe comforts of God?*

I. *Anſw.* Firſt, Precious promiſes, applyed by God in due ſeaſon, and brought home to the heart, which revive the ſpirits more then any Balm.

II. Secondly, Strengthening graces, God powers the Spirit of Faith, patience, power, courage into his in due time, and they raiſe the hearr, as wine the fainting ſpirits, every ſaving grace is healing, ſtrengthening, and eſtabliſhing.

III. Thirdly, Hourly experience of Gods care, and providence: As the childe never ſees the love of a Mother ſo much, as when he is ſick: So Gods children never finde God to be ſo good, as in their miſeries, and that makes them pluck up their feet with *Iacob*, and to ſay with *Paul*, *I know whom I have truſted*: and with the Church, *Thou wilt guide us unto the death*, and after, *receive us unto glory*.

IV. Fourthly, Special peace of conſcience, and joy of the holy Ghoſt, by new expreſſions of Gods favour, and raviſhments of heaven. Then God opens heauen, and they ſee their life, and Crowns, and ſo are carried over all.

Queſt. *When doth God thus comfort his?*

I. *Anſw.* Firſt, when they moſt need it, as then the Mother brings out her Cordials

dials when the childe is ſick, when they be moſt humbled, and empty of themſelves: After greateſt humiliations, come greateſt conſolations.

Secondly, But eſpecially in the day of tryal and perſecution: The more the Divel beſtirs him, the more God beſtirs him. Thus the ſweeteſt nights, that ever *Jacob* ſpent, were in the field: So with *Peter* in priſon, *Acts* 12. and *David* had thoſe large affections to riſe at midnight, and Gods word was ſo ſweet to him, when his troubles were bitter. Dr. *Haris Peters enlargement.* II.

Queſt. *Whence comes it to paſs that Gods children oft want comfort?*

Anſw. They fault is in themſelves, and it uſually proceeds from ſome of theſe cauſes.

1. The are unkind to Chriſt, and repell the motions of his Spirit.
2. They improve not the pretious means of Salvation which they enjoy.
3. They are careleſs of their converſation, and company.
4. They linger after carnal liberty, and eaſe.
5. They yeild to carnal Policy, and ſhifts to keep them off from the power of Religion that they may goe on in a lukewarm courſe.
6. They linger after earthly things and comforts, and wrap up themſelves in fleſhly Policy for eaſe.
7. They tremble not at Gods judgements, and threatnings, and at the ſigns of them. Dr. *Sibs* on *Cant.*

CHAP.

CHAP. XXXIII.

Queſtions, and Caſes of Conſcience about Comforting others.

Queſt. *WHat rules are we to obſerve about comforting others?*

Anſw. Firſt, labour to know their caſe, what is the kinde and cauſe of their trouble, whether inward, or outward, ſpiritual or temporal, reſpecting ſoul, or body, friends, goods, or name, together with the dimenſions of their ſorrow, elſe we cannot deal effectually with them: The Phyſician muſt know his patients diſeaſe before he can apply a medicine, &c. *Paul* ſent *Tychicus* to *Colloſſe* to know their ſtate, and comfort their hearts, *Col.*4.8. I.

Secondly, when we know that, we muſt pity and ſympathize with them: For comfort comes out of the bowels of mercy. Hence, *Job* 19. 21. God is firſt a *Father of mercies*, and then a God *of all conſolation*, 2 Cor.1.3,4. II.

Thirdly, when this is done, then we muſt apply ſutable comforts to their needs: As, III.

(1.) If their trouble ariſe from want, then comfort them as Chriſt did his Diſciples, *Mat.*6.25, *&c.*

1. From the conſideration of Gods providence in feeding fowles, cloathing flowers, &c.

2. From Gods knowledge of their neceſſities, *Mat.*6.32.

3. From Gods promiſes, *v.*33. and *Pſal.*34.9,10.

(2.) If it ariſes from loſſe of friends, and near relations: See how *Paul* comforts the *Theſſalonians*, 1 Theſ. 4. 13, &c.

1. That Chriſt died and roſe again, *v.*14.

2. They that die in the Lord ſleep in Jeſus.

3. Chriſt at his coming will bring their ſouls with him, and raiſing their bodies will reunite them for ever, *ver.*15,16.

4. They with their formerly deceaſed friends ſhall be caught up to meet the Lord in the air, *v.*17.

5. They ſhall ever be with the Lord, *v.*18. and that it is a duty to comfort others when their friends die, appears by the example of *David*, 2 Sam.10.2. Of the *Jews*, Joh.11.19,31. the neglect is threatned as a ſad affliction, *Jer.*16.6,7.

(3.) If it ariſe from perſecution: See how Chriſt comforts his Diſciples, *Mat.*5.10,11,12. As,

1. That

1. That they are therefore bleſſed.
2. Great ſhall be their reward in heaven.
3. That the Prophets before them ſuffered the like.
4. That at preſent they have cauſe to rejoyce, and be exceeding glad. So, *1 Pet.* 4.12, &c. *Peter* uſes ſundry arguments in the like caſe; as

1. The end of perſecution is to try their faith, and patience, ſincerity and conſtancy: as the fire the gold.

2. In ſuffering for Chriſt they are partakers of Chriſts ſufferings in way of community, and conformity, who ſuffered the like things for his confeſſion of the truth: and they that have fellowſhip with Chriſt in his ſufferings, ſhall have communion with him in glory, &c. *v.* 13.

3. They are happy: their ſufferings being both a ſign and meanes of their happineſſe, *v.* 14.

4. They that are reproached for the name of Chriſt have the glorious Spirit of God reſting on them, which is glorified, not only by them, but in them, and makes them glorious, *v.* 14.

5. Such ſufferings are no ſtrange thing, but what is common: no matter of grief nor ſhame, but of joy, and honour to ſuffer as a Chriſtian: and for which they ſhould praiſe God, *v.* 12, 13, 16.

6. Its Gods will that they ſhould ſuffer, and bear the croſſe patiently, and ſuffer according to his will, *v.* 19.

7. In ſuch ſufferings they may comfortably commit the keeping of their ſouls to God in well-doing, as to a faithful *Creator, and gracious Redeemer*, and fulfiller of his promiſes, *v.* 19.

(4.) If it ariſe from deſertion, and terrours of conſcience, ſee how Chriſt provides for their comfort, *Iſa.* 61. 1, 2, 3. *and* 54. 7, 8. *and* 50. 10. *and* 57. 15, 16, 17, 18.

(5.) If the affliction be any other kind of correction, propoſe *Pauls* grounds of comfort, *Heb.* 12, 5, &c.

1. All chaſtiſements are the rod of a Father, who will neither forget mercy, nor meaſure, *v.* 5.

2. They proceed from Gods love, *v.* 6.

3. They are ſignes and pledges of Adoption, that we are ſons, and not baſtards, *ver.* 6, 7, 8.

4. Submiſſion to chaſtiſements is the way to life and ſalvation, *v.* 9. *Act.* 14. 22.

5. Gods end therein is our profit, that we may be partakers of his holineſs, *v.* 10.

6. Though they be ſad and troubleſome at the preſent, yet in the iſſue they will be comfortable. For we ſhall reap the peaceable fruits of righteouſneſſe thereby, and be both bettered and comforted thereby.

Queſt. *But what are the beſt means whereby we may comfort others?*

I. *Anſw.* Firſt, uſe kind and loving ſpeeches which will revive, and refreſh the ſpirits of him that is diſconſolate: So *Joſeph* to his brethren, *Gen.* 50. 20, 21. *Boaz* to *Ruth*, ch. 2. 13. ſo the Angel, *Zach.* 1. 13.

II. Secondly, ſtrong reaſons, or arguments drawn from the ſeveral heads of conſolation: as the Author, ends, and benefits of affliction, and compariſon thereof with what they deſerve, and what ſome other ſuffer, &c.

III. Thirdly, plaine Scriptures properly and fitly applied: as precepts, promiſes, and examples recorded therein. The Scriptures are a treaſury of comfort, full of choice cordials, and were written for this end, *Rom.* 15. 4. *David* found it by experience, *Pſ.* 119. 50. 82. 93. Scripture comforts are the chiefeſt, coming home to the heart, and are efficacious to revive fainting ſouls, having the conſolations of God in them, and his bleſſing upon them, *1 Theſ.* 4. 18.

IV. Fourthly, experience both of our own, and others is an excellent meanes of comfort to others.

1. Our own experience of Gods dealing with us in the like conditions, and of the

the comforts wherewith God hath comforted us for this end that we might comfort others therewith, 1 *Cor.*1.3,4,6. These made Christ himself a more sympathizing and merciful High-Priest, *Heb.*4.15. So 2 *Cor.*7.6,7,13. So *Peter* is commanded, *Luke* 22.32.

2. We should comfort others by the experiences others have had of Gods mercies to them.

Fifthly, the exercise, and evidence of our graces is a good means of comforting others: For its matter of great joy, and comfort to the godly who see, or heare of it: as, V.

1. Of our faith and love, *Rom.*1.11,12. 1 Thes. 3.6, 7. Phil. 2. 1. Philem. 7. 2 Cor. 7.7.

2. Our constancy in the truth, and work of the Lord, 1 Thes. 3. 8,9. *Col.* 4. 11. 2 *John* 4. 3 *John* 4. *Phil.*2.19.

Sixthly, prayer to God for them is another means: and that, VI.

1. For comfort to be conveyed into their hearts. So did *Paul*, Col.2.1,2.

2. That God would give us the gift of comforting others, the *tongue of the learned, promised*, Isa.50.4.

Seventhly, consider the persons who are fit to be comforted; As, VII.

1. In general, Gods people above all others; its their portion, and bread which we must not give to dogges, *Isa.* 48. 22. with *ch.* 40. 1, 2. So Christ, *Mat.*9. 22.

2. Weak and faint souls, 1 *Thes.* 5.14. *comfort the feeble minded*, &c. Isa. 35. 3,4. *strengthen the weak hands*, &c. so doth God himself, 2 *Cor.*7.6. contrary is reproved, *Ezek*,34.4.

3. Mourners for sin, or for want of Gods presence, and for misery.

1. Mourners for sin, who are deeply humbled in the sight and sense thereof, and in the apprehension of Gods displeasure: So did *Peter*, Act. 2. 37, 38. and *Paul*, Act.16.29,30,31. and Christ, *Luk.*7.37,48. He hath pronounced such blessed, *Mat.*5.4. and *Isa.*57.18.

2. Mourners for want of Gods presence, and the light of his countenance; such have need of comfort, the Bridegroom being taken from them, *Mat.*9.15.

3. Mourners for misery ought to be comforted: as the *Jews*, whilst captives in *Babylon*, Isa.40.1,2. implied. *Job* 29.25. with *Job* 6.14. Its needful for such, as wine for those that be of heavy hearts, *Prov.*31.6,7.

4. Seekers after Christ; as, *Cant.*3.1,2. should be comforted; as the Angel did the women, *Mat.*28.5,&c. and Christ, *Mary Magdalen*, Joh.20.11. to 19.

Eighthly, write letters, send messengers, and take journeys on purpose to comfort others. VIII.

1. Write consolatory letters to the afflicted, as *Paul* did his Epistles to *Rome, Corinth, Ephesus, Colosse*, &c. and to particular persons, as to *Timothy, Titus*, and *Philemon*: So did *James, Peter, John, Jude*, and *Christ* to the Churches of *Asia*, Rev. 2.10,11. and 3. 10, 11.

2. Send messengers, as *Paul* a prisoner sent *Tychicus*, and *Onesimus* to the *Colossians* to know their state, and comfort their hearts, *Col.*4.7,8,9. and *Tychicus* to the *Ephesians*, ch.6.21.22. and *Timothy* to the *Thessalonians*, 1 Thes. 3.1,2,5. whose returns with good tydings much comforted him, 2 *Cor.*7.6,7. 1 Thes.3.6,7.

3. Take journeys to comfort others. *Paul* prayed for it, *Rom.*1.10, 11, 11. and long'd for it, 1 *Thes.*3.9,10,11.

Quest. *But why should we be so solicitous to comfort others?*

Answ. First, because of the necessity, and commodity of comfort in afflictions, in respect of the souls, and bodies of others as well as of our own. I.

1. Comfort is useful and needful for others in six respects.

1. To support, and bear them up from sinking under the pressures of troubles inward or outward, *Prov.*18.14. *the spirit of a man*, (being shored up with comfort)

sort) *will bear his infirmities; but a wounded spirit,* (that wants the healing plaister of consolation) *who can bear.*

2. To quicken them, and keep life in their spirits: and to preserve, or recover them from fainting, and swounding. Comfort is the life of our spirits, yea the life of our lives, without which our life would be no life, but a lingring death; the damned in hell are said to die eternally, because they are void of all joy and comfort.

3. To chear, and refresh them; to raise them up from their sorrow, *Psal.* 94. 19. *In the multitude of my thoughts within me* (saith *David*) *thy comforts* (breathed into me by thy Spirit, or handed unto me by thy servants) *delight my soul.* Comforts poure the oyle of gladnesse into hearts full of heavinesse. Comfort is honey in the mouth, melody in the eare, and a Jubile in the heart.

4. Its needful to quiet and compose the Spirits of others, when inwardly disquieted, and perplexed; they cause a calm in a tempest.

5. To establish, confirm, and settle others that are in a good frame of spirit, to hold their spirits fast from being shaken. *Paul* wrote his consolatory Epistle to the *Corinthians*, that they might *stand fast in the faith, &c.* 1 *Cor.*16.13. To the *Ephesians*, that they *might not be carried about with every winde of doctrine*, *Eph.*4 14. To the *Colossians*, that they *might be rooted, and built up in Christ, and established in the faith*, Col. 2.6,7. He sent *Timothy* to the *Thessalonians*, to *establish, and comfort them concerning their faith*, 1 Thes.3.2.

6. Its commodious to edifie others in their holinesse, and obedience: Comfort as well as councel builds men up further into the body of Christ: For it corroborates the heart, heightens their spirits (with *Paul*) to *forget those things that are behinde, &c.* Phil.3.13. *Paul* exhorts the *Thessalonians* to comfort, and edifie one another, *i.e.* to edifie by comforting, 1 *Thes.*5.11. For,

1. Comfort is a great encouragement to duties, as *Hezekiahs* comfortable words were to the *Levits* that taught the good knowledge of the Lord, 2 *Chron.*30.22. and to the hearts of the people, to animate them against the fear of the King of *Assiria*, 2 *Chron.*32.6,7,8.

2. Its a means to lead others forward on towards perfection: Hence they are joyned together, 2 *Cor.*13.11. *Be perfect, be of good comfort.*

2. Comfort may be needful also in respect of the bodies of others, or outward man, which would perish in their afflictions, were not their soules strengthned by comforts to stand under the pressures thereof.

II. Secondly, the second reason may be drawn from the misery of them that want comfort. Its a sad thing to be in affliction, and to have no Comforter. *Wo to him that is alone*, Eccles.4.10. It much aggravated *Davids* troubles, *Psal.*69.19,20. and 143. 3, 4. and *Sions* miseries, *Lam.*1.2,8,16,17,21. So *Solomon* judged it, *Eccles.*4.1. It was the Jews sad case in their captivity, *Isa.*54.11. and *Ninivehs* in her ruine, *Nah.*3.7.

III. Thirdly, from the excellency of the duty in it self: Its an high, and honourable employment to comfort others: For,

1. Its the work of God to comfort poor souls, *Isa.*57.15. 2 *Cor.*7.6. He glories in it, as in a title of excellency, 2 Cor.1.3. *Isa.*51.12. v. 3. *Ps.*103.13. *Isa.*66.13. and 49. 15. To comfort is the act, as of the Deity, so of the Trinity, and of every person in it.

1. Of God the Father, who is the *Father of mercies, and the God of all comfort*, 2 Corinth. 1. 3.

2. Of God the Son; for he as God-man, and Mediator, is the fountain of all consolation, *Phil.*2.1. *If there be any consolation in Christ*: He takes it for granted that there is. So 2 *Cor.*1.5. *John* 14.18. and 16. 20,22.

3. Of God the Holy Ghost. Its his proper work to apply comfort to the hearts

of

of Gods children from the Father, and the Son. Hence he is called, *the Comforter*: He is prayed for by the Son to the Father, and promiſed to be ſent from both for this end, Joh. 14.16,26. and 15.26. and 16.7.

Queſt. *How is God the Father the authour of Comfort?*

Anſw. By deſtination, and appointment of it to us: For he hath appointed us to obtain, as ſalvation, ſo conſolation by Jeſus Chriſt. Hence its ſaid to *abound by Chriſt*, 2 Cor. 1. 3, 4, 5.

Queſt. *How is God the Son the author of comfort?*

Anſw. Firſt, by redemption, or purchaſe, as of us, ſo of joy, and comfort for us, by his blood as the price thereof. I.

Secondly, By reception of it: as Chriſt bought it, ſo he took it, and keeps it for us: when he aſcended on high, he received, as gifts, ſo comforts for men, *Pſal.* 68.18. It pleaſed the Father that all comfort ſhould be laid up in Chriſt as in a treaſury, and that he ſhould ſend forth the ſame to his people, as the fountain doth water. II.

Thirdly, by diſpenſation, or office, as he is our Prophet, which he executes, and ſo comforts us, by his Spirit which he hath given us. III.

Queſt. *How is the Holy Ghoſt the author of conſolation?*

Anſw. By applying it to us (which is his proper work) even all that comfort which the Father hath appointed to us, and the Son hath obtained, and kept for us.

Yea, to comfort others hath been the practice of the godly, as of *Job*, ch. 4. 3, 4. Of the Prophets, *Iſa.* 40. 1, 2. Of the Apoſtles, *Philem.* 21.

Fourthly, from the equity of the duty: we ought to do it for theſe reaſons. IV.

1. Becauſe we would be comforted by others in our diſtreſſe: and therefore we ſhould do to others as we would have them do to us.

2. All true Chriſtians have an intereſt in comfort: its their portion, and therefore in comforting them we give them but their own.

3. Its the end why God gives us abilities, and experiences that we may uſe them to comfort others, ſo that hereby we are debtors to others, 2 *Cor.* 1. 4.

4. Its our office as we are members of the ſame body with them, *Eph.* 4. 16. hereby we edifie our ſelves in our moſt holy faith, *Judg.* 20. Love knits Chriſtians together, and makes them communicative of good one to another.

CHAP. XXXIV.

Queſtions, and Caſes of Conſcience about Comforting afflicted Conſciences.

Queſt. *HOw may we comfort afflicted conſciences that are wounded, and dejected with the ſence of ſin, and of Gods wrath, and want of grace?*

Anſw. Set before them, and apply to them theſe eight grounds of conſolation.

1. The boundleſneſs, and freeneſs of Gods pardoning, reconciling, accepting, and healing mercies to ſinners, infinitely exceeding all their ſins, and unworthineſs both in multitude, and magnitude, in all dimentions, and duration, *Pſal.* 103. 11, 12, 17. therefore to doubt, or deſpaire, is to forſake our own mercies, and ſo to ſin againſt mercy, which is one of the higheſt, and moſt confounding aggravations of ſin. Set alſo before them the bowels of Gods compaſſions, which are moſt tender, and fail not, *Lam.* 3. 22. The riches of Gods free grace, which can neither be exhauſted, nor diminiſhed: and the freeneſs, unchangableneſs, and everlaſtingneſs of his love to poore ſinners which deſerved nothing but wrath, and judgement, *Hoſ.* 14. 4. *Jer.* 31. 3. I.

2. The infiniteneſs of Chriſts merits, of his death, paſſion, and obedience which is ſufficient to ſatisfie Gods juſtice, to pacifie his wrath, and fulfill his Law perfectly: more able to ſave us, then our ſins are to condemn us: His ſufferings being the obedience of a God, as well as of a man, *Acts* 20. 28. Set before them alſo the plenteouſneſs of redemption that is in Chriſt, that he can and will deliver them from all their ſins: the prevaleney of his interceſſion to make application of his redemption, and the benefits thereof to ſinners on earth, whereby he is able to *ſave to the uttermoſt all that come to God by him*, Heb. 7. 29. II.

3. The free, gracious, and general tender of Chriſt, and of pardon, peace, grace, joy, and glory with him, to all, and every one that will receive him, without reſpect of perſons, as *Joh.* 3. 16. *Mar.* 16. 15, 16. 2 *Cor.* 5. 19, 20. and Chriſt ſends his Miniſters, as Ambaſſadours, to beſeech men to be reconciled to him. For as *Moſes* lifted up the Serpent in the wilderneſs; ſo is Chriſt lifted up upon the pole III.

of

of the Goſpel, that whoſoever believes in him ſhould not periſh: therefore we muſt take heed of rejecting theſe tenders of grace and mercy.

IV. 4. Set before them Chriſts gracious invitation of all to come to him that feele any want of him, or have any deſire to him, *Matth.* 11. 28. *Iſa.* 65. 1. Set alſo before them Chriſts promiſe of reception, and of not rejecting any that come to him, *Joh.* 6. 37. and his complaint that men will not come to him, *Joh.* 5. 40.

V. 5. Set before them the experiences, or examples of Gods mercy manifeſted, and of Chriſts merits applyed to the greateſt of ſinners, as to *Manaſſeh*, 2 Chro. 33. 2, 3, 11, 12, 13. with 2 *Kin.* 24. 4. To *Paul* 1 Tim. 1. 13, 14, 15. To *Mary Magdalen*, Mar. 16. 9. To the woman who had been a notorious ſinner, *Luke* 7. 37, 38, 48. To ſome of the *Corinthians*, 1 *Cor.* 6. 9, 10, 11.

VI. 6. Set before them that ſome of Gods dear ſervants have drunk deep of the cup of ſoul-troubles, and of the wine of aſtoniſhment, in inward anguiſh, and horrour, and gone down in their apprehenſions, even to the gates of hell, when yet God raiſed up, and filled them with joy, as we ſee in *Job*, *chap.* 13. 24, 26. and 7. 14, 15, 20. and 30. 28. with chap. 42. 4, 12. In *Heman Pſal.* 88. 3, 6, 7, 14, 15, 16, 17. In *David*, Pſal. 143. 4. and 42. 11. & 119. 25. and 38. 2, 3, 4, 6, 8. In Chriſt himſelf, *Math.* 26. 38. *Luke* 22. 44. In Mr. *Peacock*, Mr. *Glover*. Mis. *Katherine Bretergh*. See theſe in my book of Examples.

VII. 7. Set before them, and apply to them Gods promiſes of healing, quickning, inlightning, and of returns of peace, and joy to ſuch.

1. Gods promiſes of healing wounded ſpirits, and broken hearts, *Deut.* 32. 39. *Pſal.* 147. 3. *Job* 5. 18. *Luke* 4. 18. *Iſa.* 57. 19. 1 *Pet.* 2. 24. with *Hoſ.* 6. 1.

2. Gods promiſes of quickning made to dead ſouls buried in the grave of deſertion, to revive, and raiſe them up, *Deut.* 32. 39. 1 *Sam.* 2. 6, 7. *Ezek.* 37. 11, 12, 13, 14. Gods promiſes of giving his Spirit to be a Comforter, *Joh.* 6. 36. For which end he dwells in broken hearts, *Iſa.* 57. 15. This was the confidence of Gods people, *Hoſ.* 6. 1. 2. and of *David*, Pſal. 71. 20.

3. Gods promiſes of inlightning made to ſuch as walk in darkneſſe, and that

1. Of cauſing his face to ſhine upon them, after he had hid it from them, *Iſa.* 54. 8.
2. Of making Chriſt, the Sun of righteouſneſſe to ariſe with healing under his wings, *Mal.* 4. 2. *Iſa.* 50. 10. *Mich.* 7. 8.

4. Gods promiſes of returns with peace, and joy, *Iſa.* 54. 7. 1 *Sam.* 12. 22. *Lam.* 3. 31, 32. *Pſal.* 94. 19. God is an everlaſting Father, *Iſa.* 9. 6. So *David* aſſures himſelf, *Pſal.* 31. 22. See more ſuch promiſes, *Mich.* 7. 19. *Joh.* 14. 18. and 16. 22. *Iſa.* 57. 16. 19. *Phil.* 4. 7. *Iob* 34. 29. *Pſal.* 85. 8. and 38. 5, 11, 12. and 97. 11. and 126. 5. *Matth.* 5. 4. *Joh.* 16. 20, 22. *Acts* 2. 28.

VIII. 8. Set before them, and apply to them two things.

1. That grace may be hid for a time in the heart like ſparks of fire in the aſhes: there is a difference between the being of a thing in it ſelf, and the diſcovery thereof to us: As many things ſeem to be which are not, ſo ſomethings are, which ſeem not: and that

1. Becauſe the ſeed of God remains in them, 1 *Joh.* 3. 9. Grace may be to ſeek ſometimes when we have occaſion to uſe it, but it can never be loſt.

2. The gifts, and calling of God are without repentance, *Rom.* 11. 29. God doth not give them, and take them away againe from his ſervants.

3. The perpetuity of grace is founded upon the immutability of God, and his free love, and good will, ſo that as he is ever the ſame in his affection to them,

ſo

so he will continue them to be ever in the same relation to him, *Heb.*13.8. *John* 13. 1.

4. Both they, and the grace of God in them are kept by the power of God to salvation, 1 *Pet.*1.5. none is able to pluck grace out of them, no more then to pluck them out of Gods hand, *Joh.*10.28,29.

5. The golden chain of salvation cannot be broken, and all the links in it are inseparable, *Rom.*8.30.

Perswade such poor souls that grace hath its seasons of hiding it self, and of appearing, as the Sun hath his time of setting, and rising, and to conclude the non-existence of grace from the not appearing of it, is all one as to say, the Sun will never rise because its set.

Perswade them to deferre passing sentence upon themselves, till they be in a calme estate, and capacity of making a right judgement of themselves.

Whilest their spirits are in a perplexed estate perswade them to hearken to the counsel of Christian friends, who, at such a time, can better judge of them then they of themselves.

2. That desire of grace is grace, and that,

1. Because true desires have the nature, and truth of grace in them, though in a small measure: as there is true fire in a spark: true water in a drop; the least of any thing partakes of the nature of the whole.

2. Desires are the seeds and beginnings of grace in the soul, out of which grace grows to its full measure, and stature; as corn sowen in the earth; So desires are grace in the seed: Habits are grace in the blade: Acts are grace in the ear; and perfect works are full corn in the eare.

3. Good desires are accepted and rewarded by God, as well as deeds: yea, for deeds when power to actuate them is wanting, 2 *Cor.*8.12. God estimates his people rather according to their affections then actions; as 1 *King.* 8. 18. with 2*Sam.*11.7. so in *Abraham*, Gen.22.12,16. and the poor widow, *Mar.*12.42, *&c.* therefore Gods servants have pleaded their wills, and desires before God rather then their deeds: as *Nehemiah*, chap.1.11. *David*, Psal.38.9. and *Paul*, Rom.7. 16. to 21.

4. Good desires are the work of God in us as well as deeds, *Phil.*2.13. and he will perfect them in us, *Phil.*1.6. God doth not his work by the halves, 1 *Sam.* 3.12. *Psal.*138.8. Christ is the authour of our Faith in desires after it, *Heb.* 12. 2. they are the smoke of the flax which Christ will not quench, *Matth.* 12. 20.

5. God hath made many promises to desires. 1. Of acceptation, 2 *Cor.*8.12. 2. Of supply and satisfaction, *Psal.*145.19. God stirs up desires for this end, that he may satisfie them. 3. Of blessednesse, *Mat.* 5. 6. 4. Of water of life, and of the spirit, *John* 7. 37, 39. 5. Of spiritual wine, and milk, *Isa.*55.1,2. *Luke* 1. 53.

Object. *But how shall we know that our desires are true, and such to whom these promises do belong.*

Answ. First, by the root: For true desires of Christ and grace do spring, and grow, I.

1. From an heart humbled before God in the sight of its sinne and misery, of its own vilenesse and unworthiness. Hence, *Psal.*10.17.

2. From a soul sensible of its spiritual necessities, as of Christ, grace, the things that accompany salvation, pardon of sin, power over it, &c.

3. From a minde enlightned to see, as the want, so the worth and necessity of these things.

Secondly, by the fruits, or effects. True desires put forth serious, and suitable endeavours in the use of means to obtain the things desired: So *Pr.*27.4. they will watch daily at wisdoms gates, *Prov.*8.34. II.

Thirdly,

III. Thirdly, by the properties of them, which are foure.

1. They are ſincere. and that
   1. For ground, when they are carried out after Chriſt, and ſpiritual things as well for their ſakes as for our own.
   2. For ends, when deſires have ſpiritual aims, as the mark they ſhoot at, *viz.* to make us humble, obedient, ſerviceable, conformable to Chriſt, and acceptable to God through Chriſt.

2. They are ſtirring, vigorous, and vehement for temper, and meaſure: therefore called, hungring, and thirſting: So, *Pſal.* 42. 1. and they muſt needs be ſo, becauſe they proceed from the bottome of the heart, and from the whole ſoul, *Iſa.* 26. 18. ſuch ſhall finde God, *Jer.* 29, 13. now the ſtrength of holy deſires appears,
   1. In preferring ſpirituals before temporals, Chriſt, and Grace before Riches, Honours, &c. in being willing to part with any thing to get Chriſt. To ſell all to buy him, *Luke* 18. 18, 22, 23.
   2. In exceeding all other deſires in us in heat, and height: and in ſwallowing up all deſires after earthly things.

3. True deſires are ſeaſonable for time, whileſt the things deſired may be obtained: they will ſeek God early. Indeed true deſires are never too late, yet late deſires are ſeldome true; as we ſee in *Eſau*, and the five fooliſh Virgins, *Matth.* 25. 1, *&c.*

4. They are conſtant for duration, not by fits and ſtarts when ſtirred, upon ſome ſpecial Emergencies, or occaſions: they are reſtleſſe till they are ſatisfied, *Pſal.* 119. 20. and 143. 8.

In the next place.

I. Firſt, Caution them againſt four evils, to take heed.

1. That the do not diſhonour God in the time of their deſertions by unworthy thoughts of him, or hard ſpeeches againſt him: by murmuring at him, or quarreling with his diſpenſations: This was the *Pſalmiſts* fault, *Pſal.* 77. 2, 7, 8. but he checks himſelf for it, *ver.* 10. the contrary was *Jobs* commendation, *Job* 1. 22. with 2. 10.

2. That they do not deſtroy their own ſouls, either
   1. By denying what God hath done for them in the beginnings of grace, ſaying that they are reprobates, &c. whereby they beare falſe witneſſe.
      1. Againſt themſelves, which is unnatural.
      2. Againſt the grace of God, and againſt the God of grace, which is moſt ungrateful.
   2. By refuſing what God would give to them, *viz.* grace, mercy, peace, and joy: wilful refuſal whereof is wilful murder.

3. That they do not gratifie Satan who is a liar, and the Father of lies: A Murtherer of ſouls from the beginning: An accuſer of the brethren, *Job* 1. 9. and an accuſer of God to us as if he were an hard Maſter, *Gen.* 3. 4. Now men gratifie Satan.
   1. By entertaining parley with him: as *Eve* did. He will certainly prove too hard for us.
   2. By hearkening to his ſuggeſtions, as theſe, or the like.
      1. To caſt off Ordinances, to neglect duties publick, or private, as if they were needleſſe, or to no purpoſe: Hereby he ſeeks to ſtarve our ſouls.
      2. To harbour jealouſies, and evil ſurmiſes of God, or diſhonourable thoughts of him: as if he were not merciſull, faithfull, &c.
      3. To caſt away their confidence, and lay hope aſide, and to give over ſeeking

seeking, or waiting on God any longer, and to throw themselves into the gulph of despaire.

4. To make wrong judgement of themselves and their condition, as if they were out of the state of grace, out of Christ, &c. because for the present they cannot discern it: Or that they are not the Lords, because they are so deeply distressed as none of his ever were.

5. To follow Satans prescripts for deliverance out of their soul-troubles, which is to lay aside all thoughts, or cares about their souls; to go to merry company, give themselves to pleasures, &c.

4. That they do not satisfie their disquieted hearts: and that,

1. By taking offence at Gods dealing with them, or to be angry with God, or sullen.

2. By giving way to sad perplexed thoughts, which gives Satan mighty advantage against them.

3. By venting, or justifying the distempers of their hearts, as *Jonas, chap. 4. 9.*

4. By putting away comfort from them in a froward, peevish humour when its tendered to them, lest God answer them accordingly, *Psal. 18. 26.*

Secondly, direct them to have special respect to three graces to nourish them: which are, II.

1. Repentance for their sins, those especially which cause this trouble: for which labour for a deep and unfeigned sorrow, till when they are not fit for comfort.

2. Faith, which they must labour to strengthen by all means: as to trust in God: His mercies and promises: In Christ, his merits and mediation: these are strong refuges, *Psal. 42. 5. Job 13. 15. Psalme 56. 3. Rom. 1. 17. 1 John 5. 4.*

3. Patience, which they must continually exercise in bearing Gods hand, submitting to his will, waiting his leasure, &c.

Thirdly, take a right course for healing their distempers, and troubles of soul, and that III.

1. By searching the sore to the bottome to finde out the core, and cause thereof, as Chirurgions do, by drawing the troubles of their heart to an head, as their sorrow for sinne in general, or for some one sinne in special, *&c.*

2. By turning the stream of their passions into another channel, as Physicians turn the course of blood in the nose by opening a veine: So turne their feare of wrath, and hell into the channel of holy feare of God, and his goodnesse, and their grief for penal evils, inward, or outward, into the channel of godly sorrow for sin.

Fourthly, bear with their infirmities, as ignorance, frowardnesse, &c. Become all things to them for their refreshment, and recovery, as *Paul*, 1 Cor. 9. 20. shew love to them with pity: and patience to bear all, and hope all: speak to them as sympathizing with them in their troubles, and sorrows: make it out to them that your words come more from your bowells then your braines. IV.

Mr. *Reyners Rules for the government of the Tongue.*

Quest. *How may a man that is in distresse of minde be comforted and relieved?*

Answ. The most sure generall remedy is to apply the promise of life everlasting in and by the blood of Christ.

Quest. *But what must be our manner of proceeding in the application of this promise?*

Anſw. Therein three rules are to be obſerved.

1. The party muſt diſcloſe (if he know it) the cauſe of his particular diſtreſs, that the remedy may the better be applied: and indeed the very opening of the cauſe is a great eaſe to the minde.

2. If the cauſe can, and may be made known, then you muſt ſee whether the party be fit to receive comfort: and that is, if he be humbled for his ſinnes, pray for pardon, and deſires amendment: without this the word of comfort will be miſapplied to him.

Queſt. *But what if we do not finde him humbled?*

Anſw. Your firſt and principal care muſt be to work in him ſome degree of humiliation: for which end you muſt labour to convince him of ſinne, and then ſhew him the neceſſity of grief for it, at leaſt, for ſome of his principal ſins; and herein two things muſt be remembred.

1. That their worldly ſorrow muſt be turned into a godly ſorrow: as when one bleeds at noſe, they open a veine to turn the courſe of it: ſo when men are troubled with worldly ſorrow, ſhew them that they muſt grieve, not for worldly reſpects, nor meerly for fear of puniſhment, but principally for the diſhonour that redounds to God by their ſinnes.

2. Take care that this ſorrow be not a confuſed ſorrow, becauſe he is a ſinner as other men are; but a diſtinct ſorrow for this, or that particular ſinne: and then he that is grieved for one ſin truly, and unfeignedly, will proportionably be grieved for all the ſins that he knows to be in himſelf.

3. Miniſter and apply comfort to him that thus confeſſeth his ſinnes, and is truly humbled for them.

Queſt. *How muſt this comfort be adminiſtred?*

Anſw. It may be done by bringing the party within the compaſſe of the promiſe of life: and there be two wayes of doing this: the one falſe, the other true.

Queſt. *What are the falſe wayes?*

I. *Anſw.* Firſt, ſome think that men may be brought within the Covenant, by the doctrine of univerſal grace and redemption. But this way is both falſe and unfit.

Queſt. *Why is it falſe?*

Anſw. Becauſe all the promiſes of the Goſpel are limitted with the condition of Faith, and Repentance, and are not univerſally made to all.

Object. *But God would have all men to be ſaved*, 1 Tim. 2. 4.

Anſw. The Apoſtle who is the beſt expounder of himſelf ſaith, *Acts* 17. 30. *The time of ignorance God regarded not, but now he warns all men to repent.* Now, *i. e.* after the coming of Chriſt in the fleſh: but it muſt not be enlarged to all *Adams* poſterity: So in that of *Timothy*, *God would have all men to be ſaved*, *i. e.* Now in this laſt age of the world. So, 2 *Cor.* 6. 2. *Now is the acceptable time, &c. Col.* 1. 16. *Rom.* 16. 26. Again, *All men*, i. e. not all particular men; but ſome of all ſorts, and kindes: So all is taken, 1 Tim. 2. 1.

Object. *But* Paul ſaith, 2 *Cor.* 5. 18. *God was in Chriſt reconciling the world to himſelf; therefore the promiſe in Chriſt belongs to the whole world, and to every particular perſon?*

Anſw. Paul anſwers it himſelf, *Rom.* 11. 15. *the caſting away of the Jewes is the reconciling of the world, i. e.* of the Gentiles in the laſt age of the world: and ſo muſt that place to the *Corinths* be underſtood, *viz.* not of all, and every man that lived in all ages, and times, but of them that were under the Goſpel, to be called out of all Nations, &c.

II. Secondly, this way of applying is unfit: For the argument muſt be framed thus: Chriſt died for all men, but thou art a man, therefore Chriſt died for thee

thee? To which the distressed party would answer: Christ died indeed for him if he could receive him: but he by his sinnes hath cut himselfe off from him, and forsaken him, so that the benefit of his death will do him no good.

Quest. *What then is the right way of administring comfort to such?*

Answ. First, consider the grounds whereby a man that belongs to God may be brought within the Covenant. I.

Secondly, the right way whereby they must be used and applied. II.

Quest. *What are those grounds?*

Answ. First, recourse must not be had to all graces, and all degrees of grace; but only such as a troubled conscience may reach unto: which are Faith, Repentance, and the love of God: and that there may be no mistake about these, enquiry must be made, what be the seeds, and first beginnings of them all. As, I.

1. The first ground of grace is this. A desire to repent, and believe in a touched heart, is faith, and repentance it self; though not in its nature, yet in Gods acceptation.

Quest. *How may that be proved?*

Answ. All grant that in them that have grace, God accepts of the will for the deed, as, 2 *Cor.* 8. 12.

2. God hath annexed a promise of blessednes to the true and unfeigned desire of grace, *Matth.* 5. 6. *Rev.* 21. 6. so he promises, *Psalme* 10. 17. *and* 145. 19.

Object. *But the desire of good things is natural, therefore God will not regard it?*

Answ. Desires are of two sorts.

1. Some be of such things as by the light of nature we know to be good, as of wisdom, learning, honour, happines, &c. and these indeed nature can desire: But then

2. Others be above nature: as the desire of the pardon of sin, reconciliation, and sanctification: and they which have a serious desire of these, have a promise of blessednesse.

Secondly, a godly sorrow, whereby a man is sorry for sinne as sinne, is the beginning of repentance, and indeed repentance it selfe, for the substance: Hence, 2 *Cor.* 7. 9. *Paul* rejoyced, because it was wrought in the *Corinthians*. II.

Quest. *But how may this sorrow be known?*

Answ. If the heart of him in whom it is, is so affected, that though there were neither conscience, nor devil to accuse, nor Hell to punish, yet would he be grieved, because God is offended by his sin.

Quest. *But what if a man cannot reach to such a sorrow?*

Answ. Art thou grieved for the hardnesse of thy heart, because thou canst not so grieve, thou mayst then conclude that thou hast some measure of godly sorrow; for nature cannot grieve for hardnesse of heart.

Thirdly, a settled purpose, and willingnesse to forsake all sin, is a good beginning of conversion, and true repentance: So in *David*, Psal. 32. 5. and the prodigal, *Luke* 15. 17, 18. III.

Fourthly, To love a man because he is a childe of God is a certaine signe that a man is a partaker of the true love of God in Christ, 1 *John* 3. 14. *Mat.* 10. 41. Onely remember that these desires must not be fleeting, but constant, and encreasing. IV.

Quest. *Having heard the grounds, what is then the way, whereby the party that is in distresse may be brought within the compass of the promise of salvation?*

I. *Anſw.* Firſt, trial muſt be made whether the party hath in him any of the afore named grounds of grace, or no. For which end, ask him whether he believe and repent? If he ſay he cannot, then ask him whether he doth not deſire to do it? and ſo of the other grounds.

II. Secondly, after this tryal, then comes the right applying of the promiſe of life to the diſtreſſed perſon, and it muſt be done by this or ſuch arguments. He that unfeignedly deſires to repent, and believe, hath remiſſion of ſins, and life everlaſting: But ſo doeſt thou, therefore theſe belong to thee; and this is fitteſt to be done by a Miniſter, who hath miniſterial authority to pronounce pardon.

Queſt. *That the promiſe thus applied may have good ſucceſſe, what rules are to be obſerved?*

I. *Anſw.* Firſt, that the comfort adminiſtred be allayed with ſome mixture of the Law, leſt the wound be too ſoone healed: For ſuch uſually become worſt of all, therefore bring them on by little and little to comfort, the ſweetneſſe whereof will be greater, if it be qualified with ſome tartneſſe of the Law.

II. Secondly, if the diſtreſſed party be much oppreſſed with grief, he muſt not be left alone, leſt Satan get advantage againſt him: as he did againſt *Eve*, when ſhe was alone: Hence, *Eccl.* 4.10. *Woe to him that is alone*: then Satan uſually tempts him to deſpair, and ſelf-murther.

III. Thirdly, You muſt teach him not to reſt upon his own judgement, but ſubmit himſelfe to ſuch as have more judgement, and experience then himſelf.

IV. Fourthly, never tell ſuch of any fearful accident, or of any that have beene in the like, or worſe caſe then himſelf: For hereby the diſtreſſed conſcience will faſten the accident upon it ſelfe, and be drawne to deeper griefe or deſpaire.

V. Fifthly, the comforter muſt bear with the infirmities of the diſtreſſed: as frowardneſſe, peeviſhneſſe, raſhneſſe, diſordered affections, or actions. Yea, he muſt (as it were put upon him their perſons) grieve, weep, lament with them that he may ſhew a ſympathy.

VI. Sixthly, he muſt not be diſcouraged, though after long paines he ſee but little fruit upon the diſtreſſed party. Thus for the general: Now for the particular diſtreſſes themſelves.

Queſt. *What is the ſpeciall diſtreſſe ariſing from the Divine Tentation?*

Anſw. Its a combat with God himſelf immediately: when the conſcience ſpeaks ſome fearful things of God; and withal the party diſtreſſed feels ſome evident tokens of Gods wrath. As we ſee in the example of *Job*, ch. 6. 4. and 13.26. and 16.9. ſo in *David*, Pſal. 6.1, &c. and 77.

Queſt. *What may be the occaſion of this kind of tentation?*

Anſw. Uſually it follows upon the committing of ſome notorious ſin, which wounds the conſcience, as it did in *Caine*, *Saul*, and *Judas*. Sometimes it comes when there is no ſuch ſinne committed; as in *Job*, and then there can no reaſon be rendred for it but the divine will and pleaſure of God.

Queſt. *What are the effects of this tentation?*

Anſw. They are many, and ſtrange: For ſometimes it works a ſtrange change in the body: inflames the blood, drinks up the ſpirits, dries the bones, *&c.* So *Pſal.* 32.4. *Job* 30.30. *Pſal.* 6.7. *Job* 16.8.

Queſt. *What remedies muſt be uſed for the comforting of ſuch?*

I. *Anſw.* Firſt, the party troubled muſt be brought to a perſonal exerciſe of Faith, and Repentance in, and by himſelf: For which end he muſt narrowly examine his heart, to finde out his ſinne: and then he muſt humbly confeſſe all his known

known ſinnes againſt himſelfe, acknowledging that he hath deſerved death and damnation: then he muſt cry earneſtly to the Lord for pardon, *Pſalme* 32. 5.

Object. *But what if the party be ſo diſtracted that he cannot performe any good duty?*

Anſw. Let him ſigh, and ſob to God for mercy, and comfort: which is a work of the Spirit, *Rom.*8.26.

Secondly, triall muſt be made whether the diſtreſſed party hath any tokens in him of grace, or no. II.

Queſt. *What are they?*

Anſw. 1. Whether he be grieved becauſe he cannot grieve for ſinne as he ſhould.

2. Whether he hath a ſerious deſire to believe, and repent: a purpoſe to ſinne no more, &c. then minde him of Gods promiſe, 2 *Cor.* 12.9. *My grace is ſufficient for thee, &c.* And teach him to ſubmit to Gods will, as *David*, 2 Sam. 15. 26.

Thirdly, apply to him the promiſes of God made to afflicted perſons, as *Pſal.* 34.18. *Mat.*15.24. *Luk.*4.18. III.

Fourthly, minde him of his life paſt, and of Gods merciful dealing with him, and others in this caſe formerly: for if he hath formerly had any evidences of Gods love and favour, he is now by them to ſettle and quiet his minde. For whom God loves, he loves to the end. So *Pſal.*77.10. IV.

Fifthly, you muſt labour to remove ſuch reaſons, and doubts as the party diſtreſſed uſually makes againſt himſelf for his own overthrow; which commonly are theſe. V.

1. Being minded of Gods mercy, *&c.* they will ſay, that this is good indeed, but it belongs not to them, for they neither do, nor can feel any thing but the tokens of Gods wrath, *&c.*

To anſwer this, Informe them of the manner of Gods dealing in all his works, which is to work by contraries: By death he gives life, and ſends men to heaven by the gates of hell: He ſhews his greateſt power in our greateſt weakneſſe. So, 1 *Sam.*2.6. Job 5. 18.

2. They uſe to ſay, that if they could feel any comfort at all, they would quiet their mindes, and yeeld to good counſel and perſwaſions.

To this the anſwer is, that in ſuch caſes we muſt live by faith, not by feeling, *Hab.*2.4. when we have neither ſight, nor ſenſe, nor taſte of Gods mercie, and apprehend nothing but wrath, we muſt then labour to lay hold of the promiſe of mercy. So did *David*, Pſalm. 130. 1. and *Abraham*, Rom. 4. 18. *Job*, *Though thou kill me, yet will I truſt in thee*: and the thiefe on the Croſſe.

3. They plead that their caſe is deſperate; and that never was any in their caſe. But this is falſe. *Job* was in as bad a caſe, and *David*, Pſalme 6. and 77. and Chriſt himſelf on the Croſſe cried out, *My God, my God, why haſt thou forſaken me.*

Queſt. *How may trouble of minde ariſing from outward afflictions be reſtrained?*

Anſw. Two things are to be required of the party diſtreſſed. 1. Practice. 2. Meditation.

Firſt, practice is a diligent examination of his conſcience to find out his ſinne. An hearty confeſſion of it to God, and earneſt prayer for forgiveneſſe; which things will bring much comfort: as we ſee in *Manaſſes*, 2 Chron. 33. 11, &c. and this is required, *Lam.*3.40. I.

Secondly, meditation of the comfortable promiſes recorded in the Word of God, touching afflictions which may be reduced to five principal grounds of comfort. II.

1. That

1. That all afflictions, from the leaſt to the greateſt, come not by accident, or chance, but by the ſpecial providence of God. For,

1. God hath fore-appointed them, *Rom.*8.29. we muſt be conformed to his Son in ſufferings.

2. God doth not only barely permit afflictions, but effects them, as they are corrections, tryals, and puniſhments, *Iſa.*45.7. *Amos* 3.6.

3. God orders and diſpoſeth them, limitting and appointing the beginning, continuance, meaſure and end of them: Yea, he orders them to his owne glory, the good of his ſervants, and benefit of his Church: Hence he is ſaid to correct in judgment, *Jer.*30.11. So, *Gen.*50.19,20. 2 *Sam.*16.10. *Pſal.*39.9.

Obj. *We could bear afflictions from God, but ours comes from men that hate us.*

Anſw. God uſeth them as his inſtruments to execute his will upon us: therefore we ſhould ſubmit: So did *Joſeph*, Gen.45.5. and 50.20.

2. Tell them of Gods command touching the Croſſe, and the obedience we owe to him therein, *Luke* 9.23. we muſt take up our croſſe daily, and follow Chriſt: Hence, *Micah* 7.9. 1 *Pet.* 5.5,6. and this being Gods command, we muſt be as careful to obey him in it, as in any other moral Commandment.

3. God will be preſent with his ſervants in afflictions, *Pſal.*19.15. and 23.4.

Queſt. *But how is God with us in afflictions?*

Anſw. 1. To work our deliverance from them, *Pſal.*50.15. yet with this limitation, ſo far forth as its good for us.

2. To temper, and moderate our afflictions, ſo as we may be able to bear them, 1 *Cor.*10.13. *Hab.*3.2.

3. Or if he do continue them, yet he will comfort us in them, *Phil.*1.29.

4. To do us good by them, *Rev.*8.28.

Queſt. *What are the fruits and benefits of afflictions?*

Anſ. 1. They make us ſee and conſider our ſins, *Gen.*42.21. So in *Manaſſes.*

2. They ſerve to humble us before God. So, *Luke* 15.17, *&c. Pſal.*30.6,7,8.

3. They ſerve to work amendment of life, *Heb.*12.11. 1 Corinth. 11. 31. *Pſal.* 119. 67, 71.

4. They cauſe us to deny our ſelves, and to reſt wholly on the mercy of God, 2 *Corinth.* 1. 9.

5. They make us cry heartily, and fervently unto God, *Pſal.*78.34. *Hoſ.*5.15.

6. They bring forth patience, &c. *Rom.*5.3.

7. They work us to obedience. So in Chriſt, *Heb.*5.8.

Queſt. *How are afflictions good in regard of their quality?*

Anſw. As they are pledges and tokens of our adoption, when we make a good uſe of them, *Heb.*12.7.

4. The laſt ground of comfort is, that whatever our diſtreſſe be, we have partners with us in the Croſſe. For we have Chriſt our partner: this was *Pauls* comfort, *Phil.* 3.10. So 1 *Pet.*4.13. Yea, Chriſt accounts them as his own, *Acts* 9.4. 1 *Pet.*4.12. And our brethren ſuffer the like, 1 *Pet.*5.9.

Queſt. *But how may a diſtreſſed ſoul be ſupported when God defarres deliverance?*

I. *Anſw.* Firſt, Conſider that God in his wiſdome hath ſet down a time for every thing, *Eccl.*3.1. So God appointed a time for drowning the world, *Gen.*6.3. and for the *Babyloniſh* captivity, *Jer.*25.11. and for *Iſraels* being in *Egypt*, Gen.15.13. This teaches Gods children ſundry leſſons.

1. To wait Gods leaſure with patience: though deliverance comes not in their time, when they would have it, yet it ſhall come in Gods time when he hath appointed it, *Pſal.*30.5. *Hab.*2.3.

2. Not onely to believe the promiſes in general, and Gods faithfulneſs to fulfill them: but we muſt believe them in particular, *i. e.* with application to their proper and ſeveral circumſtances, as the particular time, means, and

places

places wherein; and whereby God will make them good to us. This made *Daniel* so to pray, when he knew the seventy years were expired, *Dan.* 9.1, *&c.*

II. Secondly, when God defers deliverances, he doth it upon weighty causes, best known to himself, the principal whereof are,

1. The more deeply to humble us, and bring us to self denial, and teach us patience.

2. To teach us to acknowledge whence our deliverance comes: and accordingly to value and prize it. For benefits easily gotten are lightly regarded, and soone forgotten.

3. To weane us from the world, and to draw us to meditations of the life to come, where all tears shall be wiped from our eyes, *Rev.* 21.4.

4. To prevent greater evils which we would run into, if we had our hearts desire. So *Exod.* 23.29. *Deut.* 7.22.

III. Thirdly, remember that God exercises his best servants with long continued afflictions: So he kept *Abraham* long childlesse; and *Zachary*, and *Elizabeth*, and *David* without the Kingdome; and so *David* complaines, *Psal.* 119. 82, 123.

Quest. *But what if we finde no end of our afflictions but that they continue unto death?*

I. *Answ.* First, we must then even until death continue to live by faith.

II. Secondly, in the meane time relieve thy soul with these meditations.

1. Its Gods pleasure that we should through manifo'd afflictions enter into heaven, *Act.* 14. 22. therefore murmur not at thy Fathers dispensations, *Prov.* 3. 11.

2. Though thy afflictions be long, and tedious, yet God will at length give a joyful issue. For so he hath promised, *Matth.* 5. 4. *Psal.* 34. 19. and 37. 37.

3. Our longest afflictions are not comparable to the eternal joys which God hath prepared for them that love him, 2 *Cor.* 4. 17. *Rom.* 8. 18. Hence, 1 *Pet.* 1.6. For, *Heb.* 10. 37.

4. Though God grant not deliverance sooner, yet his love is unchangeable, and the Crosse cannot seperate us from it, *Rom.* 8.35.

Quest. *But how shall we be able to endure, with comfort, the pangs of Death?*

Answ. Hereunto two things are required. 1. A preparation to Death. 2. Helps in the time of death.

Quest. *How shall we prepare our selves for death?*

Answ. First, pray oft with *David*, Psal. 39.4. *Lord make me know mine end, &c.* and with *Moses*, Psalme 90.12. *Lord, teach me to number my days, &c.*

Secondly, endeavour daily to disarme and weaken death; as the *Philistines* dealt with *Sampson*: and this we must do by weakening sinne, which is the sting of death, 1 *Cor.* 15. 56.

III. Thirdly, endeavour to have some true taste of the joyes of Heaven aforehand.

Quest. *But how may we attain hereunto?*

I. *Answ.* First by a serious consideration of the evils that hinder our happinesse, which are foure.

1. The misery of our lives by reason of sinne, and the consequences thereof. For none is free from sin, *Prov.* 20.9. *Rom.* 7.14.23, &c.

2. The vanity of all things that are in the world, which therefore can never give full content, *Eccles.* 1. 1.

3. The mutable condition of our lives in this world: being but strangers here, 1 *Pet.* 2.11. *Heb.* 13.14.

4. Whilest we are here, we are seperated from our head which is in Heaven, and

and from the happy fellowſhip we ſhall enjoy with him there, 2 *Cor.* 5.6. Hence, *Phil.*1.23.

II. Secondly, We muſt frequently mediate of the bleſſed eſtate of the Saints in glory, 1 *Joh.*3.2. *Rev.*22.4. *Matth.*25.34.

III. Thirdly, Then we muſt compare our preſent ſtate in this life with that in heaven, whereby we ſhall find the one infinitely to excell the other: and this will make us a weary of the world, and to long for heaven, 1 *Cor.*7.31. *Phil.* 3.20. and 1.23.

Queſt. *How may we diſcern whether this joy of the Spirit be truly in us or no?*

Anſw. There are ſundry properties wherein it differs from carnall joy: as

1. This joy ſucceeds ſorrow for ſin, *Joh.* 16.20. *Matth.* 5.4. whereas carnal joy ſprings from carnal delights and objects, *Prov.*14.13. It ends in mourning, *Luke* 6.25.

2. Its a fruit of righteouſneſs: It iſſues from Chriſt known, and believed to be made unto us of God, *wiſdome, righteouſneſs, ſanctification and redemption*: whence flows peace of conſcience, and joy in the Holy Ghoſt, *Rom.*14.17. But carnall joy ariſeth from the ſudden feeling of ſome wordly delight.

3. Its founded in the holy uſe of the Word Sacraments, and Prayer; and in the practice of love, mercy, juſtice, &c. the other is from no ſuch thing, *Job* 21.13,14,15.

4. Its ſo fixed, and rooted in the hearts that it cannot be removed from thence, *Joh.* 16.22. whence its able to ſwallow up all grief, and heavineſs: whereas the others is mingled with bitterneſs, *Prov.*14.13.

5. Its eternal, not only continuing in this life, but in that to come, whereas the joy of the wicked is ſhort, &c. *Job* 20.5. So in theſe examples, *Luke* 12.20. and 16.22.

Queſt. *What are the helps that are to be uſed in the time of death?*

Anſw. They may be reduced to two heads; Meditations, and Practiſes.

Queſt. *What meditations are we to uſe?*

I. *Anſw.* Firſt, Conſider death in a double reſpect: 1. As it is in its ſelf, and ſo its a curſe, and the forerunner of condemnaton. 2. As its qualified by the death of Chriſt, and ſo its a bleſſing, and the end of all our miſeries, a ſhort paſſage to joy, &c. and the grave a perfumed bed, &c.

II. Secondly, Conſider that there be three degrees of eternal life, the firſt, in this world before we die, which is begun when we repent, and believe in Chriſt, &c. *Joh.* 17.3. The ſecond in death, which frees us from all ſin, and miſery; preparing the body for eternall happineſſe with the ſoul which is already in heaven. The third is, when both ſoul and body being re-united, goe into everlaſting glory.

III. Thirdly, Conſider that there is a myſtical union, and conjunction between Chriſt and every believer, both in regard of body and ſoul, which being once knit, ſhall never be diſſolved: So that the dead, and rotten body continues ſtill to be a member of Chriſt, by vertue of which union it ſhall certainly be raiſed up again at the laſt day, and made like to Chriſts glorious body.

Queſt. *What are the helps in practice?*

I. *Anſw.* Firſt, if thou wilt comfortably bear the pangs of death, thou muſt labour to dye in the Faith: which is done by laying hold of the promiſe of God, touching forgiveneſs of ſin, and life everlaſting by Chriſt, *Heb.* 11.13. *Gen.*49.18. *Joh.*3.14,15. 2 *Cor.*1.9.

II. Secondly, If thou wilt die with comfort, thou muſt die in obedience, *i. e.* willingly, and readily without murmuring, ſubmit to the will of God, in bearing the pains of death. So did Chriſt, *Not my will, but thy will be done.* So we are taught

to

to pray. *Thy will be done, &c.* For which end we must learn to submit patiently to all lesser afflictions.

Quest. *How shall we be enabled to bear with comfort satanical molestations either when we are possessed by the Divel, or fear to be so, or have our houses molested by the Divel?*

Answer First, Herein consider; that possession is knowne by two signes. I.

1. When the Divel is evidently present, either in the whole body, or in some part of it.

2. When he hath rule in the said body, either in whole or in part, so that the partie himself hath not that use of his body which he would. So was it with them which were possessed in Christs time.

Secondly, it falls out oft that strange diseases fall upon men arising from corrupt humours in the body: and some have strange passions from natural causes unknown, which also produce extraordinary effects, and yet they are neither bewitched, nor possessed. Now to stay the mind in such cases, these rules are to be observed. II.

1. Remember that though Satans malice, and power be very great, yet he cannot exercise it upon Gods children, when, where, and how he pleaseth, for God hath limited his power, and sets his bounds that he cannot pass. The reasons whereof are

1. Because he is a creature, and therefore finite; and can neither know nor do any thing beyond the reach, or capacity of his nature, or above the power and skill of a creature, 1 *Cor.* 2.11. Neither can he work a miracle, which is peculiar only unto God, *Psal.*77.14.

2. Because he is subject to the will of God: He could not go out to deceive *Ahabs* Prophets, till God gave him leave, 1 *King.*22.22. So *Job* 1.12, Hence we may have comfort in that God will not give him leave to do any thing against his children to their destruction: but so far as shall make for their salvation.

2. Such persons must have recourse to God by prayer, and to his word wherein he promiseth his presence and protection to his children in their greatest dangers, *Psal.* 91. 10,11. *Zach.* 2. 5. *Isa.* 65.12. *Numb.*23.22. Yet this freedom, being but a temporal blessing, God is not so tyed by his promise, but that it may sometimes come to pass that they shall be so molested: yet this is our comfort, that if it be so, yet it shall turn to our good.

3. Remember that the best servants of God have been molested by the Devil: yea, Christ himself, *Matth.*4. 5. So *Jobs* children were slain by him; and so *Mat.* 15.21,22. *Luke* 13.16.

4. We must in such cases seek unto God by prayer for deliverance if it stand with his good will and pleasure, or else for patience, that we may quietly beare that particular affliction.

Quest. *What must we doe in case our houses are molested with evill spirits?*

Answ. First, we must not abide there where it is certainly known that God hath given the Divel power, least we tempt the Lord, Christ did not of his own private motion goe into the wilderness: but by the direction of the holy Ghost, *Matth.* 4.1. *Paul* went not of his own head to *Jerusalem*, but upon the motion of the Spirit, *Acts* 20.22. whence it follows that we may not cast our selves into places of apparent danger, much less into those places which God hath given up into the power of Satan. I.

Secondly, That which we are to do in the use of meats, and drinks, must be done in the houses and places where we dwell: we must sanctifie them to our use by the Word and Prayer. II.

Quest. *What must we do when we are troubled with blasphemous thoughts against God the Father, Son, and Holy Ghost: as that God is not just, or merciful, or that he regards not persons: or knows not what is done here below, or at least, doth not regard them: that he cannot do this, or that, &c.*

Answ. Consider whence these thoughts come: As sometimes from Satan, who casts them into our heads: Sometimes from an evil custome, when men willingly hearken to lewd, and cursed speeches which immediately tend to the dishonour of God, or to the wilfull abuse of his Word, Judgements, or Mercies, and upon hearing, approve of them, or at least, seek not to hinder them so much as in them lies. Sometimes they creep into mens hearts by degrees, when they wax cold in Gods service, and make little conscience of those duties which immediately concern Gods glory, or that accustome themselves too often, to causeles swearing, forswearing, cursing, &c.

Now the danger of it is very great, what cause soever it proceeds from, especially in those that look towards Heaven, and apply their hearts to serve God, and fear his name. For it often brings forth desperation, and manifold horrors, and troubles of minde; so that often they are tempted to make away themselves, judging themselves to be firebrands of Hell.

Quest. *What course is to be taken for the curing of this grievous malady?*

Answ. First, Enquiry must be made into the next causes of this Temptation: As

I. 1. We must enquire whether it had its beginning from the thoughts of our own minds, or from the suggestions of the Divel.

Quest. *How shall we know from whether of these two they arise?*

I. *Answ.* First, by the entrance of them into the minde: For those which come from the Divel, come speedily, like lightning, and after a sort are forced in, so that we cannot avoid them, and they come so often, that they weaken the memory, dull the sences, and weary, and confound the brain.

II. Secondly, They may be known to come from the Divel, because they are directly against the light of nature, the sparks whereof are not quite extinct in us by sin.

III. Thirdly, At the first conceiving such thoughts, the party is smitten with extraordinary fear, and his flesh is so troubled, that many times sickness, and faintings do follow.

IV. 4ly. Remember that blaspemous thoughts cannot ordinarily proceed from any but such as are given up to reprobate mindes: But such as come from the Divel are usually cast into such mens mindes as are civill, and such as profess the Gospell, at least in shew, and sometimes into such as are the true members of Christ.

II. Secondly, Enquiry must be made whether thou love, and approve of such thoughts or no. To which thou wilt answer, that thou abhorrest them as the Divel himself.

Quest. *After such enquiries made, to finde out the cause, what remedies must be applyed?*

I. *Answ.* First, such must be informed that these thoughts coming from the Divel are not thy sins, but thy crosses: For they are the Divels sins, who shall answer for them, but not ours, except we approve, and give consent to them. Satan cast such thoughts into Christ himself, when he tempted him to infidelity, covetousnes, and idolatry: yet was Christ free from sin, because his holy heart consented not to, but abhorred, and repelled them. Again, we must let such thoughts go as they come, diverting our mindes another way: for the more we strive against them, the more we shall be entangled with them.

II. Secondly, Remember that though such thoughts are sometimes our sinnes, yet

through

through Gods mercy, they are pardonable, if we unfeignedly repent of them.

Thirdly, Such persons must not be alone: For this Tentation is begun, confirmed, and encreased by solitarinesse: *Eve* was tempted when she was alone, therefore such persons should converse with good company: and exercite their mindes with reading Gods Word, heavenly meditations, singing of *Psalms*, &c. III.

Fourthly, Such must as heartily repent of these evill thoughts, as of evill words, and deeds. For through mens carelesnes over their thoughts, it is that God suffers Satan to plague, and torment them with such blasphemous thoughts: and after repentance he must watch more narrowly over his ways, especially over his heart, which is the fountain of all, *Prov.* 4.23. IV.

Quest. *How may distresse of minde arising from our own sinnes be cured?*

Answ. Firſt, That particular sin must be known, which is the cause of this distress, most are prone to dissemble herein, pretending that it comes from some wicked thoughts, or affections, when as usuall it comes from some gross actual sin, especially against the third, sixth, and seventh Commandments, and the more secret such sins be, the more horror of conscience they bring. I.

Secondly, their Sin being known, see what signs thou canst finde in them of true repentance for it: otherwise they are not fit to receive comfort. II.

Thirdly, If this be found, then administer comfort, yet mixed with some terrors of the Law, that the comfort may appear to be the sweeter, wherein observe these two rules. III.

1. Inform the party that his sins are pardonable, though in themselves great, and hainous, yet by the mercy of God in Christ, they may be remitted, and this he may be convinced of.
   1. Because Gods mercy is infinite, and over all his works, *Psal.* 145. 9. Christs death is of an infinite value. God delights in mercy, *Isa.* 55. 7. *Psal.* 103. 7. as we see in *Manasses*, *Mary Magdalen*, *Paul*, *&c.*
   2. Because men living in the Church, and knowing the Doctrine of salvation shall not be condemned simply for their sins, but for their impenitency: therefore men should be grieved, not so much for their committing of sin, as for continuing therein without repentance.
   3. Because it pleases God many times to leave men to themselves to commit some sin that greatly woundeth conscience: yet even these do not utterly take away grace, but afterwards makes it shew it self, and shine more. For *Rom.* 5.20. *where sin abounded, grace abounds much more.*
   4. The promises of God, touching pardon of sin, and life eternal, in respect of believers are general, and in regard of all, and every man, indefinite, so that they exclude not any: only they admit one exception, of final impenitency.

2. Shew him that his sins are pardoned, if he be heartily grieved that by his sins he hath offended so loving, and merciful a God. And if he desire with all his heart to be reconciled to God in Christ, and resolve against sin for the time to come, *Luke* 15. 11, &c. Shew him these Texts, *Matth.* 9. 12, 13. and 11. 28. *Luke* 4. 18.

Quest. *But what say you to the case of Recidivation, if a man after repentance for some grievous sin, fall into it again?*

Answ. His case is dangerous (as relapses into mortall diseases) yet not altogether desperate; For

1. We that have but a drop of mercy, must forgive our brethren, again and again, much more will God, who hath an Ocean of mercy, *Isa.* 1. 18. Apostates are called to repentance with promise of pardon, *Luke* 15.20. the prodigal

digal (by whom is meant a childe of God, who fell after repentance, and obedience) upon his purpoſe to return, was pardoned. So 2 *Cor.*5.20. *Paul* prayes the lapſed *Corinthians* to be reconciled to God.

2. Aſſure ſuch that upon their repentance, they ſhall be pardoned.

Queſt. *But I am troubled for want of grace in my heart, and obedience in my life, what muſt I doe?*

Anſw. This is common to all Gods Children, more, or leſs, at one time or other: So was *Paul* troubled, *Rom.* 7.23. Now there are many grounds of comfort whereby the heart may be ſtayed in this ſorrow, that it be not immoderate: which are

I. Firſt, Remember that its Gods will that thy ſanctification ſhould be imperfect in this life. This is manifeſt both by the word of God, and daily experience: and God will have it ſo,

1. Becauſe God gives grace according to the meaſure and manner of our receiving of it, which in this life is imperfect Indeed remiſſion of ſins, and juſtification by Chriſts obedience are ours by imputation, and ſo are perfect; but ſanctification, regeneration, the love of God and man are put into us. Yet before we have them, we muſt receive them, and the means whereby we receive them is faith, which becauſe it is weak, and imperfect in this life, therefore the gifts which we receive thereby are imperfect alſo.

2. If any were abſolutely perfect in this life, then he ſhould fulfill the Moral Law, and ſo be a Saviour unto himſelf, and by the tenor of the Law have life, and ſo Chriſt ſhould not be a Saviour properly, but only as an inſtrument to diſpoſe us to the keeping of the Law, whereby we might ſave our ſelves: But Chriſt is the only Alſufficient Saviour, and the accompliſhment of our ſalvation is from him alone.

3. Its Gods will that his children ſhould be brought to nothing in themſelves, that they might be all in all out of themſelves in Chriſt: But if our ſanctification were perfect here, we ſhould reſt contented in our own goodneſs: that *Paul* might not do ſo, he was buffeted, 2 *Cor.*12.7.

Secondly, Conſider what makes thee accepted with God, and how much thy ſelf muſt do for this end: which is

1. Thou muſt heartily bewail thy ſins both of heart and life, and if thou reneweſt thy ſins, thou muſt by renewing thy repentance recover thy former eſtate.

2. In regard of thy former ſins, thou muſt reſt on Gods mercy alone, flying to the throne of grace to obtain pardon of them.

3. Thou muſt endeavour for the future to perform obedience to God in all his commandments, that thereby we may ſhew our gratitude to him for his mercy, and profit in our obedience.

Object. *I endeavour to do theſe things: But alas! in ſorrow for ſin I am troubled with hardneſs of heart: my faith is mixed with doubtings, and my obedience with many ſlips, and falls: what ſhall I therefore doe?*

Anſw. Remember theſe rules.

1. If thou haſt a minde and purpoſe not to ſin, and a deſire to pleaſe God, and endeavoureſt to perform both; God in mercy accepts this for obedience it ſelf: *Accipit ſuum, & remittit tuum.* He accepts that which is his,, and forgives that which is thine. His is the grace which puts us upon theſe deſires, and endeavours: Ours are the wants and weakneſs in performance: the firſt he accepts, the latter he forgives.

Queſt. *But can God accept our works which are imperfect?*

Anſw. As our obedience is in truth, ſo far its his work, and therefore he accepts it; as its ours ſo he pardons it, becauſe we are in Chriſt.

Secondly, canſt thou ſay with *Paul*, Rom. 7.19. *The good which I would doe, I do*

I doe not, and the evill which I would not, that doe I? Doeſt thou deſire, and endeavour to doe good, and to eſchew evill? then thou art regenerate.

Thirdly, Remember that this is thy priviledge, that the corruption of thy nature is not part of thee, if regenerate, neither doth it belong to thy perſon, in reſpect of Divine imputation, *Rom.7.17. It is no more I* (ſaith *Paul*) *but ſin that dwells in me.* III.

Queſt. *How doth the body cauſe trouble of minde?*

Anſw. Two wayes, either by melancholly, or by ſome ſtrange alteration in the parts of the body.

Queſt. *What is melancholly?*

Anſw. Its a kind of earthy and black blood, eſpecially in the ſpleen corrupted, and diſtempered, which, the ſpeen being obſtructed, conveies it ſelf to the heart, and brain, and there partly by its corrupt ſubſtance, and contagious quality, and partly by corrupt ſpirits, annoies both heart and brain, being the ſeats, and inſtruments of reaſon, and affections.

Queſt. *What are the effects of melancholly?*

Anſw. They are ſtrange and often fearful: Its called the Divels bait, becauſe the Divel being well acquainted with our complexions, by Gods juſt permiſſion, conveies himſelf into this humour, and worketh ſtrange conceits: and the effects of it are

1. In the brain: For this humour being corrupted ſends up noiſome fumes which corrupt the imagination, and make the inſtrument of reaſon unfit for underſtanding, and ſence. Hence follow ſtrange imaginations, and conceits in the mind.

2. Upon the heart; For there is a concord between the heart and the brain, the thoughts, and affections; Now therefore when the minde hath conceived fearful thoughts, the affection is anſwerably moved, whence come exceeding horrors, fear, and deſpaire, and yet the conſcience is not troubled at all.

Queſt. *What difference is there between Melancholly, and trouble of Conſcience?*

Anſw. They are thus diſtinguiſhed.

1. In trouble of Conſcience, the affliction is in the Conſcience, and ſo in the whole man: But in Melancholly, the imagination is that that is diſturbed.

2. Affliction of Conſcience hath a true, and certain cauſe which occaſioneth it, *viz.* the ſight of ſin, and ſence of Gods wrath: But in Melancholly, the imagination conceiveth a thing to be ſo which is not, making a man fear, and diſpaire upon ſuppoſed, and feigned cauſes.

3. A man afflicted in conſcience hath courage in other things: but a melancholly man fears every thing, even where no cauſe of fear is.

4. Melancholly may be cured by Phyſick: but affliction of conſcience cannot be cured by any thing but the blood of Chriſt, and aſſurance of Gods favour.

Queſt. *How is a man that is troubled by Melancholly, to be cured of his diſtreſs?*

Anſw. Firſt, He muſt be perſwaded to be adviſed, and ruled by the judgement of others, touching his own eſtate. I.

Secondly, You muſt ſearch whether he hath any beginnings of grace: If not, you muſt labour to bring him to a ſight and ſence of his ſins, that his melancholly ſorrow may be turned into a godly ſorrow. II.

Thirdly, When ſome meaſure of Faith, and Repentance are wrought in him, then promiſes of mercy are to be applyed to him, which he muſt be perſwaded to reſt upon: Such are, *Pſal.*34.9. and 91.10. *Jam.*4.8. III.

Fourthly, Uſe Phyſick which may correct, and abate the humour, it being a means by Gods bleſſing to cure the diſtemper of the body. IV.

Queſt. *How do ſtrange alterations in the parts of the body cauſe diſtreſſe of minde?*

Anſw. Divers wayes; ſometimes by Phrenſie in the brain: others ſometimes by

by trembling of the heart, or ſwelling of the Spleen, or a riſing of the intrailes, all which cauſe ſtrange imaginations, fears, &c.

Queſt. *What remedies are to be uſed in theſe caſes?*

I. *Anſw.* First, In this caſe alſo, conſideration is to be had whether the party thus troubled hath any beginnings of Faith and Repentance: If not, then means muſt be uſed for the working of them in him.

II. Secondly, Then the opinion conceived muſt be taken away by informing him of the ſtate of his body, and what is the true and proper cauſe of the alteration the reof.

III. Thirdly, If after this the diſtemper ſtill remaine, then he muſt be taught that it is a correction of God, and therefore he ought to ſubmit to it: God ſeeing it beſt for him.

Mr. Perkins, Vol. 2.

CHAP

CHAP. XXXV.

Questions, and Cases of Conscience about Self-Commendation.

Quest. 1. *Is it lawful for a man to commend himself?*

Answ. It is lawful in some cases for a child of God to commend himself: to declare what God hath done for him or by him: to speak of the graces God hath bestowed on him, of his labours, or works which God hath wrought by him, yea, and of his sufferings for God; as will appear by these examples: Of *Nehemiah*, chap. 13. 1. 30. 14, &c. Of *Job*, chap. 29. and 31. of *Paul*, Act. 20. Phil. 3. 1 Thes. 2. 2 Cor. 11. and 12.

Quest. *In what cases is this self-commendation allowed?*

Answ. First, of afflictions from God: wherein they have professed their faith in God: their patience, obedience, sincerity, constancy, &c. So *Job*, ch. 13. 14, 15. and 23. 10, 11, 12. and the Church, *Psal.* 44. 17, &c. and *Jeremy*, ch. 17. 16, 17. I.

Secondly, of injuries from men in word or deed. II.

1. In word, by scoffs, and reproaches as *David*, 2 Sam. 6. 20, 21. By slanders of their good conversations: So did *Paul* Act. 22. 1. &c. and 23. 1. and 24. 5, 6. and 26. 2, &c. So *Jacob*, Gen. 31. 36. to 42. yea, Christ himself, *Joh.* 8. 46, 48, 49.

2. In deed: when we may protest our innocency to prove we suffer wrongfully; as *Daniel* did, *Dan.* 6. 22. Christ, *Joh.* 10. 31, 32. and 8. 40.

Thirdly, when thereby we may shew forth the infinite riches of Gods free grace, and mercy to such vile and unworthy creatures, in giving us grace to be what we are, and enabling us by grace to do what we do, that thereby we may encourage weak believers to dependance on God for grace and mercy, and against despondency notwithstanding all their infirmities, and unworthiness. So *Paul*, 1 *Cor.* 15. 9, 10. 1 *Tim.* 1. 13, 15, 16. III.

Fourthly, to give others occasion, and to provoke them. IV.

1. To pray for us. So *Paul*, Heb. 13. 18.

2. To praise God for us, and glorifie him in our behalf. So *Paul*, 2 Cor. 1. 11, 12. Gal. 1. 24. Ephes. 1. 15, 16.

3. To glory on our behalf before others, especially those that seek to traduce, and slander us. So *Paul*, 2 Cor. 5. 12, 12. 2 Thes. 1. 4.

Fifthly, when others require an account of our faith, holiness, obedience, or experiences: Hence, 1 *Pet.* 3. 15. V.

Sixthly,

VI. Sixthly, when we would propound our selves as examples to others of faith, patience, godlinesse, &c. to draw others to follow our steps: so *David*, Psal. 66. 18. *Paul*, Phil. 3.17. Christ, *Mat.* 11.29.

VII. Seventhly, when our enemies accuse us falsely, and our friends, who can, and ought to vindicate us, refuse or neglect to do it, so *Paul*, 2 Cor. 12.11.

VIII. Eighthly, to shew and approve our integrity, and reality, that we are not almost, but altogether Christians, before those to whom we relate, or with whom we have to do: So, *Paul*, 2 Cor. 5. 11. that we may make it appeare that we seek not theirs but them, 1 *Thes.* 2.4,5,6. 1 *Cor.* 10.33. Thus we may commend our selves.

1. To uphold the credit of our calling, as *Paul* did of his Ministry.

2. To further the successe of our labours: So *Paul* also.

3. To promote the efficacy of the counsel, or charge we give to others, and make it more prevalent. So *Paul*, 2 Tim. 1.8.

4. To manifest our love to others by opening our hearts to them, to let them look in and see the treasures of grace, comforts, and experiences which God hath laid up in them: Also to gain their love to us, to insinuate into their bosomes, and so be a means of doing them the more good: So did *Paul*, 2 *Cor.* 7. 2. We may also commend our selves in some things, to approve our sincerity in other things: So *David*, Psal. 18.23. and 119.98,100. and *Nehemiah*, ch. 5.15.

IX. Ninthly, when the cause, truth, wayes, and Church of Christ, and the Name of God are like to suffer by us, if we be silent and do not vindicate our selves in our sufferings from men: This made *Paul* even to magnifie his office, &c. *Rom.* 11.13.

X. Tenthly, when we leave the place where we lived, or over whom we were set, or give over the office we did bear, it may be seasonable to give an account of our diligent, and faithful discharge thereof, and of our unblamable carriage therein: So did *Samuel*, 1 Sam. 12.2,3,4. So *Paul*, Act. 20.25.

XI. Eleventhly, to convince others of their sins, and that

1. Either against God by declaring to them that they see no such evil in us, but the contrary graces and practises; that we dare not say, or do, as they do for a world, thereby to draw them to repentance.

2. Or against our selves, when they reject or abuse us, by appealing to their consciences what iniquity they have found in us to deserve the same at their hands.

Object. *But is not this condemned?* Prov. 27.2. 2 Cor. 10.18. *was it not Simon Magus his sin?* Act. 8.9. and that *Pharisee's*, Luk. 18.11. So *Prov.* 20.6.

Answ. Self-commendation which proceeds from pride, and hypocrisie, or from distrust of providence, as if God would not take care of our good names, &c. is vain, and sinful. *Laus proprio sordescit in ore*: and hereby such do others a treble wrong.

1. They take other mens office out of their hands; or take that to our selves which is anothers right to give us.

2. They give to others a bad example, who will learn to imitate them.

3. Its tedious to an ingenuous spirit to hear others to boast of themselves: Yet The abuse of a thing takes not away the lawfulnesse and use of it.

Quest. *How then shall we know when self-commendation is lawful?*

Answ. First, by the matter, when the thing for which we commend our selves is,

1. Good in it self, and praise worthy: For if it be evil, we glory in our shame: Again, it must not be for our temporals, as Riches, honours, &c. But for spirituals, as the righteousnes of Christ, the grace, love, and favour of God: the work or service of God, or for doing, or suffering for God: So, *Jer.* 9. 23. so in *Paul*, Phil. 3.4,5,6. 2 *Cor.* 11.21,22,23. *Rom.* 15.17. *Phil.* 4.8. 1 *Cor.* 4.9. to 14. 2 Cor. 6.4,5,8,9,10.

2. When

2. When for the matter we ſpeak only of ſuch things as are really ours, or that we have in truth, and do in deed, ſo that for the truth of our words we can appeal to the teſtimony of Gods Spirit, and our own conſciences: as *Paul*, *Rom.*9.1,2,3. 1 Theſ.2.10,11. 2 Cor.12.6.

Secondly, By the meaſure, when it is our care, and fear not to over-reach herein, but to ſpeak rather under then over of any good we have, or do: So, 2 *Cor.*10. 13, *&c.* *Rom.*15.18. II.

Thirdly, by the manner, and that in a threefold reſpect. III.

1. Of our ſelves, when we commend our ſelves forcedly, humbly, and modeſtly.

1. Forcedly, not forwardly: when we are neceſſitated, or ſtrongly moved thereto; as *Paul*, 2 Cor.12.11. and *v.*1.

2. Humbly, out of the ſenſe of our own infirmities and unworthineſſe, notwithſtanding all the good we have or do; and out of feare leſt others ſhould think better of us then we are, or deſerve: So with *Paul*, 2 Cor.12.6. For Gods humble ſervants take notice of the evil as well as of the good that is in them; as *Iſa.*59.2. *Job* 40.4. and 42.5,6. 1 *Cor.* 15.8,9. *Epheſ.* 3.8. 1 *Tim.* 1.13,14,15.

3. Modeſtly, when we ſpeak of our graces, and performances ſoberly, not in a boaſting way, as *Nebuchadnezzar* did, *Dan.*4.30. How modeſt was *Paul* in ſpeaking of matters that concerned his own praiſe? 2 *Cor.* 11.5,24, to 29. *Heb.* 13.18.

2. Of God, when we ſpeak of the good we have, or do thankfully, and that

1. With a free acknowledgement of God as the ſole authour of all, from whom we have received all we have, 1 *Cor.*4.7. *Phil.*4.13. *Iſa.*26.12.

2. Out of a ſenſe of Gods goodneſſe to us therein, with high and honourable thoughts of God, and fear of his name, and with an heart inflamed with love to God and joy in him.

3. Of others, when we commend our ſelves charitably, and tenderly, not to deſpiſe, diſgrace, or diſcourage others who are weak: as the proud *Phariſee* inſulted over the *Publican*, whom God juſtified, when he condemned the other.

Fourthly, by the end: Self-commendation is lawful when the end is good, IV.

1. In reſpect of our ſelves to do our ſelves right, and to preſerve our good names, not to get our ſelves praiſe from men: For ſee what Chriſt teaches us, *Luk.* 17.10. *When you have done all that you can, ſay we are unprofitable ſervants, &c.* Hence *Paul* aſcribes all to Gods grace, 1 *Cor.*15.10. and ſee what Chriſt ſaith, *John* 5.44. Hence *Paul*, 1 Theſ.2.6.

2. In reſpect of God; when, whatever we ſpeak of our ſelves that is good, we do it that God may be glorified in us, and by us, and for us, and we give God the praiſe of all our praiſes: Yea, if God may be glorified, and his name exalted, we can be content to be abaſed, and to have our honours laid in the duſt. So *John* the *Bap.* Joh.3.29,30. So, 1 *Cor.*1.31.

Mr. *Reyners Rules for the Government of the tongue.*

To theſe foregoing, add one rule more.

That when a man is urged to a neceſſary ſelf-commendation, and is forced by the importunity of others to vindicate himſelf; yet to qualifie his ſpeech as much as may be, its good to uſe a word of the plural number; as *Paul* doth, 2 *Cor.* 5.20. *We the Ambaſſadors, &c.* where he diſtributes the honour to many, that he may not ſeem to attribute too much to himſelf, and ſo that plural number is a phraſe of ſingular humility. Dr. *Stoughton.*

CHAP. XXXVI.

Queſtions, and Caſes of Conſcience about our communion with God.

Queſt. *WHat is it to be in communion with God?*

Anſw. When we are made one with him, or united to him, as a childe to his Father, 1 *Joh.* 1. 3. So that our communion with God, is

1. To ſee him in his works.
2. To hear him in his Word.
3. To ſpeak to him by prayer, and praiſe.
4. To walk with him in meditation of his preſence.

Queſt. *What are the evidences, or ſigns of our communion with God, and with Jeſus Chriſt?*

Anſw. Firſt, The holy ſpirit of God, and of Jeſus Chriſt given to us, 1 *Joh.* 3. 24. *Hereby we know that he abideth in us, by his Spirit which he hath given us.* So 1 *Joh.* 4. 13. I.

Queſt. *How doe we know this our communion with God, by his Spirit given us?*

Anſw. Firſt, As the inward, immediate, efficient cauſe of this divine communion with us. For 1. God dwells in us by his Spirit, *Epheſ.* 2. 22. 2. Chriſt ſupplies his abſence from his Church by his Spirit, *Joh.* 14. 15, 17, 25, 26. and 16. 13, 14. I.

Secondly, As an Anointing, teaching us all things, 1 *Joh.* 2. 27. Revealing to us the things that are given us of God, 1 *Cor.* 2. 12. and illuminating us with light to receive them. Yea ſometimes the Spirit evidences our fellowſhip with God, by ſuch a clear, bright, and immediate way, that it wonderfully aſſures us hereof, *Joh.* 14. 21, 22, 23. II.

Thirdly, As a witneſs with our ſpirits, *Rom.* 8. 15, 16. III.

Fourthly, As a ſeal upon our hearts, *Epheſ.* 1. 13. IV.

Fifthly, As the earneſt, and firſt-fruits of our adoption, and endleſs communion with God in glory, *Epheſ.* 1. 14. *Rom.* 8. 23. V.

Sixthly, As the original cauſe, and root of all theſe ſpiritual fruits, which are only found in them that have communion with God, *Gal.* 5. 22, 23. VI.

Queſt. *But by what ſigns may we know that the Spirit of God is given us?*

Anſw. If the Spirit of God be given us, then

1. We are, or have been effectually convinced by the ſpirit of our own naturall miſery, and of Chriſts ſupernaturall alſufficiency to remove it, *Joh.* 16. 7. to 12.

2. We are waſhed, and ſanctified by the Spirit, 1 *Cor.* 6. 11. mortifying the old man, and quickening the new man in us, *Rom.* 8. 13, 11.

3. We are acted, guided, and led by the Spirit of God, *Rom.* 8. 14.

4. We minde the things of the Spirit, *Rom.* 8. 5. our thoughts, projects, contrivements, &c. do habitually fix here.

5. We bring forth the fruits of the Spirit, which ſpirit cannot bring forth bad fruit, nor be barren, *Epheſ.* 5. 9. *Gal.* 5. 22, 23.

6. We combat by the Spirit againſt the fleſh, *Gal.* 5. 17.

7. We are ſtrengthened to every good word and work, with might in the inward man by the Spirit, *Epheſ.* 3. 16. *Col.* 1. 10, 11. and particularly by the ſpirit we are notably enabled unto prayer againſt all our infirmities, *Rom.* 8. 15, 26, 27.

II. Secondly, The true abiding of the ancient, Primitive truth, and Doctrine of Chriſt in us, is another ſign of our communion with God: So that we are not carried aſide to unſound new fangled opinions, 1 *Ioh.* 2. 22, 23, 24. All novelties in Doctrine are to be cenſured by Primitive truths, and brought to the ancient ſtandard for their regulation.

Queſt. How ſhall we know that we ſincerely abide in the truth?

I. *Anſw.* Firſt, if we have a cordial love to the truth, 2 *Theſ.* 2. 10. Contrary in thoſe, 2 *Tim.* 4. 3, 4.

II. Secondly, A conſciencious care to doe nothing againſt the truth, but any thing for it, 2 *Cor.* 13. 8. 2 *Ioh.* 10. 11.

III. Thirdly, an earneſt contending for the faith once delivered to the Saints, *Iude* 3. not for new upſtart Doctrines, and new-coyned opinions.

IV. Fourthly, A bearing witneſs to the truth, both verbally, and really in the worſt times, and againſt the greateſt dangers. So *Paul*, Phil. 1. 17. and ſo *Rev.* 2. 13. yea, Chriſt himſelf bore witneſs to the truth even unto death, *Ioh.* 18. 37.

III. Thirdly, True confeſſion that Jeſus is the ſon of God, is an evidence of our communion with God, 1 *Ioh.* 4. 15.

Object. *But how can this be? did not the Divel confeſs Chriſt to be the Son of God?* Mar. 1. 24. Luke 4. 34, 41. *and Hypocrites?* Mat. 7. 22. 23.

Anſw. There is a double confeſſing that Jeſus is the ſon of God.

1. Dogmaticall, ariſing meerly from the aſſenting act of Faith that believes the truth of Gods word, touching Jeſus Chriſt. So Divels, and Hypocrites may confeſs Chriſt, *Tit.* 1. 16. and in opinion they know him, *Luke* 4. 41. this may be without any communion with God and Chriſt.

2. Fiduciall, ariſing not only from the aſſenting, but alſo from the applying act of Faith, when we confeſs Chriſt with confidence, and truſt in him for ſalvation: This is here meant.

Queſt. How ſhall we know when we fiducially confeſs Jeſus Chriſt?

Anſw. 1. If we aſſent to the truth of Gods record touching Chriſt, 1 *Ioh.* 5. 10, 11.

2. If we appy Chriſt to our ſelves, reſting and living upon him according to that record, *Ioh.* 1. 11, 12. *Gal.* 2. 20.

3. If we confeſs Chriſt thus applyed, not only in words, but in deeds alſo, *Tit.* 1. 16. *Mat.* 7. 21.

4. If we confeſs Chriſt even to ſufferings, and to death, *Acts* 20. 23, 24. and 21. 13. *Rev.* 2. 13.

Fourthly, Not doing, or practiſing of ſin, is a ſign of our communion with God, 2 *Ioh.* 3. 6, 8.

Fifthly,

V.

Fifthly, Unfeigned love to God, and dwelling therein, is a ſigne of our true communion with God, 1 *Ioh.*4.16. For

1. Our true love to God denotes a reciprocation of mutual affections betwixt God and us, 1 *Ioh.*4.19.

2. It implies a reciprocation of the genuine fruits, and effects of love mutually. God loving us, adops, redeems, calls, ſanctifies, juſtifies, and glorifies us: we loving God, truſt in him, fear, obey him, &c. both theſe import ſpiritual communion with God.

Queſt. How may we know that we truly dwell in Gods love?

Anſw. 1. When we love God with an intenſive love, *Luke* 10.27. that is, with all within us.

2. When we love God with a predominant love, that overcomes our love to all other objects beſides God, *Pſal.* 97. 10. *Mat.*10.37. with *Luke* 14.26. *Rev.*21.11.

3. When we love God obedientially, ſo as willingly to obey all his commands, *Ioh.* 14.15. 1 *Ioh.*5.3. 2 *Cor.* 5.14.

4. When we love him invincibly, ſo that our love cannot be quenched, or conquered, but we are ready to endure any thing for his ſake, *Cant.* 8. 6,7. *Acts* 20.23,24. and 21.13.

5. When we love him continually, *Epheſ.*6.24.

Sixthly, walking in light, and not in darkneſs, evidenceth our communion with God, 1 *Ioh.*1.5,6,7.

Queſt. How ſhall we know that we walk thus?

Anſw. 1. When we are effectually tranſlated from darkneſs to light, *Acts* 26.18. *Col.*1.13. *Epheſ.*5.8.

2. When we caſt off the works of darkneſs, and put on the armour of light, *Rom.* 13.12. *&c.* when we bring forth the fruits of light, *Eph.* 5.9.

3. When we ſhun all fellowſhip with works of darkneſs in others. *Eph.*5.11.

4. When we love the light, and come to it, that our deeds may be manifeſted to be of God, *Ioh.* 3.20,21.

Seventhly, Walking as Chriſt, or chief Captain, *Heb.* 2.10. walked, is another ſign of our communion with God, 1 *Ioh.* 2.6.

Queſt. How did Chriſt walk, that we may know whether we walk as he walked?

Anſw. 1. Chriſt walked holily, purely, and inoffenſively towards God and man, *Heb*4.15 and 7.26. *Iſa.* 59.9. So ſhould we, 1 *Cor.* 10. 32, 33. *Act.*23.1. and 24.16. 1 *Theſ.*2.10,11,12.

2. Chriſt walked moſt humbly and meekly, *Mat.*11.28. *Phil.* 2.5,6,7.

3. Moſt ſelf-denyingly; though rich, he became poor for our ſakes, 2 *Cor.* 8. 9. So *Mar.* 14.36.

4. Moſt zealouſly, *Ioh.* 2.15, 16, 17.

5. Moſt obedientially to his heavenly Father, *Rom.* 5.19. *Ioh.*4.34. *Heb.* 5 8,9. *Phil.* 2.8.

6. Moſt profitably, he went about doing good, *Act.*10.38.

7. Moſt lovingly, tenderly, and compaſſionately to poor ſinners to win, and ſave them, *Luke* 4.18,19,20,21. *Mat.*12.19,20. and 11.28,29,30. *Luk.*7.37. to the end.

8. Moſt ſpiritually and Heavenly, he lived on earth, as if he had been in heaven, extracting heavenly contemplations, and ſpiritual leſſons from all ſorts of earthly objects, and occaſions preſented before him, as *Joh.*4.10,&c. and ver.31.32. and 6.26,27,&c. and 15.1.&c.

Eighthly, Keeping his word, and commandments, diſcovers our communion with him, 1 *Joh.*2.5. and 3.23,24.

Queſt. How ſhall we know whether we keepe his commandments as we ought?

Anſw. If we practice righteouſneſs, 1 *Joh.*2.29. and 3.10. and that.

First,

I. First, for the substance, and matter, that whatsoever we do be good, forbearing the contrary, or Indifferent.

II. Secondly, From a right ground, and principle, *Luk.* 12. 33, 34. 2 *Kin.* 10. 30, 31. which is

1. From a pure heart: 1. Purified by the blood of Christ for our justification, *Zach.* 13.1. *Psal.* 51.7. *Act.* 15.9. 2. By the spirit of Christ for our sanctification, 1 *Cor.* 6.11. *Psal.* 66.18.
2. From a good conscience, purged by Christ from dead works, to serve the living God, *Heb.* 9.14. and when its habitually exercised to an inoffensiveness towards God and man, *Acts* 24.16. with 23.1. and when it endeavours to be compleatly, and universally good, *Acts* 23. 1. Yea, when it approves it self good in Gods sight, 1 *Pet.* 3.21. and when from all this the heart gives in a comfortable testimony of its simplicity and godly sincerity, able to support under greatest distress, 2 *Co.* 1.8. &c.
3. From faith unfeigned without which there is no pleasing of God, *Heb.* 11.6. Faith washes all our duties, and acts of obedience, in the blood of Christ, and so renders them acceptable to God, 1 *Pet.* 2.5.

III. Thirdly, When for form, and manner we doe righteousness, so as God requires: and that

1. Spiritually, and heartily, *Prov.* 23.26: *Joh.* 4.24. 1 *Cor.* 6.20.
2. Sincerely, and uprightly, *Gen.* 17.1. as *David*, Psal. 18. 22. and 66.18. *Paul*, 2 *Cor.* 2. *ult. Peter*, Joh. 21.15, 16, 17.
3. Obedientially, because God commands it, as in *Noah*, Heb. 11.7. *Abraham*, Heb. 11.8, 17, &c. *David*, Psal. 40.8. and 119.143. *Paul*, Rom. 7.22.
4. Vniversally, without reservations, and exceptions, *Psal.* 119. 6. *Numb.* 14. 22. *Luke* 1. 6.
5. Constantly, *Psal* 1. 2, 3. and 92.13, 14. and 119.20.

IV. Fourthly, For right ends, Gods glory, 1 *Cor.* 10. 31. and our own, and others spiritual and eternal good, *Mat.* 5.16. 1 *Pet.* 4. 2, 3, 4. *Rom.* 2.7.

IX. Ninthly, True brotherly love is a sign of our communion with God, 1 *Joh.* 4. 12. and 5. 1. Mr. *Roberts Believers Evidences.*

HAP.

CHAP. XXXVII.

Queſtions, and Caſes of Conſcience about communicating in other mens ſins.

Queſt. *HOw many wayes may we communicate in other mens ſins?*

Anſw. Firſt, by Counſel, and adviſe, when though another is the hand, yet thou art the Head, and adviſer, 2 *Sam.* 16.21. *Abſolom* committed inceſt, but *Achitophel* counſelled it, *Mark* 6. 25. The Damſel deſired *John Baptiſts* head, but her mother adviſed her, *v.*24. I.

Secondly, by command, whether by word or writing, 1 *Sam.* 22. 18. *Doeg* murthered the Prieſts, but *Saul* commanded him, *Act.*23.3. the ſervant ſtruck *Paul*, but the High-Prieſt commanded it: The Judges condemned *Naboth*, but *Jeſabel* commanded them by her Letters: So *David* by Letters killed *Uriah*. So, 2 Sam.12.28. 1 King.12.30. and 13.34. Jer.28.16. II.

Thirdly, by permiſſion: Thus all Governours are guilty. when their inferiours, whom they ſhould reſtraine, commit ſinne: So in *Eli*, 1 Sam. 3.13. *Qui non prohibet malum cum poteſt, facit.* He that forbids not ſinne when its in his power, commits it: *Pilate* was guilty, becauſe he reſtrained not the Jewes from putting Chriſt to death: So, *Nehem.* 13. 17. *Numb.* 35. 31. III.

Fourthly, by provocation. *Gal.*5.26. *Ahab* was moſt wicked whom *Jeſabel* provoked, 1 *King.*21.25. IV.

Fifthly, by conſent, and countenancing wicked actions: as *Saul*, Act. 8.1. by conſenting to *Stevens* death. So *Num.*16.19. V.

Queſt. *How many wayes is ſinne countenanced?*

Anſw. Firſt, by participation in the action: as the Receiver to the Thief, the Baud to the Harlot, the Broker to the Uſurer. I.

Secondly, by ſilence and concealment: when a man hath a calling publick, or private to reprove, and doth not. So *Ezek.*3.17,18. or when we conceal ſin from ſuch as ſhould reforme it. II.

Thirdly,

III. Thirdly, by connivence and indulgence, when we will not take notice of ſin in ſuch as we over-love, nor correct it as we ought: This coſt *Eli* deare, 1 *Sam.* 2. 29.

IV. Fourthly, by abetting ſin: and that,

1. When we undertake to juſtifie and defend it; Or, 2. To extenuate it.

V. Fifthly, by praiſing and flattering men in ſin, *Prov.* 29. 5.

Queſt. *Why are Superiours guilty of ſuch ſins as they permit?*

I. *Anſw.* Firſt, becauſe every man is commanded to reprove his brother, *Lev.* 19. 17. much more muſt Superiours do it.

II. Secondly, every man is bound to prevent ſin ſo much as lies in him, eſpecially the ſins of thoſe under his charge. But he that reproves not, corrects not, &c. prevents not ſinne.

III. Thirdly, they are made keepers of both Tables, and therefore ſin if they ſee them not both kept.

Queſt. *How then may ſuch keep our ſelves free from other mens ſinnes?*

I. *Anſw.* Firſt, they muſt pry, and enquire into the lives of thoſe that are committed to them, that they may ſee what is amiſſe; this a private man is not bound to, but publick are, *Prov.* 27. 23.

II. Secondly, When they cannot prevent ſinne, they muſt according to their power puniſh it; and not think it enough to ſerve God themſelves, but cauſe others to do it; as *Abraham*, Gen. 18. 19. *Joſhuah*, chap. 24. 13. ſo its commanded. *Exod.* 20. 10. Maſters muſt come with their train to the Houſe of God, *Pſal.* 42. 4.

Queſt. *What motives may provoke us to avoid communicating in other mens ſinnes?*

I. *Anſw.* Firſt, we muſt be reſponſible to God for all our own ſinnes, and they are enow, and too many, and therefore we have no need to load our ſelves ther mens ſins.

II. Secondly, amongſt many wicked men, and motions, remember *Jacobs* reſolution: *Into their ſecret let not my ſoul come*, Gen. 49. 6. ſo we are exhorted, *Prov.* 1. 10. *If ſinners entice thee, conſent thou not.* *Nicodemus* ſtands up for Chriſt when all were againſt him, *Joh.* 4. 51.

III. Thirdly, Remember that in Gods eſteeme to run with thieves is to be a thief, *Pſal.* 50. 18. the Actors and conſenters are in the ſame caſe; and its all one whether we be defiled with our own, or others filthineſſe.

IV. Fourthly, God hath ordained humane ſociety to better us, and help us out of ſin, not to pollute and ſtrengthen one another in ſin.

V. Fifthly, the harder this duty is, by reaſon of the deluge of ſin, and the ſcorns that are caſt upon it, if we walk alone, and croſſe the times, by ſo much the more acceptable it is to God; as we ſee in *Noah*, *Lot*, *&c.*

VI. Sixthly, the want of conſcience in this duty ſets, and continues all things out of frame in all eſtates; as when the Magiſtrate puniſhes not: Miniſters reprove not: Maſters, and Parents reſtraine not, and ſo make themſelves guilty of moſt ſins of their inferiours.

Dr. *Tho. Tailor.*

Queſt. *How elſe may we communicate in other mens ſins?*

Anſw. According to Mr. *Baines on Epheſ.* it may be done eight wayes.

1. By provoking to ſin; as ſuch as ſtirre up luſt, anger, pride, &c. in others. Theſe are worſe ſinners then they which commit it; as the devil tempting our firſt parents, was deeper in the ſin and judgement then they. Ring-leaders in ſin ſhall be ring-leaders in judgment.

2. By commanding ſin: For he that commands it, is the chief offender. Thus *David* murdered *Uriah*.

3. By counſelling: As *Jonadab* to *Ammon*, 2 *Sam.* 13. 5.

4. By

4. By conſenting; as *Ahab* in the murther of *Naboth*, 1 *King.* 21. 19. So *Hoſea* 5. 11.

5. By careleſſeneſs to prevent ſinne: We muſt not ſay as *Cain*: *Who made me my brothers Keeper?* but we muſt watch over, exhort, reprove, &c. For when *Achan* ſinned, all *Iſrael* is ſaid to ſinne, *Joſ.* 7. 1. and the whole body of them was puniſhed.

6. By not ſuppreſſing ſin: Thus *Eli* ſinned, 1 *Sam.* 3. 13.

7. By applauding ſinne: ſo, *Rom.* 1. 32. This ſtrengthens the armes of the wicked.

8. By not teſtifying againſt it, *Lev.* 5. 1.

Queſt. *Are not all men guilty ſome way or other of the ſinnes of the times?*

Anſw. Yea truly, we all receive ſome taint, and ſoile from the times we live in, either our zeal is weakened, or we do not grieve ſo much for the ſins of the times as we ſhould, This made the *Corinthians* guilty of the ſin of the inceſtuous perſon, 1 *Cor.* 5. 2.

Queſt. *Whether is it lawfull for a man to rejoyce at another mans ſinne?*

Anſw. We may never rejoyce at ſinne as it is ſin: but as God turnes it to an occaſion of good, ſo we may rejoyce: as when a proud man by falling into ſome ſhameful ſinne, is thereby brought to repentance, and humbled; or when by the occaſion of ſome foule impiety, a good Law is made againſt it, which otherwiſe would not have been made, *Phil.* 1. 15, 16, 17, 18.

Ames. Caſ. Conſci.

CHAP. XXXVIII.

Queſtions, and Caſes of Conſcience about the choice and uſe of Company.

Queſt. *WHat rule are we to obſerve in the choice of our company?*

Anſw. Never caſt thy ſelf into wicked company, nor preſs amongſt the profane, eſpecially upon choice, voluntarily, and delightfully: And abide no longer with them at any time, upon any occaſion, then thou haſt a ſound warrant, and calling thereto. For its uncomly, and incompatible with a good conſcience: Its not for the honour, or comfort of Gods children, to keep company, or familiarly to converſe with graceleſs men.

Object. *But may we not make uſe of ſuch company?*

Anſw. That we may the better underſtand it, we muſt diſtinguiſh of our companying with them: For

1. There is a common, cold, and more general ſociety, in trading, buying, ſelling, ſaluting, eating, and drinking together, and in other paſſages of humanity, and entercouſe of civill ſociety, to which charity, nature, neceſſity, or the exigents of our callings, general, or particular, do warrantably lead us. This may, nay muſt be, 1 *Cor.* 5.10.

2. Speciall, dear, intimate ſociety, in conſultations, and counſels about matters of ſpecial ſecreſie, greateſt weight, and higheſt conſequence: In ſpiritual refreſhments, Religious conferences, prayer, marriage, &c. In a free communication of their ſouls, their ſpirituall eſtate, &c. Now Gods children are bound by the Law of God, and prudence, from converſing with delight, and from the exchange, and exerciſe of thoſe ſpeciall paſſages of deareſt acquaintance with profane men, and enemies of God.

Queſt. *What reaſons may be rendred for this?*

Anſw. Firſt, by ſuch ſociety he incurs a double hazard.

1. Of being infected with ſin: *Can a man touch pitch, and not be defiled?* or *go upon coals and not be burnt?* Pro. 6.27,28. Indeed there is a ſtrange attractive, and impious power in ill company to poiſon, and pervert even the beſt diſpoſitions. For 1.

1. By familiar correſpondence with ſuch, there ſteals upon a man a ſecret and inſenſible diſlike of his former ſober courſes, as having thereby too much abridged himſelf of his liberty.
2. There ſlily inſinuates into his heart a pleaſing approbation of, and aſſent to the ſenſuall courſes of his lewd companions.
3. There follows a reſolved, and habitual change of his affections, and converſation into the manners of thoſe which he ſo familiarly converſes with.
4. He grows out of conceit with good men, and good exerciſes, becauſe he daily hears them railed on, jeſted at, and ſlandered: and ſo by degrees is himſelf transformed into a ſcoffing *Iſhmael*, and a breathing Devil.

Queſt. *But I hope we may keep company with ſuch as are civil?*

Anſw. Chriſtians which have any fear of God in their hearts, will ſhun the ſociety of ſuch groſly profane perſons, knowing that their ſouls are a thouſand times more capable of the contagion of ſin, then their bodies of an infectious diſeaſe, and therefore their danger is greater by converſing with meerly civill men, whoſe ſociety they unadviſedly entertain for kindred, old acquaintance, advantage, or ſuch carnall reſpects, and thereby cool in their zeale, looſe their comfort, feelings of Gods favour, joyful ſpringings of heart, boldneſs in the ways of God, cheerfulneſs in the exerciſes of Religion, and that comfortable fruition of other Chriſtian prerogatives, which many other of their brethren doe, and themſelves, by the benefit of Religious companions, and delightfull converſing with the Saints, might plentifully enjoy.

2. A Chriſtian is every hour which he is in their company without a warrantable calling, and juſt diſpenſation out of the Word of God, in great danger of being involved within the flames of the juſt confuſions, and inwrapt within the compaſs of thoſe outward curſes, and plagues which Gods indignation inflicts upon wicked men. All profane men, being unreconciled to God, are every moment liable to all thoſe miſeries, and fearfull judgements, which either man, or Devill, any of Gods creatures, or his own immediate hand can bring upon them, they are only reſpited by Gods mercy, and deferred to thoſe opportunities, and ſeaſons which ſeem fitteſt to his holy wiſdom. Now when at any time they light upon them, if any of Gods Children be unwarrantably in their company, and with delight, its righteous with God, that he receive his portion amongſt them at that time, 2 *Chron.* 20. 37. *Be ye not therefore companions with them*, Epheſ. 5. 7.

II. Secondly, Becauſe there muſt ſhortly be an everlaſting ſeparation between the chriſtian, & profane men: Its beſt therefore for a Chriſtian to begin this ſeparation in time, and not to repoſe his ſpecial love upon an object where it muſt not eternally reſt, nor intimately converſe with him, whoſe company he ſhall not hereafter have in heaven.

III. 3. A Chriſtian converſing with graceleſſe perſons doth obſcure, if not quite loſe his credit with good men: For a man is reputed to be of their humour, and conditions with whom he doth ordinarily, and intimately converſe. Now *a good name is better then great riches*, Prov. 22. 1. Eccle. 7. 1. It *makes the bones fat*, Prov. 15. 30. therefore we ſhould much prize it.

IV. 4hly, No profane perſon can heartily, and directly love a childe of God for his zeale, and ſpiritual graces: nay, naturally he hates all holy impreſſions: and that

1. Becauſe of that irreconcilable enmity, and antipathy between the ſeed of the woman, and the ſeed of the Serpent: between light and darkneſs, *Chriſt and Belial*.

2. Becauſe every unregenerate man, though furniſhed with the beſt perfections attainable in that ſtate, thinks that his lukewarmneſſe, and formality is cenſured

and

and condemned by that zeale, and forwardnesse of the true Christian, and that if that holy strictnesse be necessarily required, they plainly proclaime the damnablenesse of his state, upon which he securely reposes himself, as sufficient to salvation. Hence they so hated *David*, Psal. 69. 4. what heart then can a Christian have to converse intimately with such as hate him for his goodnesse-sake.

Fifthly, Its absurd that a member of Christ should exercise familiarity with a limb of Satan: neither can God endure that his faithfull subjects should so converse with traitors. V.

Sixthly, Conversing with such, doth cross, and overthrow this common, and Christian duty, that in all companies we should either doe good, or receive good, or both: whereas in this case a Christian takes hurt, and doth hurt: He takes hurt VI.

Because he throws himself upon tentation, and hazards being infected either with profanenesse, or lukewarmnesse. He hurts others also, and that

1. He hardens his companions in their unregenerate courses, because they think he would not so familiarly converse with them, except he were well conceited of their spiritual state.

2. He is a stumbling block to the weak Christian, who by looking upon his example may be led awry from the strait path of his profession, and by taking thereby liberty of imitation, whereby his young beginnings of grace may be choaked, &c.

3. Hereby he grieves strong Christians, when they see him so far forgetfull of himself, and disgracefull to his profession as to converse with the enemies of God.

Seventhly, when an unregenerate man sees that a Christian presses into his company, and desires to spend time with him, he presently concludes, that sure he sees in him matter worthy of Christian company, and endowments sufficient to rank him amongst the Saints, or else he could not take such delight in his conversation: whereupon he is fearfully hardened in his present courses, and settled with resolution upon the plausibly deceivablenesse of his unregenerate state. VII.

Eightly, Above all for this purpose peruse often, and ponder well, VIII.

1. The prohibitions hereof in Gods book, 1 *Cor.* 5. 11. *Ephes.* 5. 11. *Prov.* 14. 7. 2 *Thes.* 3. 6. *Prov.* 4. 14.

2. The protestations, and practises of the Saints, *Psal.* 26. 4, 5. *Jer.* 15. 17. 2 *King* 3. 14.

3. The punishment inflicted for the familiarity with the ungodly, as 2 *Chron.* 19. 2. and 20. 37.

Quest. *May we not converse with our unconverted kindred, friends, neighbours, &c.*

Answ. Yes, But then you must observe these rules.

First, labour for more power of grace, knowledge, sanctification, Christian wisdom, and resolution in thee to convert them, then there is of stubbornesse, sensuall malice, sinfull wit, worldly policy, and satanicall sophistry in them to pervert thee. I.

Secondly, See that thy heart be sincere, and that in the singleness thereof thou seek truly their conversion, and not thine own secret contentment. For in this point thy heart will be ready to deceive thee: thou mayest go into such company with a pretence, and purpose to solicite them about salvation, and to prevail with them about the best things, and yet, before thou art aware, mayst be inchanted in the unwarrantable delights of good fellowship, pleasant passages of wit, and such idle familiarities, as thou wast wont to enjoy with them in thy unregenerate time: and so instead of the discharge of a Christian duty, thou mayst both hurt thy self, and harden them. II.

Thirdly,

III. Thirdly, As Phiſitians uſe to fortifie themſelves with preſervatives, and counterpoiſons when they viſit contagious, and peſtilentiall patients: ſo be thou ſure to furniſh thy ſelf before hand with prayer, meditation, the ſword of the ſpirit, and ſtore of perſwaſive matter, ſtrength of reaſons, and unſhaken reſolution to repell, and beat back all noiſome inſinuation of ſpirituall infection.

Queſt. *What muſt wee doe when we come into Chriſtian and good company.*

Anſw. Prize it as thy only *Paradiſe*, and heaven upon earth: the very flower, and feſtivall of all thy refreſhing time in this vale of tears, and therefore ever bring with thee.

1. A chearfull, and delightſome heart, and though thou waſt formerly ſad, and overcaſt with clouds of heavineſs, yet let the preſence, and faces of thoſe, whom hereafter thou ſhalt meet in heaven, and therewith incomparable joy behold for ever, diſperſe, and diſpell them all, and infuſe comfortable beams of heavenly, and ſpiritual joy.

II. Secondly, a fruitfull heart, full with gracious matter to uphold edifying conference, and gracious talk: Being forward, and free without hurtfull baſhfulneſs, or vain-glorious aime, both to communicate to others the hidden treaſures of heavenly knowledge which thou haſt gotten out of Gods word, as alſo of moving queſtions, and miniſtring occaſion mutually to draw from them the waters of life for the quickning of the deadneſs of thy own heart. And herein conſiſts a Chriſtians wiſdome to take notice of each others gifts, and ſeverall endowments, and ſo with wiſe inſinuations to provoke them to pour out themſelves in thoſe things wherein they have beſt experience, and moſt excellency. Some are more skilfull in diſcuſſing controverted points: Others in reſolving caſes of conſcience: others in diſcovering Satans depths: Others in comforting afflicted ſpirits, &c. Now many worthy diſcourſes lye buried in the breſts of underſtanding men by reaſon of the ſinfull ſilence, and barrenneſſe of thoſe about them.

III. Thirdly, An humble heart, ready, and rejoycing to exchange, and enjoy mutuall comforts, and ſoul-ſecret with the pooreſt, and moſt neglected Chriſtian. Take heed of ſpirituall pride, which will make thee too prodigal, and profuſe, and ſo engroſs all the talk, which is ſometimes incident to new converts, or counterfets: or elſe too reſerved, and curious, to ſay no more, then may breed an applauſe, and admiration of thy worth. There is no depth of knowledge, no heighth of zeal, no meaſure of grace, but may be further enlarged, more enflamed, and bleſſedly encreaſed by conference with the pooreſt faithfull Chriſtian. See *Rom.* 1. 12. and 15. 24. Mr. *Boltons directions for a comfortable walking with God.*

Queſt. *What muſt wee doe when we come into the company of the wicked?*

I. *Anſw.* Firſt, thou muſt vindicate the power, and truth of Religion from the miſtakings of thoſe which are ignorant, and undervaluers of it: as for example: Thou art in company where thou heareſt a mear civill man, or formal Profeſſor commended for his religion, which commendation if he carry away without contradiction, the reſt of the company may be drawn to reſolve not to goe beyond his pitch, ſeeing his eſtate is approved by wiſe and underſtanding men as hopefull, and comfortable. Now in this caſe thou muſt, with as much wiſdome, and charity as thou canſt poſſibly, diſrobe ſuch a fellow of his undeſerved applauſe, and reputation of holineſſe which he never had, leſt the by-ſtanders be hardened, and the power of Chriſtianity be diſparaged.

II. Secondly, Be ſilent from all unſavoury communication, fooliſh jeſting, &c. which is the known, and proper language of the ſons of *Belial*, and the ſinfull evaporations of wicked witts, and therefore unmeet for the children of God.

Thirdly

Thirdly, pray for, and practice an holy dexterity to divert them from their wicked, or too much worldly talk to more savoury conference, and heavenly discourse. For which end, III.

1. Observe wisely all opportunities, and occurrencies, which may minister matter of digression into divine talk, and acquaint thy self with the Art of abstracting holy instructions from the book of the creatures, and businesses in hand. As was Christs practice, *Matth.* 16. 6, &c. *John* 6. 26, &c. and 4. 7, &c.

2. Have ever in readinesse some common heads of stirring, and quickning motives to minde heavenly things: as the cursed condition of our natural state, the incomparable sweetnesse of Christian wayes, the vanity and vexation of all earthly things, the miseries of this short life, the everlastingnesse of our state in another world, the terrours of death, the dreadfulnesse of the last and great day, &c. which (through Gods blessing) may sometimes soften the hardest hearts, and work in them some remorse and heavenly impressions. II. III.

3. Above all, get into thine own heart an habit of heavenly mindednesse, by much exercise, entercourse, and acquaintance with God in pouring out thy soul ever and anon before him, and in holy meditations, and if thou beest thus blessedly busie at home with thine owne heart, thou shalt finde thy selfe much more pregnant, and plentiful in holy talk when thou comest abroad. *Idem.* VI.

Quest. *What is meant by this that we must not familiarly converse with the wicked?* VII.

Answ. First, Negatively: the meaning is not, I.

1. That we may not be in the same place with them, for then we *must go out of the world*, 1 *Cor.* 5. 10.

2. Nor that we may not do them common courtesies, as to lend to them, salute them, *Matth.* 5. 47. where Christ implies that we should salute others besides our brethren.

3. Nor that we may not sometimes, upon some occasions, come into more familiar meetings with them: as to Feasts, &c. 1 *Cor.* 10. 27.

Secondly, Affirmatively, the meaning is, II.

1. That we may not upon choice, without just occasions, frequent their company; which for their sins we should hate, *Psal.* 139. 21, 22.

2. That we may not delight in their society, which cannot but be a griefe to a godly heart, *Psal.* 120. 5. and 119. 136.

3. That we may not choose them for our familiar friends.

Quest. *Who are such wicked men as we may not make our companions?*

Answ. First, Negatively. 1. Not such an one as is unsound at heart, but not discovered: For one whom we may lawfully chuse for our friend, may afterwards prove an hypocrite. I.

2. Nor such an one who hath many weaknesses, whom we must rather *restore with the spirit of meeknesse*, Gal. 6. 1.

Secondly, Affirmatively. 1. Such as are out of the Church, as *Jews*, *Turks*, *Pagans*, &c. II.

2. Such as are justly excommunicated out of the Church for blasphemy, heresie, or prophanesse, 1 *Cor.* 5. 5, 6, 7.

3. Such as, though they continue in the Church, yet by their works they shew that they are meer carnal.

Quest. *But what if our neare relations, as husband, wife, &c. are wicked?*

Answ. We must distinguish of wicked persons: who are,

1. Such as are not bound to us by any special bond, and these we may not make our companions. II.

2. Such

2. Such to whom we are bound by conſanguinity, affinity, or our civil callings: For theſe we muſt afford them our outward preſence familiarly, 1 *Corinth.* 7. 12, 13. Though we cannot be of one heart, and minde with them; as, *Act.* 4. 32.

Queſt. *How may it be further proved that we may not make the former our companions?*

Anſw. Firſt, becauſe its expreſly forbidden by God, *Eph.* 5.7. *Prov.* 1.15. and 4.14, 15. *Act.* 2.40. 1 *Cor.* 5.11. 2 *Theſ.* 3.14. As under the Law the Leprous muſt be ſeparated from the clean, *Lev.* 13.44. with 14. 8.

II. Secondly, it ſubverts, and confounds that order which God hath appointed, which is, that the *precious muſt be ſeparated from the vile*, Jer. 15.19.

III. Thirdly, Its hurtful for Gods children who are in danger of infection by them: As *Joſeph* in *Pharaohs* Court learn'd to ſweare by the life of *Pharaoh*. So, *Prov.* 13. 20. and 22. 24, 25. Hence is that precept, *Iſa.* 52.11. 2 *Cor.* 6.17. *Prov.* 6. 27, 28.

IV. Fourthly, it hurts the wicked, 1. For it keeps them from being aſhamed, and ſo from turning to God; they being encouraged in their wayes, when they ſee that notwithſtanding the ſame, the godly afford them their familiar preſence as if they were virtuous, *Luke* 13. 26.

2. It makes us unable effectually to rebuke them, when we are in ſuch a league of familiarity with them.

V. Fifthly, its very ſcandalous and offenſive to weak Chriſtians.

Queſt. *May we then have no dealing with him?*

Anſw. Yea, we may, 1. Lawfully enter into League with them not to do them hurt, as *Iſaac* with *Abimelech*: *Jacob* with *Laban*: For the rule is, *Rom.* 12. 18.

2. To trade, and maintaine commerce with them, as *David*, and *Solomon* with *Hiram*, and his men.

3. We may be ſometimes in familiar meetings with them to ſeek to gain them to God: For the ſick have need of a Phyſician: upon this account Chriſt converſed with *Publicans* and ſinners.

Queſt. *Why muſt we be ſo carefull to watch over our ſelves in company?*

I. *Anſw.* Firſt, becauſe we often take much hurt in company, and are in far worſe caſe by meanes thereof for want of good direction, and heedfulneſſe, then we were before we came into it.

II. Secondly, experience teaches that there are very few meetings, wherein men are not made worſe the one by the other.

Queſt. *Why ſo?*

Anſw. Becauſe in company many occaſions are offered, as of glorifying, ſo of diſhonouring God, and of troubling and grieving our ſelves and others. Beſides, the tongue is an unruly member, &c. *Jam.* 3. 1, 2, &c. and as for the heart which ſets the tongue on work, it is uncharitable, ſuſpitious, prophane, worldly, &c. Yea, a very fountaine of evil thoughts, oaths, adulteries, ſlanders, &c. *Mat.* 15. 19. Hence comes ſo many idle and profane ſpeeches whereof we muſt give an account in the day of judgement, *Mat.* 12.36. and at beſt, endleſſe talking of matters that concerne worldly profit, or pleaſure: This made *Job* ſo carefull to ſanctifie his children after their love-feaſts, *Job* 1. 5.

Queſt. *What particular rules are to be obſerved concerning our carriage in company?*

I. *Anſw.* Firſt, ſeeing there is ſuch danger in it, we are not to ruſh unadviſedly into it, but with fear, and trembling, and upon good occaſion.

II. Secondly, we are to reſolve with our ſelves before hand to do others as much

good

good as we are able, and to help them forward to eternal life: purposing also to get some spiritual good to our selves, as occasion shall be offered.

III. Thirdly, we must resolve, if we can do no other good, at least to be harmlesse, and to leave no ill savour behinde us, either by our speech or behaviour, *Prov.* 10. 20. and 20. 5. *Col.* 3. 12. 1 *Thes.* 5. 23. *James* 5. 20. *Jude* 20. 1 *Sam.* 23. 16.

Quest. *How may we attaine unto this?*

I. *Answ.* First, we must pray for grace before we go into company, as *Jacob* prayed to be kept from the sword of *Esau*, Gen. 32. 11. so we must pray that we be not infected by them.

II. Secondly, we should think of some profitable matter before-hand, and intreat God to enable us to declare the same.

III. Thirdly, we must wisely and carefully wait for, and lay hold on the fittest occasions of doing and receiving good.

IV. Fourthly, we must resolve not to thwart or crosse others, but in the spirit of meekenesse, and lenity to bear one with another, *Gal.* 6. 1, 2. *Col.* 3. 12. and for that end to put on love, which envies not, boasteth not, rejoyceth not in iniquity, provokes not, nor is easily provoked unto anger: but suffers long, hopeth all things, &c. 1 *Cor.* 13. 4, *&c. Prov.* 10. 12. 1 *Pet.* 4. 8.

Quest. *How shall we be furnished with matter to edifie one another?*

Answ. If no present occasion be offered, as was to Christ, *Luke* 11. 27, 28. we must have consideration, both of the things and of the persons. The things we are to think of are either some part of Gods word which we have lately heard preached of, or that we have read, or meditated upon, or some work of God lately fallen out, wherein yet we must avoid the common abuse, which is either to turne it over as table-talk, or matter of news without making any further use thereof.

Quest. *What if we cannot thus furnish our selves?*

Answ. Then let us read, or cause to be read, some portion of Scripture, out of which we may be the better furnished: And as for persons, we must consider whether they be superiors, inferiors, or equals, whether good or bad, whether they need instruction, reproof, quickning, or comfort, &c. that so we may accordingly apply our speeches to their, and our own edification: as Christ did, *Luk.* 14. 7, 8. and 11. 27, 28.

Quest. *Why must we be so carefull thus to furnish and exercise our selves?*

Answ. Because we are commanded to *provoke one another to love, and good works*, Heb. 10. 24. *To exhort one another daily*, Heb. 3. 12. *To redeem the time*, *Eph.* 5. 16.

Now a *word spoken in due season is like apples of Gold, &c.* Prov. 25. 11. Our speech must be gracious alwayes, *&c.* Col. 4. 6. *No corrupt communication must proceed out of our mouths, &c.* Eph. 4. 29, 30. we must *edifie one another*, 1 *Thes.* 5. 11. So did *Paul*, Act. 26. 27, 28, 29.

Quest. *What if for all this we cannot bring our hearts to it?*

Answ. Its better for such to keep home, to look to our families, and attend our callings, then to go into company where we neither do, nor receive good.

Quest. *What if we meet with such brutish and scornful persons as will not endure good communication?*

Answ. Then follow Christs rule: *Give not that which is holy unto dogs, &c. Mat.* 7. 6. and have *no fellowship with the unfruitful works of darknesse*, Ephes. 5. 11. Yet withal, we must wisely bear, and seek to win them: but if we cannot prevaile, we must follow *Solomons* rule, Prov. 14. 7. *Depart from the company of a foolish man, when thou seest not in him the words of wisdome.*

Queſt. *What other reaſon may be rendred why we ſhould ſo carefully ſhun evil company?*

Anſw. Becauſe the Scripture teaches us to ſhun all ſinful occaſions, as well as actions: therefore we muſt keep out of the way.

Queſt. *Seeing there is ſo much danger by bad company, what muſt we do that live in bad times and places?*

I. *Anſw.* Firſt, look to thy grace that it be true, and then thou mayeſt be ſure that ill company ſhall not rob thee of it. True grace is compared to oile; now caſt oile into a veſſel of water, and it will not mingle with it, but will ſwim on the top: So grace will ſwim upon the water of tentation. As all the water in the ſalt ſea cannot make the fiſh ſalt; ſo all the wicked in the world cannot change the nature of grace: A good man will retaine his goodneſſe in bad places, and company: as *Joſeph* did in the Court of wicked *Pharaoh*: *Nehemiah* in the Court of *Artaxerxes*: *Obadiah* in *Ahabs* Court: *Daniel* in *Nebuchadnezzars*: *Abijah* in wicked, and idolatrous *Jeroboams* houſe: and the Saints in *Nero's* houſhold.

II. Secondly, yet we ought to bewaile our living in bad places and times: Its our miſery, though not our ſin: ſo did *Iſaiah*, ch. 6. 5. and *David*, Pſal. 120. 5. and *Lot*, 2 Pet. 2. 7, 8.

III. Thirdly, it is our duty, the worſe the times and places are wherein we live, the better, and the more blameleſſe we ſhould labour to be, that thereby we may adorne our profeſſion, ſtop the mouths of the adverſaries, and winne them to imbrace Chriſtianity, *Phil.* 2. 15. As ſtars ſhine brighteſt in a dark night, and fire burns hotteſt in a froſty day: ſo ſhould our profeſſion ſhine brighteſt in the darkeſt places; and our zeale burne hotteſt when *the love of many waxeth cold?*

IV. Fourthly, we muſt not think to excuſe our wickedneſſe, becauſe we live in bad times, and places; as *Abraham* did his lie by his being in *Gerar*, Gen. 20. 11. Its the badneſſe of thy heart, not of the place that makes thee bad. As no place, though never ſo good, can exempt a man from ſinne: the Angels ſinned in heaven, *Adam* in Paradiſe, *Judas* in Chriſts family: ſo no place, though never ſo bad, can excuſe a man from ſin.

V. Fifthly, if it be ſo commendable to be good in bad places and company, how abominable then is it to be bad in good places, and company; to be dirty ſwine in a faire meddow.

VI. Sixthly, delight not in bad places and company: To delight in ſuch, argues that thou art bad thy ſelfe: *Noſcitur ex ſocio qui non cognoſcitur ex ſe*, Deut. 22. 10.

Maſter *Love of Grace.*

Queſt. *Whether is company better then ſolitarineſſe?*

Anſw. Though there be a fit time for ſolitarineſſe, and *every thing is beautiful in its ſeaſon*: yet civil converſation is to be preferred before ſolitarineſſe, as tending more to the glory of God, the advancement and enlarging of the Kingdome of Chriſt, the good both of Church and Common-wealth with all the members of them, and our own preſent comfort, and future joy, which is much augmented, when by our Chriſtian converſation, and vertuous actions, our holy profeſſion, and good example, our admonitions, exhortations, counſel, conſolation; our works of juſtice, and charity, and by all other good Offices mutually performed, we build up thoſe that are about us in their moſt holy faith, and draw many to accompany us to the Kingdome of Heaven: Hence, *Gen.* 2. 18. *Its not good for man to be alone*, Eccleſ. 4. 9, 10. *Two are better then one, &c.* and Saint *Paul* lays it as a charge upon all. *Heb.* 10. 24, 25. *To provoke one another to love and good works, &c.*

Queſt. *How may this be further proved?*

Anſw.

Answ. First, God commends it to us by his works of creation: For he hath made us in our natures politicall, and sociable creatures, who take comfort in conversing together.

Secondly, in his wise providence he hath so disposed of us that we should not be absolute, and able to live of our selves, but need the mutual help one of another: So that the King needs the Subject as much as the subject needs the King; the rich help the poor, and the poor labour for the rich: the City needs the Country, as well as the Country the City. II.

Thirdly, God hath linked all men together into society, as it were particular members of the same bodies, and hath so furnished them with diversity of gifts, and several abilities to sundry offices, that no sort of men can be wanting without a maime, nor any part utterly pulled from the whole, but he must necessarily become a dead and unprofitable member, and work his own ruine by this his separation. III.

Fourthly, in our renovation, we are, as it were, anew created into one body, where of Christ is the Head, and as diverse members have our several functions, and offices allotted to us, which are not onely for our own use, but for the good of the whole body, and every of our fellow-members, 1 *Corinth.* 12. 1, 15, 25, 26. IV.

Quest. *What are the benefits which redound to the whole body, and to all particular members hereby?*

Answ. First, hereby they are linked together by the same Spirit, and in the bond of love to performe all mutual Offices of Christian charity which may advance each others good. I.

Secondly, they communicate in the same blessings, and rejoyce in one anothers good, having according to their numbers their joys redoubled: In their troubles, and afflictions they also communicate in one anothers grief, each comforting his fellow, and so making the burden much more light by compassion, and bearing it upon many shoulders. II.

Thirdly, they stirre up Gods graces in one another, both by word, and good example, helping to remove impediments that lie in the way, and exhorting one another to cheerfulnesse in their journey, whereby they quicken their speed towards the Kingdom of Heaven. III.

Quest. *How must we prepare our selves before we go into company?*

Answ. First, when we are free, and left to our choice, we must chuse such company as in all likelihood may either do us good, or at least receive some good from us, and therefore we must pray unto God to direct us in our choice, and make our meeting profitable for the advancement of his glory, and our good. I.

Secondly, we must also pray to God to give us his grace, and holy Spirit, whereby we may be enabled to prosecute these ends. II.

Thirdly, seeing the enemy of our salvation layes nets and snares to entrap us in all places, and especially in our company, we must therefore resolve before-hand to arme our selves against these dangers, and to keep a narrow watch that we be not overcome by him. III.

Fourthly, we must not propound this as our end, to passe away the time, and to solace our selves with carnal delights, but to go with this resolution, that we will do our best to receive good, especially for our soules, or to do good to our companions by our words, examples, and actions, to prevent sin in them, or to quicken them to good. IV.

Fifthly, we must put off, and cast from us turbulent passions, and disordered affections, and adorne our selves with the contrary graces of Gods Spirit: We must for this end subdue our pride, and wrath, and frowardnesse, envy towards our superiours, and disdaine towards our inferiours: and we must put on brotherly love: V.

love; See the benefits of it, 1 *Cor.*13.4,5,6,7. and with it we must put on the spirit of meeknesse, and patience to put up injuries, and passe by offences, and to bear with infirmities: The spirit of humility, &c.

Quest. *Being thus prepared, what must our carriage be in company?*

Answ. First, we must sincerely seek Gods glory, and our own salvation; shunning whatsoever may impeach the same.

I.

II. Secondly, we must be innocent and unblamable in all our words and actions, and give no ill example, or offence to any in our company: but shine before them, &c. *Matth.* 5.16. so we are exhorted, 1 *Pet.*2.12. so did *Paul* behave himself, 1 *Thes.*2.10.

III. Thirdly, we must be just and righteous, observing truth in our words, and equity in our actions: as we are exhorted, *Phil.*4.8,9. This the Gospel teacheth us, *Tit.*2.12.

IV. Fourthly, we must be fervent in love towards those with whom we consort, which will make us ready to perform all other duties towards them, as we are exhorted, *Rom.*13.8,10. *Col.*3.14.

V. Fifthly, we must labour to be of the same minde as we are of the same company, to minde the same things, and to have the same affections, 1 *Pet.* 3.8. *Rom.*12.15. *Phil.*3.16. and to walk by the same rule, so farre as will stand with truth and justice.

VI. Sixthly, we must not carry our selves proudly towards one another, not being wise in our own conceits, *Rom.*12.16. but condescending to men of low degree in the truth, and in things indifferent, and of small moment: or if we dissent, to do it in a meek and peaceable manner.

VII. Seventhly, we must be patient, and peaceable in our conversation, more ready to beare them to effect injuries, as we are exhorted, *Rom.* 12. 17,21. For which end we must follow Saint *Pauls* counsel, *Col.*3.12,13.

Quest. *But what if through accident, or our necessary occasions, we fall into ill company?*

Answ. Then we must not hide our profession, lest Christ be ashamed of us, *Mat.*10.33. nor applaud them in their wicked courses, endure their reproaches and taunts at Religion, countenance their swearing, or profane jests with our smiles, much lesse *runne with them into the same excesse of riot*, 1 Pet. 4. 4. but rather labour to reclaime them, and gain them to Christ. For which end we must.

1. See that in all our carriage we be unblamable, *Phil.*2.15. that they may have nothing to say against us, *Tit.* 2. 7, 8. Thus we are exhorted, 1 *Pet.* 3. 15, 16.

2. We must walk worthy our high calling, *Eph.*4.1. adorning our profession by our holinesse, and righteousnesse, that if possible we may winne them to Christ, *Matth.*5. 16. 1 *Pet.*2.11,12.

III. 3. If by all this they will not be reclaimed, yet we must not mingle spleene, and choller with our zeale, but behave our selves meekly, with patience and forbearance. For, *Jam.*1.20. *the wrath of man doth not accomplish the righteousnesse of God*. Hence we are so much pressed to peaceablenesse, *Rom.* 12. 18. yet may we not for peace-sake betray the truth, or forgo our own piety. We must follow peace with holinesse, *Heb.*12.14. and not neglect the things whereby we may edifie one another, *Rom.* 14. 19. We must not *beare with those that are evil*, *Rev.* 2. 2.

V

4. We must not by such wicked company be discouraged from any good, nor be moved to neglect any Christian duty which present occasion maketh necessary.

Quest. *Why must we at other times carefully shun the society of the wicked?*

Answ.

Answ. First, Because its frequently forbidden in the Scripture: As *Prov.* 4.14,15. and 9.6. and 1.15.16. and 23.20. *Ephes.* 5.11. 2 *Thes.* 3.6. 1 *Cor.* 5.11. 2 *Cor.* 6.14. See the danger of it in *Davids* matching with scoffing *Michol*, 1 Sam. 18.21. *Jehoram* marrying with *Ahabs* daughter, 2 *Sam.* 6.16,20. I.

Secondly, we have the examples of the godly studiously declining such company: Of *Elisha*, 2 King. 3.14. of *David*, *Psal.* 26.45. and 101.4,7. and 6.8. and 119.115. II.

Thirdly, There are many reasons to enduce us to it: For III.

1. We are in great danger in a short time to grow like unto them: For sin is of a contagious nature, and we are most apt to receive infection, and they will endeavour to entice us, *Prov.* 1.10,11,12. This *David* knew, and therefore resolves against such company, *Psal.* 119.115. and praies to God for assistance, *Psal.* 141.4. See the danger of keeping such company in these examples, *Act.* 19.8. *Pro.* 22.24,25. *Gen* 42.15,16. the reason is rendred by *Paul*, 1 Cor. 5.6.

2. Such society argues strongly that we are not truly religious, and upright in heart, but that we still halt between God and the World, For *Prov.* 29.27. *An injust man is an abomination to the just, and he that is upright in his way is an abomination to the wicked.* See also, *Job.* 14.9. Job. 1.15.

Quest. *Whom then must we consort ourselves with all?*

Answ. First, With those that are godly, and vertuous, as being a singular furtherance to all christian duties, *Prov.* 13.20. Hereby we may edifie one another, *Heb.* 10.24. For the more we converse with such, the greater encrease we shall find of one piety, faith, love, zeale, &c. as coals laid together do kindle one another. So we see in the example of *David*, who rejoyced in the society of such *Psa.* 16.3. *Psa.* 119.63,79. Hence *Psal.* 222.1. when the Church flourished most, and did thrive in grace, and godliness they thus conversed together,, *Acts* 2.46. and 9.31.

Quest. *What other arguments may provoke us to make choice of such company?*

Answ. it takes away the tediousness of our journey, when we have such company to travell with us; seeing they draw us on by their good discourses, and put out of our minde the tediousness of the way: they comfort, and encourage us when we are weary: they are ready to help us if any evill befall us: they assist us against our spiritual enemies that would rob us of the treasures of our graces: they further us by their good example: yea its a notable means to make us familiar with God, and to enjoy the fellowship of his holy spirit, which is the chiefest bond that unites us together in this holy communion. For *Mat.* 18.20. *where two or three are gathered together in his name, Christ is in the midst* to make himself known to them. I.

Secondly, Good company preserves us from falling into many sins, and inciteth us to many duties. If thou doest any good things in such company, none will hinder thee: but if thou doest evil, thou art presently observed, reproved, and amended, *Prov.* 27.17. For *as iron sharpens Iron, so doth the face of a man his friend*: *Saul* himself prophesied by keeping company with the Prophets, much more are Gods children inflamed, and provoked to good by such company. II.

Thirdly, Hereby we are the better fitted, and enabled to perform all Christian duties one towards another: as III.

1. Of watching one over another, that we may take all occasions of doing good, by restraining such as are ready to fall, & provoking each other to all vertuous actions, *Heb.* 10.24. we must *strengthen our brethren*, Luke 22.32. So *Phil.* 2.4.

2. Of instruction, whereby with all readinesse we inform the ignorant, and enlighten them in the knowledge of God, and his truth, *Act.* 26.18. Reclaime the erroneous: exhorted to, *Jam.* 5.20. Turn many to righteousness, and therefore shall *shine in the kingdom of God*, Dan. 12.3.

3. Of

3. Of admonition, whereby we put our brethren in mind of their duty, *Rom.* 15. 14. 1 *Thes.* 5. 14. either when through forgetfulness they fall into sin, or omit the duties of Gods service.

4. Of reproof, whereby we rebuke them that wilfully fall into sin, and continue in it without amendment, required, *Epes.* 5. 11. otherwise we make our selves accessary to their sins. So *Mat.* 18. 15. Yea otherwise we hate them, *Lev.* 19. 17.

5. Of Exhortation, whereby we incite, and provoke them to all duties of godliness, quickning those which are dull: dissuading from sin those which are ready to fall, and encouraging those that run well in their Christian course: as *Heb.* 3. 13. *Exhort one another daily, &c.*

6. Of Consolation, whereby we strengthen the *weak hands, and feeble knees,* Heb. 12. 12. and refresh with seasonable comforts such as are ready to faint under the burden of their afflictions: as 1 *Thes.* 5. 11, 14. *Rom.* 12. 14. For its an ease to those that are in misery, to have companions in their sufferings.

7. Of Counsell, whereby we advise those, who of themselves know not what to doe: and this sometimes the weaker may perform to the stronger, as *Abigail* did to *David*: because lookers on being free from prejudice, and passion, can see more clearly then those that are interessed in the business.

8. Of good example, by which, shining before them in the light of an holy conversation, we do not only shew them the way to Heaven, but (as it were) take them by the hand, and lead them in it. So *Mat.* 5. 16. 1 *Pet.* 2. 12. and 3. 1.

Mr. Downams Guide to godliness.

CHAP.

CHAP. XXXIX.

Queſtions, and Caſes of Conſcience about Confeſſion.

Queſt. *IS confeſſion a duty that God requires of Chriſtians?*

Anſw. Yea, its a Goſpel-duty that we ſhould confeſſe *with our mouths* as well as believe *with our hearts*, Rom. 10. 10.

Queſt. *What is this confeſſion required?*

Anſw. Its an open profeſſion of Chriſt, and his Goſpel, his truths and wayes, and a pleading for the ſame.

Queſt. *What muſt we confeſſe concerning Chriſt?*

Anſw. Firſt, his Natures; as his Divinity and Humanity: So did the woman of *Canaan*, Matth. 15. 22. *John the Baptiſt*, Joh. 1. 20, 27, 34. the *Eunuch*, Act. 8. 37. *Peter*, Joh. 6. 69. I.

Secondly, his Offices: ſo did *Nathaniel*, Mat. 16. 16. the woman of *Samaria*, Joh. 4. 19, 29. and *John the Baptiſt*, John 1. 29. II.

Thirdly, his beauty, excellency, and dignity: So did the Church, *Cant.* 5. 9, 10, &c. *John the Baptiſt*, Joh. 1. 20, 27. and 3. 28. to 33. ſo the Saints, *Rev.* 5. 11, 12, 13. III.

Fourthly, eſpecially ſuch things concerning Chriſt as others deny, or doubt of: As they aſſerted Chriſts reſurrection which was then denied, *Act.* 4. 2. *Rom.* 10. 9. *Act.* 24. 15. and 23. 6. IV.

Queſt. *What elſe muſt we confeſſe in reference to Chriſt?*

Anſw. Firſt, our faith in him, and his Goſpel: So, *Mark* 9. 24. *Joh.* 9. 38. *Act.* 24. 15. *Iſa.* 45. 23, 24. Our intereſt in God and Chriſt. So, *Job* 19. 25, &c. *Joh.* 20. 28. *Cant.* 2. 16. I.

Secondly, our grace received from Chriſt, and of the work, and workings of it: So, 1 *Cor.* 15. 10. 1 *Tim.* 1. 12, 14. 2 *King.* 18. 12. *John* 21. 16. *Pſal.* 43. 4. *Gal.* 6. 14. 2 *Cor.* 12. 10. II.

Thirdly, our worſhipping of God after a Goſpel manner, purely, and ſpiritually without humane inventions, or ſuperſtitious vanities. So, *Acts* 24. 13, 14. III.

Fourthly, our practice, or manner of life: what is the conſtant bent of our reſolutions, and endeavours: So, *Pſal.* 66. 16. 1 *John* 1. 1, 3. Thus relations of experiences are confeſſions of Chriſt before men: So alſo to beare witneſſe againſt IV.

againſt ſinne, though with our own danger: So did *John the Baptiſt*, Mark 6.18,27.

Queſt. *When muſt we thus make confeſſion?*

Anſw. When we are called thereunto either publickly, or privately.

Queſt. *How may we be called publickly to it?*

Anſw. Either by the Church, or by the Magiſtrate.

Queſt. *When are we called to it by a Church?*

Anſw. Either at the conſtitution of it; or at our admiſſion into it.

Queſt. *How are we called to confeſſion at the conſtitution of a Church?*

Anſw. As Chriſt makes the confeſſion of Faith to be the foundation upon which his viſible Church is built, *Mat.*16.16. to 19. whence two things may be collected.

1. That a good confeſſion of faith in Chriſt ſhould be made, and laid as a foundation at the gathering, or conſtituting of a Church, which may be effectuall to keep the Members ſound in the faith, and to ingage them to hold faſt their principles.

2. That thoſe are the fitteſt ſtones for the building of a Church, that can give the beſt account of their faith in Chriſt.

Queſt. *How are we called to confeſſion at our admittance into a Church?*

Anſw. At our admiſſion into a Church, to which we deſire to joyne our ſelves, being required to give an account of our faith and holineſſe, we ſhould be free and ready to do it.

Queſt. *How may that be proved?*

I *Anſw.* Firſt, becauſe, as to beleeve with the heart, makes a man a member of the inviſible Church, ſo to confeſſe with the mouth, qualifies him to be a member of the viſible Church of Chriſt.

II. Secondly, this gives the Church knowledge of us, and ſatisfaction in us, yea, moves them to glorifie God for us, and to receive us in the Lord unto the fellowſhip with them in all Chriſts Ordinances, without which they may be afraid of us, as the Church of *Jeruſalem* was of *Paul*, Act.9.26,27.

III. Thirdly, this ſeems to have been the practice of the Primitive Church (as now it is of the reformed Churches) ſo *Act.*2.41.

IV. Fourthly, what is done at the planting of a Church, is proper to be done in the augmentation of a Church, whoſoever would be a lively ſtone in this building ſhould be a confeſſor of Chriſt, 1 *Pet.* 2.5.

Queſt. *How are we called to this publick confeſſion by a Magiſtrate?*

Anſw. When we are brought before Rulers, and Governours for Chriſts ſake, and examined about our religion, then we ought to bear witneſſe to Chriſt, and his truth, as Chriſt, and his Apoſtles did, *John* 18.37. 1 *Tim.*6.1. *Luke* 22.70. *Mark* 14.61,62. So *Act.*4.5, to 16. and 5.27, to 33. *Act.*6.12.15. and 24.14. to 22. and 26.2,&c. and 24.25,&c.

Queſt. *When are we called to it privately?*

I. *Anſw.* Firſt, when we are asked by a ſingle perſon, who deſires information, and lays not a ſnare for us, 1 *Pet.*3.15. ſo did Chriſt, *Joh.*4.15,26. and 10. 24, &c. and 7. 35, &c.

II. Secondly, when we are engaged in reaſonings and diſputes with others about the matters of Chriſt, and his Goſpel, *Jude* 3. we are ſet for the defence of the Goſpel, *Phil.*1.17. *Act.*19.29. and 17.18,24,&c. and 15.2. and 6. 9,10, *&c.* Hence, *Phil.*1.27.

III. Thirdly, when we are in company where the name of Chriſt is blaſphemed, or his truths, wayes, ſervants are evil ſpoken of: then we ought to ſtand up for Chriſt, and his truth, *&c.* and to ſpeak as much for them as others do againſt them, yea, to outſpeak them, and put them to ſilence.

Queſt.

Quest. *Why ought we to make confession with the mouth?*

Answ. First, in regard of God: and that,

I. 1. Because its an homage, and service that God requires of us, *Isa.*45.23. with *Rom.*14.11.

2. God the Father did confesse, and give testimony by a voice from heaven to his Sonne Christ Jesus, *Matth.* 3. 17. and 17. 5. So Christ saith, *John* 5. 32, 37. and 8. 18. and herein we should be followers of God, as dear children, *Ephes.* 5. 1.

3. Hereby we give glory to God, *Phil.*2.11. *Joh.*7.29. *Rom.* 15.6.

II. Secondly, in respect of Christ, and that

1. Because its Christs priviledge to be confessed, or an honorary that was conferred on him by God for his deep humiliation, *Phil.*2.9,10. and not to confess him, is to rob him of that glory which is peculiar to him.

2. It was Christs practice, both in life and death. He confessed his Father, *John* 1.18. and 8.38. that God is a spirit, *John* 4.24. How he will be worshipped: *John* 15.15. and 3.32. He did bear witnesse to the truth, *Joh.*18.37. Hence *Rev.* 1. 5. and 3. 14.

III. Thirdly, in regard of our selves: and that,

1. Because we are Gods witnesses, *Isa.*43.10. To this end God gives us more knowledge and grace then he doth to others, that we might speak more of, and for God then others. Hence, *Mat.*13.16. Its our honour to be witnesses of Christ, *Joh.*1.7. and 21.24. 2 *Cor* 11.5. *Act.*26.16. and 9.15.

2. If we confesse God, and Christ, and his truth, we shall be confessed by both.

1. By the Father, who will own and avouch us to be his people, portion, jewels, friends, *&c.* and that,
   1. Before men: If we testifie for God, he will give testimony of us, as he did of *Abraham*, *Abel*, *Moses*, *Daniel*, *Enoch*, *&c.* Heb. 11.4, 5. Hence Gods servants have appealed to God to be their witnesse, *Job* 16. 19. *Psal.*139.23,24. and 7. 8. and 26.1,2. If we plead for God, he will plead for us; as, *Numb.*12.8. *Job.*42.7. *Lam.* 3. 58. *Psal.* 37.6.
   2. Before Devils. So, *Job* 1. 8. and 2.4.
2. By the Sonne: If we confesse Christ, he will confesse us, *Mat.* 10. 32. *Luke* 12.8.

3. If we confesse God and Christ, we shall be encouraged, defended, and honoured even here.
   1. We shall be encouraged and strengthned by Christ too, and in our testimony, *Act.*18.9. and 23.10,11. 2 *Tim.*4.16,17.
   2. We shall be defended, and delivered from the assaults, and designes of our enemies, *Acts* 18.9,10. and 26.16,17. and 23.10, 11, 20, 21. 2 *Tim.* 4. 17.
   3. If we honour God by confession, he will honour us, and that
      1. With favour, affection, and respect from men, 1 *Pet.*4.14. *Act.*4.33. *Rev.*3.8, 9.
      2. With victory over Satan, *Rev.*12.10,11.
      3. Yea, God will honour us with mutual inhabitation, which implies intimate communion, 1 *Joh.*4.15.

4. If we confesse Christ aright, we shall be saved. Confession tends to salvation.
   1. As a way appointed us to God, to walk in towards heaven.
   2. As a character, property, and practice of such as shall be saved.
   3. As a furtherance of our salvation, because its a means, or help to our perseverance in the faith, even to the end: and then, *Mat.*24.13. *Heb.*10.23.

IV. Fourthly, In regard of others, who by our confession may receive instruction, confirmation, and encouragement to doe the like boldly, and without fear.

Quest. *How must this confession be made?*

I. *Answ.* First, freely, without compulsion as water flowes out of the Fountain.

II. Secondly, Plainly, and fully without obscurity, without hiding, or mincing the truth. So *Joh.* 1. 19,20. Hence our confession of Christ should flow from faith as the fountain, and that

1. From our Faith in Christ. Confession with the mouth should proceed from Faith in the heart, 2 *Cor.*4.13. *Psal.*116.10.

Object. *But, Rom.*14.22. *Hast thou Faith, have it to thy self, before God, therefore we need not confess it before men?*

Answ. Paul there speaks not of a justifying Faith, but of a Faith, or perswasion of Christian liberty in things indifferent: This Faith a man may keep to himself, or so shew or use it, as thereby not to offend his brother.

2. From out experience in some measure of Christ, and his grace, or of what we confess: This will provoke us to a confession before men, as *Act.* 4. 18, &c. So 1 *Joh.*1.1. Christ gave his Apostles experience, and *Paul*, Act.26.16.

III. Thirdly, Boldly without fear, or shame, So *Acts* 23.6. with 24.21. and 20.23,24. and 21.13. *Phil.*1.20. Its our honour so to doe, *Act.*5.41. and 4. 8, &c. *Psal.*119. 46, 2 *Sam.*6.20, *&c.*

IV. Fourthly, Constantly, without giving over till we have finished our testimony: as the two witnesses, *Rev.*11.7. and *Paul*, 2 Tim.4.7. Act.23.25. Hence, *Rev.*3.3. This Christ takes kindly, *Rev.*2.13. and 3.8,10.

V. Fifthly, Innocently without giving offence, or occasion to any to speak evill of us, whilst we are speaking good of Gods name, or for his truths, and wayes, *Act.* 24.20 and 23.9. For which end we must doe it.

1. With meekness, from an humble spirit, without any shew of pride, ostentation, passion, or bitterness.

2. With fear of God, of offending him whilst we are confessing him, or doing, or saying any thing which may cause the way of truth to be evil spoken of: And with reverence of men, by giving all due respect to them before whom we speak.

VI. Sixthly, Sincerely out of love and zeale.

1. Out of love to Christ, and his truth: For what we love we will own openly *Cant.*5.9. *Love is strong as death, &c.*

2. Out of zeale for God, his glory, the credit of his cause, the honour of his truth, the propagation of his Gospel, the encouragement and comfort of his friends, and the conviction of his enemies.

VII. Seventhly, Patiently, with a disposition, and resolution to suffer for our testimony if God call us to it: as others have suffered before us, *Mat.* 10. 37, &c. *Joh.*9.22. *Rev.*1. 9. and 11.3,7.10. and 12.17. and 20.4.

Mr. *Reyners Government of the tongue.*

Quest. *Whether is it lawful for a man being urged to go to Idol-service, and to hear Mass, so he keep his heart unto God?*

Answ. It is not, as may be proved by these reasons.

I. First, St. *Paul*, 1 Cor.8. and the 10. Chap. disputes this question, whether they might go into the Idol temples, and there eat of meat offered to them, so they did not partake with Idolaters in the worship of their Idols? This he concludes utterly unlawfull; for they could not *partake of the Lords cup, and the cup of devils*: so is it unlawful for a Protestant to go to the *Popish* Mass.

II. Secondly, God is the Creatour of both body and soul, and therefore is to be worshiped with both: and we rob him of his due when we reserve our hearts to him, and give our bodies to Idols, whereas, *Rom.* 12.1. we must give up *our bodies a living sacrifice unto God.*

Object.

Object. *Against this some object the example of Naaman*, 2 Kin. 5. 18, 19. *where they infer, that the Prophet gave Naaman leave to worship in an Idol-Temple?*

Answ. First, Some answer that *Naaman* speaks only of civil, and Politick worship: For his Office was to kneel down that the King might lean on his shoulder: and *Naaman* makes open protestation, ver. 7. that he will *Worship no God but the God of Israel.*

Secondly, Others answer better, that *Naaman* acknowledgeth it a sin to go the house of *Rimmon*, and therefore craves pardon for it twice, verse 18. and withall, vows that thenceforth *he would offer sacrifice to no God, save only to the Lord.* II.

Thirdly, *Naaman* intreats the Prophet to pray for him, that he might be constant in the service of the true God: and that in case, through humane frailty, he should, against his purpose, be drawn to it, that the Lord in mercy would pardon his offence. III.

Object. *But if I doe not go to mass, I shall give offence to the Papists?*

Answ. We are to doe our duty, though men be never so much offended, *Mat.* 15. 14. Again, we ought not to do evil, that good may come of it.

Quest. *Whether may a man, especially a Minister, with a good conscience fly in persecution?*

Answ. Sometimes it is lawfull, though not alwayes: For

First, Christ commands it, *Matth.* 10. 15. neither was this command ever repealed. I.

Secondly, We have many examples for it in Scripture, of *Jacob*, Gen. 27. and 31. of *Moses*, Exod 2. 15. Heb. 11. 27. of the Prophets hidden by *Obadiah*, 1 Kin. 18. 13. of *Elijah*, 1 Kin, 19. 3. of Christ himself, *Joh.* 10. 39. of *Paul*, Act. 9. 25. 29, 30. II.

Object. *Persecution is good, and therefore it may not be eschewed?*

Answ. First, Some things are simply good of themselves, as vertues, and all morall duties, and these may not be eschewed. Others are good only in some respects, as things indifferent, which are neither commanded, nor forbidden, and these may be eschewed except we know they are good for us. Now persecution being good only by accident, we may avoid it, because no man can say, whether it be good, or bad for him. I.

Object. *Persecution is sent of God for the triall, and good of his Church?*

Answ. First, Evill things sent of God, may be avoided, if he shew us a way, or means to escape them.

Secondly, There is a two fold will of God, his revealed will, and his secret will: By the former he hath appointed, that in case of present danger, when a door is open, we may escape. As for his secret will, because its unknown, and therefore uncertain to us, we may not rashly presume thereof, but rather use the means offered, till God reveale the contrary. II.

Object. *To flie in persecution is a kind of deniall of Christ, and against confession?*

Answ. Christian confession is two-fold: first, Open. Secondly, implicite.

1. Open confession is when a man boldly confesseth his faith before the adversary even unto death: as the Martyrs did.

2. Implicite, which though it be inferiour to the former, yet its a true confession, and acceptable unto God: and this is when a man so keep his religion, is content to forsake his Country, friends, and goods.

Object. *But Christ bids us not to fear them that can but kill the body, therefore we may not flie?* Mat. 10. 28.

Answ. First, This forbids not all feare, but such a fear as tends to Apostacy, causing

cauſing men to renounce faith, and a good conſcience.

II. Secondly, It ſpeaks of ſuch feare, whereby wee feare man more then God.

III. Thirdly, Its ſpeaks of ſuch a feare whereby we are urged to tempt God by doing ſomething that is contrary to his will, and out of our calling. Now when we ſpeak of flight in perſecution, we underſtand not ſuch a flight as tends to Apoſtacy, &c. but that alone whereby we uſe the means offered according to his appointment.

Queſt. *When may a man, Miniſter, or other fly?*

I. *Anſw.* Firſt, When there is no hope of doing good by his abode in that place, where the perſecution is: but not when there is hope: at ſuch a time God forbad it *Paul*, Act. 18.10.

II. Secondly, Conſider whether the perſecution be perſonall, or publick. Perſonal is that which is directed againſt this, or that mans perſon. Publick, which is raiſed againſt the whole Church: If it be perſonall againſt the Paſtor, he may fly, and it may be, his flight will bring peace to the Church.

Queſt. *But what if the people will not ſuffer him to fly?*

Anſw. They ſhould be ſo far from hindring him, that they ſhould rather further him: So *Acts* 19. 30. But if the perſecution be publick, then he is not to fly: For then the ſtrong ſhould ſupport and confirme the weake.

III. Thirdly, If there be in the Paſtor, moderation of minde: for as he muſt not be overcome with exceſſive feare, ſo neither muſt he be foole-hardy to run into apparent danger. To avoid both which, he muſt pray for wiſdome, courage, and conſtancy, and uſe the conſent, and advice of the Church, for his further direction herein.

IV. Fourthly, The Paſtor muſt only withdraw himſelf for a time, and not utterly forſake his charge, and calling, *Mat.*10.23.

V. Fifthly, He may fly, if after due triall, and examination of himſelf, he finde not himſelfe ſufficiently armed with ſtrength to beare the extremity.

VI. Sixthly, If he be expelled, or baniſhed by the Magiſtrate though the cauſe be unjuſt.

VII. Seventhly, If God offer a lawfull way, and means of eſcaping.

VIII. Eightly, If the danger be not only ſuſpected, and ſeen afar off, but certain, and preſent.

Queſt. *When may not a Paſtor, or other man fly?*

I. *Anſw.* Firſt, when God puts into their heart the ſpirit of courage, and fortitude, whereby they reſolve to ſtand out againſt all the fury of the adverſary. So it was with *Paul*, Act.20.22. and 21.13. One in Queen *Maries* dayes having this motion to ſtand out, and yet flying, for the very act, felt ſuch a ſting in his conſcience, that he could never have peace till he died.

II. Secondly, When they are appehended, and under the cuſtody of the Magiſtrate: then they may not fly, becauſe in all their ſufferings they muſt obey the Magiſtrate.

Queſt. *Whether then may a man impriſoned, break priſon if he can.*

Anſw. No man being in durance may uſe any unlawfull, or violent means to eſcape: for we may not reſiſt the Magiſtrate in our ſufferings. Servants muſt ſubmit to the unjuſt corrections of their Maſters, 1 *Pet.* 2. 19. the Apoſtles would not ſo eſcape when they might; till the Angel brought them forth, *Act.*5.19.

III. Thirdly, When a man is bound by his calling, and Miniſtry, ſo as therein he may

may glorify God, and doe good to his Church: For the discharge of the duties of our callings must be preferred before our very lives. IV.

Fourthly, When God by his Providence cuts off all lawfull meanes, and wayes of flying: then he doth (as it were) bid that man stay, and abide: we must not use unlawfull means, nor do evill that good may come of it.

Mr. Perkins Vol. 2. p. 86.

See more of the lawfulnesse of flight in Persecution in the life of *Athanasius in my first part of Lives.*

CHAP

CHAP. XL.

Questions, and Cases of Conscience about confession of sin.

Quest. *IS confession of sin a necessary duty?*

Answ. Yea, or else God would never have promised so great a reward to it, as 1 *Joh.* 1. 9 *Job* comforted himself with it, *Job* 31.33. So *Psal.* 2.5. *Ut somnium narrare vigilantis; Sic peccata confiteri viri panitentis est.* Aug. To tell a mans dream is the sign of a waking man, so to confess his sins, of a true penitent.

Quest. *May not a wicked man confess his sins?*

Answ. Yea, as we see *Pharaoh*, *Saul*, *Judas*, &c. did.

Quest. *How then shall we distinguish between the confession of a regenerate, and unregenerate man?*

Answ. By these signs.

I. First, True confession comes from a troubled soule, as we see in the *Publican*: From a broken, and bleeding heart, as did *Davids*: From a melting heart, as did *Josiahs*. But the other knows it not: the racking pain only wrings it from him, not the mercy of that God whom he hath offended.

II. Secondly, The first proceeds from a bleeding heart, laying hold upon mercy: as *Dan.* 9.9. *Ezra* 10.2. the other wants this, therefore Christ saith, *Repent and believe*, Mar. 1.15.

III. Thirdly, It comes from an honest heart in the first, purposing not to sin: He confesses, and forsakes, *Prov.* 28.13. Hence *Ezra* 10. 2, 3. The other though he seem to disgorge his stomack, yet he returns with the dog to his vomit: So *Deut.* 1. 40, 41. *Dike on the Heart.*

Quest. *Why must we remember, and confess our sins?*

I. *Answ.* First, Because promise of forgiveness is made to it, *Prov.* 28. 13. 1 *Joh.* 1. 9.

II. Secondly, God hath made good this promise upon the right performance of it, 2 *Sam.* 12.13. *Psal.* 32.5.

III. 3. Threats are denounced against those that confess not their sins, *Prov.* 28.13. 1 *Joh.* 1.8,10. *Dr. Gouge on Heb.*

Queſt. *In confeſſing our ſins, muſt we deſcend into particulars?*

Anſw. Yea, ſo did *David*, 2 Sam. 24. 10. So *Ezra* 9. 6, 11. *Nehem.* 9. 1. &c. *Dan.* 9. 5, 6, 11, 13. *Mat.* 3. 6. 1 *Tim.* 1. 13. *Act.* 19. 18, 19.

Queſt. *Why muſt we do this?*

I. *Anſw.* Firſt, This is the next way to bring us to that meaſure of humiliation which is neceſſary: Hence *Acts* 2. 36. and 3. 14, &c.

II. Secondly, This is the beſt courſe we can take to eſcape Gods future judgements, 1 *Cor.* 11. 31. *If we would judge our ſelves, we ſhould not be judged, &c. Micah* 7. *Pſal.* 51.

Queſt. *Is it a duty to confeſs our ſins to men alſo?*

Anſw. Yea, ſo *Jam.* 5. 16. *confeſs your faults one to another*: not only to the Elders of the Church, but to your brethren alſo: therefore its no ground for *Popiſh* auricular confeſſion, wherein they require that every one, at leaſt once a year, ſhould in the ear of a Prieſt confeſs all his ſins, together with the circumſtances of them: a politick invention to know the ſecrets of others, to keep them in awe, and to enſlave their conſciences.

Queſt. *In what caſes then is confeſſion to be made to others?*

I *Anſw.* Firſt, In caſe of ſcandall given by perſons before, or after their reception into the Church and fellowſhip of the Goſpel.

1. Before their admiſſion: ſuch as deſire admittance, having formerly committed groſs ſins, ſhould ſolemnly acknowledge their ſinfull courſes, and godly ſorrow for them, and their reſolution againſt them for the future, to give ſatisfaction to the Church, that God hath wrought a change in them. So *Matth.* 3. 6. *Act.* 15. 18, 20.

2. After their admiſſion, ſuch as give offence by walking diſorderly, either to the whole Church, or to ſome particular members of it, they ought to confeſs their faults to the whole ſociety, or to the perſons to whom the fact is known, to teſtifie their repentance, that ſuch as know their ſinne, may know their ſorrow alſo: And

1. If the offence be publick: by their open confeſſion to preſerve the credit of the ſociety, and roll away the infamy from it, that it may not be accounted an ulcerous body: and alſo thereby to warn others to fear, leaſt they offend.

2. If the offending brother be caſt out, or the brethren withdraw from him, they may receive ſatisfaction by the free, and hearty confeſſion of his offence, and receive him to fellowſhip again, and renew their love towards him, as 2 *Cor.* 2. 6, 7, 8. yea, to forgive, and comfort him, leſt he be ſwallowed up by overmuch ſorrow.

II. Secondly, In caſe of injuries done to others, then they ſhould willingly acknowledge, and be ſorry for the ſame: For ſo confeſſion is a kind of ſatisfaction, and a means of pacification. Thus Chriſt directs, *Matth.* 5. 23, 24. *Luke* 17. 34.

III. Thirdly, In caſe of ſcruple about ſome ſin that burdens our conſcience: As whether we have committed it or no? or whether we be not ſome way acceſſary to it? or whether it be a pardonable ſin, or a ſin unto death? and how may we obtain pardon; &c. To which may be added, the predominancy of any luſt which is too maſterfull for us? in ſuch caſes we may disburden our ſouls into the boſome of ſome wiſe, and godly friend, acquainting him with our ſcruples, to obtain the benefit of counſell, and prayers, &c. Oft times the very opening of our griefs, eaſes our conſcience, as opening a vein cools the blood.

IV. Fourthly, In caſe of a common Judgement, or particular affliction:

1. Of a common judgment, when a man by his ſin hath had a ſpecial hand in pulling down the ſame: as *Achan*, Joſh. 7. then he muſt confeſs it both to God, and before men, So *Jon.* 1. 10.

2. Of

2. Of a particular affliction: as sickness, &c. then also its good not only to confess our sin to God, but to men also: as *Jam.* 5.14,15.16.

Fifthly, In case of reproof from others, when they tell us of our faults, we should freely confess them with grief, and purpose of amendment. So 2 *Sam.* 12.7,8.13. V.

Sixthly, In case of co-partnership with others in sin: when any one of their consciences are awakened, he should confess his sin to his fellow-drunkard, thief, &c. to awaken them, and so to help them out of the snares of the Divel. So *Gen.* 42.21,22. *Luke* 23.39,40.

Seventhly, To magnifie the riches of Gods free grace to us, though we have been guilty of great sins. So did *Paul*, 1 Tim. 1 13. Acts 22.4,5. and 26.9.10. 11. VII.

Eighthly, To prevent sin in others: when by confessing the sins, and the evill we have found in them, we may make them to beware thereof. So its usefull for Malefactors at their execution to confess their sins that others may be warned. VIII.

Quest. *Are we bound to confess every sin to others?*

Answ. First, We are bound absolutely to confess every known sin to God, but confession to men is necessary only in some cases, and that not of all sins. I.

Secondly, We are bound to confess such sins to others, as are open, or known to them, not our secret sins: as II.

1. Our bosom-sins, we need not to confess but to God alone, *Psal.* 19.12.
2. Secret sins unknown to men, we may conceale them.
   1. Whilst Providence covers them.
   2. Whilst Conscience is quiet: But when God in his Providence brings them to light, or our consciences, being awaked, terrifie and affright us, so that we can have no ease till we have acknowledged them, then we are to confess our sins, though we suffer for it.
3. Yet sometimes we may confess our secret sins to others, to obtain ease, comfort, counsell, prayers, &c.

Quest. *Who are the persons, to whom we must confess our faults?*

Answ. First, to such persons, or societies, whom we have injured, and scandalized, or consociated in sin with them. I.

Secondly, Our secret sins we should confess to ministers, as to our Spiritual Physitians, or to such others as we judge wise, godly, and faithfull.

Quest. *But hereby we may loose our credit, and lie under a blot?*

Answ. If thou chooseſt such to confess to, it will not prejudice thy credit:

1. Such will consider themselves, that they also may be tempted, and may be forced to doe the like, and therefore what they would that others should doe to them, they will do to thee, *Mat.* 7.12.

2. It will rather tend to our credit: For it will represent to them the tenderness of our consciences, humility, hatred of sin, and fear of offending.

Quest. *From what principles, or in what manner should we confess our sins to others?*

Answ. First, Out of zeale for God, to give him glory before men, and that

1. Of his Omniscience, in knowing our most secret sins.
2. Of his Providence in detesting them.
3. Of his justice in punishing, or righteousness, and faithfulness in afflicting us for them.
4. Free grace in pardoning them, and in accepting, imploying, and saving us from them.
5. Patience in sparing us, and mercy in doing us good, notwithstanding our sins against him.

Secondly, Out of hatred against sin, we must confess with grief, hatred, and shame, as a man would speak of the most loathsome things. II.

III. Thirdly, Out of love to others, to make ſin odious to them, and to make them abhor, and eſchew the ſins we have faln into, and eſcape the ſhame, and ſorrow we have met with for the ſame. Alſo out of grief for wronging or offending others: and from a mind to give them ſatisfaction for the ſame.

IV. Fourthly, Out of humility, to humble our ſelves for our faults even before men, and to take ſhame to our ſelves by confeſſing, in the caſes, and upon the occaſions premiſed, and that to make it appear how much we hate ſin, and our ſelves for ſin, and to keep others from thinking too highly of us: ſo *Paul*, 2 Cor. 12. 6.

Queſt. Why are men ſo backward to confeſs ſin?

I. *Anſw.* Firſt, becauſe it brings ſhame, and grief along with it, which ſin cannot endure. For ſin hath ſo perverted the ſoule, as to miſplace ſhame in the acknowledging offences, which ſhould be placed in offending.

II. Secondly, Confeſſion is an ejection of ſin; It layes an engagement on us not to ſin again, but to hate, and put it away: this, neither ſin, nor Satan can endure.

III. Thirdly, Confeſſion brings ſin to light, which (like an horrid monſter) it cannot endure, *Joh.* 3. 20. Sin loves to wear a vaile of ſecrefie, or a vizard of counterfeit piety, or a garment of excuſes: to wrap it ſelf (like the Divel in *Samuels* Mantle, that the filthy ſhame of its nakedneſs may not appear.

Queſt. Why ſhould we confeſs ſin, ſeeing its ſo filthy, and ſhamefull a thing that it becometh not Saints once to name it?

I. *Anſw.* Firſt, though ſin be filthy it it ſelf, yet the confeſſion of it is clean, and commendable.

II. Secondly, There is a twofold naming of ſin:

1. With delight, and boaſting of it, and indulgence to it: This is prohibited to Saints.

2. With deteſtation of it, indignation at it, and grief for it: this is commanded.

III. Thirdly, To conceal ſin, when there is juſt occaſion to confeſs it, is ſinfull modeſty. Its to keep Satans counſell: To harbor a thief, or murderer in our boſoms that will rob us of our ſouls, and cut our throats, and is the high-way to deſtruction, *Prov.* 28. 13. and 29. 1.

IV. Fourthly, a ſerious, and religious confeſſing of ſin is a means to cleanſe, and heal ſoul maladies, whereas hiding it, is but like the skinning over a ſore, which will afterwards feſter, and break out more dangerouſly. Many famous men, as *Origen*, *Auſtin*, *&c.* have been free in publiſhing their ſins, and errors in judgment to the world.

Mr: Reiners Government of the tongue.

CHAP.

CHAP. XLI.

Questions, and Cases of Conscience about carnal Confidence.

Quest. *WHat carnal confidence is particularly forbidden in Scripture?*

Answ. First, trusting in riches, *Job.*31.24. 1 *Tim.* 6.17. I.

Secondly, in men, *Psal.*118.8. Though Princes, *v.*9. II.

Thirdly, In strength of a City, *Prov.* 21.22. III.

Fourthly, in our relations, *Mich.* 7.5. IV.

Fifthly, in Gods enemies, *Jer.*2.37. *Hos.*14.3. V.

Sixthly, in places of idolatrous worship, *Jer.*48.13. VI.

Seventhly, in the flesh, *Phil.*3.3. VII.

Quest. *What reasons doth the Scripture give against it?*

Answ. First, all such confidence shall be rooted out; *Job* 18.14. I.

Secondly, its punishable, *Job.*31.28. II.

Thirdly, it argues great folly, *Prov.*14.16. III.

Fourthly, its deceitful, *Prov.*25.19. IV.

Fifthly, its rejected by God, *Jer.*2.37. V.

Quest. *Why have men naturally confidence in outward things?*

Answ. Their hearts being not filled with grace, they relish not Christ, but flie to these outward things for refuge. Thus the Jews boasted in the name of *Holy people*, their *Law*, *Temple*, *Holy Land*, *&c.* and many amongst us, of hearing the word, receiving the Sacrament, uncovering the head, bowing the knee, &c. Yet all these could not save them from captivity, nor us from destruction.

Quest. *Why are men taken up with carnal confidence in these things?*

Answ. First, because outward things are easie, and men cannot endure to apply themselves to the hard matters of the Law. I.

Secondly, they are glorious, and men desire to be taken notice of. II.

Thirdly, men have a foolish conceit that God is pleased with the outward act, though inward sincerity be wanting. III.

Fourthly, men want knowledge of themselves, an inward change, a sense of their own unworthinesse, and Christs worthiness. IV.

Quest. *How shall we know whether our confidence is carnal, or no?*

I. *Answ.* First, Where this carnal confidence is, there is bitterness of spirit against sincerity: None persecuted Christ more then the *Scribes* and *Pharisees* which sat in *Moses* chair, &c.

II. Secondly, where this is, such men secretly bless themselves in their outward performance of good duties without humiliation for their defects.

Dr. *Sibs on Phil.* 3. 3.

III. Thirdly, when we venture on ill courses, and causes, thinking to be supported by the help of outward means: As in warre, with multitude of souldiers and Horses, &c. which cannot prevail, *Isa.*30.1,2,3, *&c.* and 31.1, *&c.*

IV. Fourthly, when we rest our souls upon meaner things, never seeking to Divine and religious helps.

V. Fifthly, when men love to sleep in a whole skin, and therefore will take the safest courses (as they think) to secure themselves, not consulting with God, but with flesh and blood; and confiding in creature help: whereas,

1. The creature yeelds not that we expect it should: there is falshood in these things; they promise much, and perform little, and so deceive them that trust in them.

2. They are mutable, and subject to change: All things come to an end save God who is unchangeable.

3. They are snares and baits to draw us away from God by reason of the vanity of our hearts, which are vainer then the things themselves, *Psal.*62.9. *Eccl.*1.1.

Quest. *How may we prevent or cure this carnal confidence?*

Answ. A right apprehension of God will do it. For the more, or less that we conceive of God as we should do, so the more, or lesse we disclaime confidence in the creature, They who in their affections of love, joy, affiance, and delight, are taken up too much with the creature (say what they will) they professe to all the world by their practice that they know not God: But they who know and apprehend him in his greatness and goodness, in that proportion they withdraw their hearts from the creature, and all things else. As in a paire of balances, so where God weighs down in the soul, all other things are light; and where other things prevail, there God is set light by. Dr. *Sibs on Hosea.*

Quest. *What is confidence?*

Answ. Its a certainty that we conceive of a future desired good, or of the love, and fidelity of a person, whereby the heart is filled with joy and love.

Quest. *What is the only subject proper for mans intire confidence?*

Answ. God, All-good, Almighty, and All-wise, without him all things that men use to repose their confidence upon are waves and quicksands. Men are mutable, and though they could give good security for the constancy of their wills, they can give none for the continuance of their life. The goods of the earth faile our expectation, or come short of our satisfaction, or slip from our possession: they will leave us, or we them: No wonder then if they that repose their full and whole confidence in them are seen so often to fall into despaire. Here then the true counsel for tranquility is to trust wholly upon none but God, on other things according to their nature and capacity: they shall never deceive us if we require nothing of them above their nature.

Confidence is good according to the goodness of the subject that it reposeth upon: wherfore confidence in God the only soveraign good, perfect, solid, immutable, is the best of all, and the only thing that can give assurance, and content to the soul. He that is blest with that confidence is half in *Paradise* already: He is firm, safe, meek, serene, and too strong for all his enemies, *Psal.*84. 12. God is to him a *Sun* to give him light, heat, life, and plenty of all goods: and a *Shield* to guard him, and shelter him from all evils: He gives him *grace* in this life, and *glory* in the next. *O Lord of Hosts, blessed is the man that trusteth in thee.*

Dr. *Du Moulin of contentment.*

CHAP.

CHAP. XLII.

Questions, and Cases of Conscience about the Conflict, or combate between the flesh, and Spirit.

Quest. *Ow will it appear that there is such a conflict in every regenerate person?*

Answ. By plain Testimonies of Scripture, as *Gal.* 5. 17. *The flesh lusteth against the Spirit, and the Spirit against the flesh, &c.* Rom. 7. 19, 22. 23.

Quest. *What is the Spirituall conflict?*

Answ. Its nothing else but a continual combate between the unregenerate part, the flesh, with the lusts thereof, and the part regenerate, the Spirit, with all the holy qualities, graces, and motions thereof, by reason of their contrariety in nature, and conjunction in place, whereby they mutually lust, and strive one against the other, the flesh willing, and imbracing that evill, which the Spirit nilleth and hateth: and nilling, and shunning that good, which the Spirit willeth, and affecteth, and contrariwise. For in this conflict they mutually assault each other with irreconcilable hatred, so that as the one getteth, the other looseth, as one gathers strength, the other is weakned: as in a paire of Scales, when own rises the other falls: they are like light, and darkness, &c.

Quest. *What are the causes of this Conflict?*

Answ. The principall cause is Gods will for the manifestation of his own glory: For which purpose he doth not perfect our sanctification in this life; but in part regenerating, and leaving us in part unregenerated.

Quest. *But why did not the Lord (who could easily have done it) perfect sanctification in us at first, as he did by his only word at first create, and make us perfect?*

Answ. Were there no other reason but that good pleasure of his most wise will, it were sufficient to satisfie us. For he best knowes what to give, and when to give: But yet divers reasons may be affigned for it: as

First, This course is most profitable, both for the setting forth of Gods glory, and the advancing of our good. I.

Quest. *How doth it more manifest, and magnifie Gods glory?*

Answ. That the weaker we are in our regenerate part, and the stronger the flesh is,

is, and all other the enemies of our ſalvation, the more clearly Gods wiſdom ſhineth forth in ſtrengthening this weak part, and enabling it to ſtand in the day of battel: Yea, in cauſing it to obtain a full and finall victory, putting all its mighty enemies to flight. This moved the Lord to ſuffer the prick in the fleſh to moleſt *Paul*, 2 Cor. 12. 9. that his grace might be perfected in the Apoſtles weakneſſe.

2. God is more glorified when as we, ſeeing the ſtrength of our naturall corruptions, and our frailty, and the many infirmities of our ſpirituall part, are moved hereby to attribute all the glory, and praiſe of our ſalvation to the alone mercy of God, both in the reſpect of the beginning, and perfecting thereof, and utterly denying our own ſelves, and all our righteouſneſſe, do wholly rely upon the perfect righteouſneſs of Chriſt: whereas if there were in us perfect ſanctification, we ſhould hardly acknowledge the Lord to be all in all in our ſalvation.

3. The wiſdom and power of God is more manifeſted, and glorified, when as he doth his great works by contrary means, and cauſes, which in their own nature would rather hinder them: therefore he will have us blind, that we may ſee; and fooliſh, that wee may be wiſe, &c. He will give bleſſednelſe to us, who have ſo many wants, and corruptions, yea make our imperfections to ſerve as means for the encreaſing of our happineſſe, this doth exceedingly magnifie his power, and wiſdom.

4. We are hereby made more thankfull to the Lord, and more chearfull in ſeting forth his praiſe, when notwithſtanding our wants and imperfections, we are ſupported, and ſaved, then if he ſhould at firſt endue us with all perfection: For the more we have found the want of Gods benefits, the more we prize them, and ſo are the more thankful for them. So it was with St. *Paul*, when through the violence of the fleſh, he had been led captive to ſin, *Rom.* 7. 24, 25. how doth he break forth into thankfulneſſe. *I thank God through Jeſus Chriſt my Lord.*

5. Hereby we more glorifie God when wee are aſſured by our growth in grace, by which we are enabled to reſiſt the fleſh, and the luſts thereof, that they are the free gifts of God, and that he beginneth, encreaſeth, and continueth them in us, whereas otherwiſe we would think them to be ſome naturall faculties, and abilities, and not given us of God.

Queſt. *How is this conflict profitable for our good?*

Anſw. 1. Becauſe its a notable means to train us up in humility, which is a grace moſt acceptable unto God: and this is done when we ſee, and conſider what a miſerable ſpoile ſin hath made of all thoſe graces, and excellent endowments which we had by Creation: how it hath poiſoned, and corrupted all the powers, and parts of ſoul and body: how it hath made us unfit for any good, and prone to all evill; which corruption doth in a great meaſure remaine in us after regeneration, darkning our underſtandings, defiling our conſciences; perverting our wills, hardening our hearts, &c. ſo that if we were not continually aſſiſted by the ſpecial grace of God, we ſhould eaſily be foiled in the conflict, and made a prey to our malicious enemies, 1 *Cor.* 4. 7.

2. Its moſt effectuall to work in us ſelf-deniall, without which we cannot be Chriſts Diſciples. For when we plainly diſcern that there is nothing in our ſelves to reſt upon for the ſatisfying of Gods juſtice, this will make us flie to Chriſt, to hunger and thirſt after his perfect Righteouſneſs, and ſo it will make us wholly to relye upon him for juſtification, and ſalvation.

3. We are hereby moved to abhor ſin which God ſo hates, and that with the greater deteſtation, when as by our own experience, we finde and feel the poiſon of it working in our ſelves, and to bewaile, and forſake it with more earneſt endeavours, when we ſee what miſerable effects it produceth, and what curſed fruits it brings forth in us.

4. We

4. We are hereby occasioned to fly oftner unto God by fervent prayer, acknowledging, and bewailing these relicts of corruption before the throne of grace, earnestly craving the pardon of them, and strength against them, whereby we may be enabled to mortifie our corruptions, and to fly from all sin for the time to come.

5. Through the remainders of these corruptions we have the benefit of spiritual exercise to prevent sloth, whilst we make war against them, withstand their assaults, prepare our selves for the conflict, watch over our hearts that they be not surprised exercise our spiritual graces, and buckle to all holy duties required by God for obtaining the victory, *Phil.*2.12. 1 *Cor.*16.13. *Ephes.*6.10.

6. It makes us to go on in our Pilgrimage with contentment, and patiently to bear all afflictions, not only because we deserve them by reason of our sins, *Lam.*3. 39. But also because we know, and have experience that these corrections are necessary to mortifie our lusts, and to draw out the core of our corruptions: and as salt to season us that we be not tainted, and perish in our fleshly putrifaction.

7. By this conflict our hearts are weaned from the world, and it provokes us to long after our heavenly happiness, when finding our selves tired with this fight, not only with forreign foes, but these intestine traitors, we cannot but earnestly desire that perfection which is only attainable in a better life, *Phil.* 1. 21. with *Rom.*7.23.

8. It causeth us to long after the crown of victory, and when we have obtained it, it will hereby become much more glorious. For the Lord will have us first to fight, and overcome, and then he will reward us with the crown of victory: He will first have our graces exercised, and manifested, and then he will give us a proportion of glory, according to the proportion of our graces 2 *Tim.* 4. 8.

Secondly, As its profitable that these relicts of sin should remain in us, so its II.
furable, and seasonable to the time, and place wherein we live. For God hath determined that here we shall not attain unto perfection, but only that we should labour after it, and attain it in the life to come: that whilst here, we should be in our nonage, and come to our perfect age in Christ, and to our heavenly inheritance after our dissolution. This world is appointed for our painfull Pilgrimage and the place of our warfare, and its not seasonable to expect rest and joyes till we be arrived safely in our own Country.

Quest. *What are the formall, and essentiall causes of this conflict?*

Answ. Because contraries do best illustrate contraries, let us remember that there was a time when this conflict was not to be found in this little world of man, the which was twofold.

First. That truly golden age, in which man was created after Gods image, and I.
lived in the state of innocency: at which time there was a blessed peace, and heavenly harmony between the body and soul, and all the powers, and parts of them both: But when Satan, the arch enemy of mankind, saw, and envied our happy condition, he plotted by all means to work our ruine, and despairing to accomplish it by power, he had recourse to serpentine policy, whereby he perswaded us, under shew of love, to undoe our selves, and thereby he entred in upon us, accompanied with a crew of his hellish followers, the chief whereof were disobedience, unbelief in God, and credulity to the Divel, damnable pride, envy, discontent, aspiring ambition, and unthankfulness: all which being let into our souls, they dispoiled us of Gods rich graces, our created wisdom, and holiness, making themselves conquerors over all our powers, and parts, and every one of them chusing for their habitaion those places, and parts which they thought most fitting for them. As for example, ignorance, errour, curiosity, and many thousands of sinfull imaginations surprised, and keep possession of our mindes;

world-

Worldlineſs, and profaneneſs ſubdued, and held reaſon in ſubjection: perverſeneſs, and rebellion ſurprize the will: But in the heart there are ſuch multitudes of helliſh enemies as can neither be named, or numbred, as legions of unlawfull luſts, infidelity, wicked hopes, helliſh deſpaire, hatred of God, love of the world, pride, diſobedience, deceit, cruelty, ambition, covetouſneſſe, voluptouſneſſe, &c.

II. Secondly, In the ſtate of corruption there was no conflict, becauſe the ſtrong man, Satan, having got poſſeſſion, all things were at peace, only there was ſome contention betwixt the will, and the conſcience, and between one unruly paſſion, and another, yet both yielded obedience to the Divel, as their chief Soveraign, who if he ſaw any diſadvantage ariſing to his Kingdom by this contention, he could appeaſe, and joyn them together like friends in doing him ſervice. But this helliſh peace was far more pernitious to our poor ſoules, and bodies, then the moſt cruel war is to the weakeſt enemy, and the rather, becauſe we had no apprehenſion of the danger, nor feeling of our own miſery, being born bondſlaves to the Divel, and brought up in doing him ſervice in the unfruitfull works of darkneſs, for which we had only the preſent pay of worldly vanities, though when we had laboured moſt in doing his druggery, we were often couzened of our wages: notwithſtanding which, being born, and inured to this helliſh thrauldom, we deſired ſtill to live, and die in it, taking delight in pleaſing this our Tyrannicall Maſter, yea, though after all, we were ſure to be caſt into Hell fire.

Queſt. *How then come wee to be freed out of this miſerable condition?*

Anſ. Our gracious God of his infinite mercy, of his meer free grace, and good will, ſent his only Son into the world to redeem us by his pretious death, to vanquiſh, and ſubdue all the enemies of our ſalvation, and to ſet us at liberty, who were in bondage, yea in love with our thraldom, not ſo much as deſiring to be freed from it, who not only paid the price of our redemption, and provided a ſoveraign ſalve for all our ſores, but applies the power, and efficacy of his merits unto us, whilſt by his word, made effectuall by his Spirit, he diſcovers unto us this work of our redemption, and the promiſes of grace, and ſalvation made to all repentant and believing ſinners, by which he begets this faith in us, wherewith, as with a hand, we lay hold on, and apply unto our ſelves his righteouſneſſe, death, and obedience for our juſtification, and redemption, whence it is that we are freed from our ſins, Chriſt having ſatisfied for them, as alſo from our thraldom, to Satan, death, and condemnation, ſo that they ſhall never be able to hurt us, or to lay any thing to our charge. And not reſting here, our powerfull Saviour ſends his Spirit, and graces into our hearts to pull us out of the dominion of ſin, and Satan, to regenerate, and purifie us from the filth of our ſins, by the power of the ſame death, wich delivered vs from the guilt, and puniſhment due to it, and enabled us to ſerve God in newneſs of life, by applying alſo unto us the vertue of his reſurrection.

Queſt. *What then is the formall cauſe of this Spiritual conflict?*

Anſw. Sanctification only begun, and not perfected in this life: not for want of ſufficient vertue in Chriſts death, and reſurrection, but through the weakneſs of our faith, we being in part ſpirituall, and in part carnal: and though Satan being thruſt from his throne, cannot rule in us as a Tyrant, yet is he not ſo wholly expelled, but he moleſteth us as an enemy. So that there may be two main and effectuall cauſes given of this conflict between the ſpirit accompanied with Gods graces, and the fleſh attended with many ſinfull luſts:

1. The one is the antipathy, and contrariety which is between, which is as unreconcilable as light, and darkneſs, heat, and cold, &c. ſo that the proſpering of the one, is the ruine of the other, and the victory of the one is the others overthrow.

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2. The second is their cohabitation in the same place, and subject, which ministreth to them occasion, and imposeth a necessity of their continual opposition, as when fire and water meet together, &c. Neither do these opposite enemies dwell in diverse parts, but in the same parts, and faculties, in the same understanding, will, body, and affections, so that the whole soul, in respect of its diverse faculties, is partly flesh, and partly spirit.

Quest. *But how can such utter enemies dwell together without the utter destruction of the one party?*

Answ. Though these contraries cannot dwell together in their prime vigour and full strength, yet they may, when their degrees are abated, and their vigour deadned.

Quest. *What is this combate, and the manner how its fought in us?*

Answ. Being by the Ministry of the Word brought to a sight and sense of our wretched and damnable condition, our sleeping consciences are awakened, our hard hearts are throughly humbled, and softned, so as our former carnal security being shaken off, we mourne in the sight of our sin and misery: Then being thus humbled, the Lord, by the preaching of the Gospel, makes known to us his love in Christ, the infiniteness of his mercy, together with that singular pledge thereof, the giving of his dear Sonne to death for our redemption: the promises of the Gospel assuring us of the pardon of our sins, deliverance out of the hands of our spiritual enemies, whom Christ hath vanquished by his death, and of the eternal salvation, both of our souls and bodies, if we lay hold upon Christ, and his righteousnesse by a lively faith, and bring forth the fruits thereof by forsaking our sins, and turning to God by unfeigned repentance; all which being made known unto us, we begin to conceive that there is some possibility of our getting out of the bondage to sinne and Satan, and attaining to salvation, which inflames our hearts with an earnest desire to get out of this bondage, and to be made partakers of Christ, and his righteousnesse, who alone can help us, and hereupon we resolve to deny our selves and all other means as vain, and unprofitable, and to cast our selves wholly upon Christ for justification, and salvation: From whence ariseth a constant endeavour, in the use of all good means, for the attaining hereunto, &c. which desires are no sooner wrought in us by the ministry of the Word, but the Lord who is rich in mercy, by the same means doth satisfie us, sending his Spirit, and all his graces to take possession of us for his use, to rule in us, to thrust down Satan from his Sovereignty, to subdue and mortifie our sinful lusts, so that they shall not hereafter raign in us; which army of graces, under the conduct of Gods spirit, do no sooner enter, and encounter their enemies, but presently they put them to the worst, giving them such deadly wounds in the first conflict that they never recover of them, but languish more and more, till at last they be wholly abolished.

Quest. *What manner of conflict or combate is this?*

Answ. Its not corporal, but spiritual, 2 *Cor.* 10. 3, 4, 5. For as the enemies are spiritual, so is the fight, by inward lusting and concupiscence, whereby motions, and inclinations, either good, or evil are stirred up in heart and soule; and so there is a contrary lusting between these enemies: the flesh lusting against the Spirit, and the Spirit against the flesh, *Gal.* 5. 17.

Quest. *What are the ends that the flesh aimeth at in lusting against the Spirit?*

Answ. First, to stirre up and incline us to such lusts, desires, and motions as are sinful, and contrary to the Law of God, as infidelity, impenitency, pride, self-love, &c. It endeavours to beget and stirre up evil thoughts in the minde, wicked inclinations in the will, and sinful affections in the heart. Hence, *James* 1. 14, 15. its compared to a filthy harlot which entices men to commit wickedness with her, upon which follows the conception, and birth of sinne and death.

Hence alſo Chriſt makes it the fountaine of all wickedneſs, *Mat.* 15. 18, 19. But on the contrary the Spirit endeavours to ſtirre up, and cheriſh good motions in us, as good meditations in the minde, good reſolutions in the will, and good affections in the heart. So 1 *Joh.* 2. 20. *We have received an unction from God whereby we know all things*; and Saint *Paul* exhorts, 1 *Theſ.* 5. 19. *Quench not the Spirit.* Hence *David* alſo, *Pſal.* 16. 7. —*My reines alſo inſtruct me in the night ſeaſon*, i. e. thoſe ſweet meditations and motions which the Spirit ſecretly puts into my mind. So, *Iſa.* 30. 21. *Thine eares ſhall heare a voice behinde thee, &c.* So, *Joh.* 16. 8, 13.

II. Secondly, to repreſs and ſmother the good motions which the Spirit ſtirs up in us, or elſe to poiſon and corrupt them that they may become unprofitable, and turned into ſin, *Gal.* 5. 17. So that we *cannot do the good that we would*, and *Rom.* 7. 22, 23. Hence it is that our righteouſneſs is become as a menſtruous cloth: and that our beſt prayers have need to be perfumed with the ſweet odours of Chriſts interceſſion: but on the contrary the Spirit labours to expel and ſubdue thoſe evil motions, and moves us to take the firſt and beſt opportunity to ſerve God: It alſo purifies our hearts by faith, and makes us ſtrive againſt our infirmities that we may with fervency and cheerfulneſſe perform all holy ſervices to God: and wherein we come ſhort, it moves us to bewaile our imperfections, and to labour in the uſe of all good means to attaine to greater perfection: as *Paul*, 1 Cor. 9. 27. and lamentably to complaine of it; as *Rom.* 7. 23, 24. and to preſſe after the mark, *Phil.* 3. 12. and thus the Spirit at laſt maſters the fleſh; as 1 *John* 3. 9.

Queſt. *What is the manner of this ſpiritual conflict in our ſeverall faculties and parts? and that both in our ſuperiour and inferiour faculties?*

I. *Anſw.* Firſt, our minde being but in part renewed, the reliſts of our ſinful corruptions remain in it, which continually fight againſt the renewed graces of the Spirit, labouring to expell and thruſt them out, and the other to keep their poſſeſſion, and to continue therein. Now this conflict in the minde may be diverſly conſidered in reſpect of the diverſe faculties that belong to it. As,

1. The underſtanding being in part regenerated, and in part corrupted; partly inlightned, and partly dark through ignorance, yea, and much depraved alſo: Hence there is a conflict maintained betwixt ſanctified knowledge, and ſpiritual wiſdome on the one ſide, and carnal curioſity, palpable ignorance, and that wiſdom of the fleſh that is worldly and deviliſh on the other part; curioſity looks after idle ſpeculations and curious queſtions: But ſaving knowledge leaves ſecret things to God, *Deut.* 29. 29. Yea, labours to mortifie that idle curioſity; as *Rom.* 12. 3. yet reſteth not in any meaſure attained, but labours after ſpiritual growth till it come to perfection in Chriſt. Then it continually conflicteth with palpable ignorance: For we know but in part, &c. 1 *Cor.* 13. 12. yet ſtands it not at a ſtay, but endeavours to know as we are known. Again, ſpiritual wiſdome fights with that wiſdome of the world that is earthly, ſenſual, and devilliſh, *Jam.* 3. 15. the one is taken up in ſpiritual and heavenly things, counting all things elſe but droſſe, and dung, yea loſſe, in compariſon of them: the other is wholly devoted to earthly and tranſitory trifles, and is only delighted in beholding thoſe things whoſe beauty is ſubject to the ſenſes, and to natural reaſon. Hence, *Jer.* 4. 22. *Rom.* 8. 5. 1 *Corinth.* 2. 14. *Matth.* 16. 23.

2. The judgement, in which ariſeth another conflict: For ſo farre as the minde is inlightned with ſpiritual wiſdome and knowledge, the judgement diſcernes between truth and falſhood, right, and wrong, *&c.* allowing and approving the one, and rejecting and diſallowing the other: but ſo farre forth as it

it still remaines blinde, and misled through ignorance, the judgement mistakes errour for truth, and evill for good. Hence, *Matth.* 22. 29. *Eccles.*9.2. *Psal.*73.15. *Act.* 10.14,34,35. In this conflict they wound one another, and interchangeably either of them prevail: as for example: Truth, in that part of the judgement which is regenerate, strikes at error in the unregenerate part, and gives it a deadly wound? yet oft-times, through the help of subtile sophistry, and nice distinctions, it recovers strength, and truth gets a foile: but being again renewed, and confirmed by the light of Gods Word it gives errour a shameful overthrow. From hence it is that the godly learned do so often differ in judgement in points of religion, *viz.* because their mindes and judgements are but in part regenerated, so that the reliets of ignorance, and errour do still remaine in them, which works in them only a doubtful opinion, and not any well settled judgement, and this makes them to take that way which seems most probable. And this difference betals them not only in the knowledge of those points of religion which are of lesse consequence, but also exceeding weighty, and fundamental, as we see in the example of the *Corinthians*, and *Galatians*, even after the truth of the Gospel had been preached unto them, the one erring in the doctrine touching the resurrection of the dead, the other in the maine point of justification by faith in Christ without the works of the Law.

Obj. *But hath not the Church a special promise of being inlightned by the Spirit, and guided into all truth? Joh.*16.13. 1 *Joh.*2.20,27.

Answ. The like promises are made also to every particular member of the Church, who notwithstanding may, and sometimes do erre in some particulars: therefore the promise is to be limited.

1. Unto all truth necessary to our salvation.
2. That they shall by the Spirit receive this priviledge, that whereas the wicked continue, and perish in fundamental errours, the faithful, though they may fall into them, yet they shall not live and die in them, but shall in Gods good time be reclaimed, according to that promise, *Isa.*30.21.

3. The next conflict which is to be considered in the minde, is between the actions and operations of it, which like the minde it self, being partly spiritual, and partly carnal, do continually strive and fight one against another: and these are our thoughts, meditations, and imaginations, which labour mutually to expel one another. For when the spirit lifts up our minde in divine contemplations, causing us to think or meditate on heavenly things, the service of God, the duties of Christianity, or of our lawful callings, as the means whereby we may attain unto them: then the flesh pulleth them down, suggesting worldly, or wicked thoughts, or such as are impertinent, and unseasonable: But the spiritual part finding it self thus defeated, shakes off those thoughtes, and baths it selfe in the blood of Christ by a lively faith, whereby it is cleansed from the defilement of them, and up again it mounteth in spiritual and heavenly meditations, *Phil.*3.20. *Col.*3.1,2.

4. There is also a combate between the flesh and spirit in our memories: For the memory so far as it is regenerate labours to blot out, and deface all worldly, wicked and sinful impressions, and to have imprinted in it those spiritual and heavenly instructions which have been committed to its custody by the sanctified understanding: On the other part the flesh stands in direct opposition to the Spirit by reprinting and repeating those lessons of impiety which we had learned in the School of the Devil, and the world, especially before our conversion, and by working in us a forgetfulnesse of all good things whereby these heavenly jewels are presently cast out of doors, and cannot abide with us no more then water in a sive.

5. There is the like conflict between the fleſh and Spirit in the conſcience. For as it is regenerate, it is ſo enlightned by the ſpirit of grace, that like a true witneſſe, it gives an infallible teſtimony between God and us, excuſing when we do well to encourage us, and accuſing when we do ill that we may forſake it, and recover our ſelves by unfeigned repentance. Yea, before our doing of either of them, it gives in its approbation to that which is good that we may embrace it, and diſcovers that which is ſinful that we may avoid it. It plays alſo the part of a Judge, and according to this true evidence, it either juſtifies, or condemns us: From the former whereof ariſeth peace, comfort, and joy in the holy Ghoſt for our encouragement in well-doing; and from the other, either fear, whereby we are reſtrained from ſinne, or ſorrow not to be repented of, 2 *Cor.*7.10. after we are fallen. But on the contrary, the conſcience as unregenerate, is blinded with ignorance, or corrupted with malice, and therefore always ready to play the part of a falſe witneſſe, either colouring over our ſinnes with deceitful colours, that we may commit it, or excuſing it, when its committed as venial, or none at all that we may continue in it. Or on the other ſide, it accuſeth when we do well in Gods ſervice, or in the uſe of our Chriſtian liberty about things indifferent to raiſe in our minds ſuperſtitious fears, or cauſeleſſe doubts, that being affrighted we may be hindred in our Chriſtian duties, or diſcouraged when we have done them. It plays alſo the falſe Judge, condemning where God and a good conſcience juſtifies, and juſtifying where they condemne: which falſe ſentence is the cauſe of carnal ſecurity, when we continue in ſin, and of needleſſe fears, when we are careful to perform our duty: Yet if at any time that ſentence be reverſed by the good conſcience enlightned by the word and ſpirit, and the uglineſſe of ſin be diſcovered, then the corrupt part of conſcience, which before ſeemed ſenſeleſs, being thus awakened, fills the minde with loud cries, and grievous accuſations, and hideous fears, and now as eagerly moved to deſpaire, as it did before to ſecurity, and preſumption, telling us that our ſins are unpardonable, and that its too late to repent; But then again the good conſcience ſilenceth it, and quiets the fury of it, by witneſſing to us that our hearts are upright, though we have been overtaken, and have fallen through infirmity: or at leaſt, by bathing it ſelf from the filth of ſin in the precious blood of Chriſt, which is ſufficient to purge us even from preſumptuous ſins, it thereby quiets our hearts again.

II. Secondly, come we now to the fight which is between them in the will, which is much more ſharp and ſenſible. For it likewiſe being partly regenerate and partly unregenerate, there is a continual combate between theſe contrary factions, whilſt the regenerate part wills, and affects that which is good, and the unregenerate part wills, and chooſeth that which is evil, and refuſeth that which is good: As for example; the regenerate part being guided by the ſanctified underſtanding, chooſeth God as the chiefeſt good, and refuſeth the world and earthly vanities; the ſervice of Satan, and the momentany pleaſures of ſin, which in the end bring death, though the former be bitter to the fleſh, and more imbittered by afflictions, and the latter be ſweet and delightful to the carnal appetite: But on the contrary, the unregenerate part of the will, being directed by that wiſdome of the fleſh which is *worldly, ſenſual and deviliſh*, neglecteth and refuſeth the preſent comforts of grace, which it reliſheth not, and the future hopes of heavenly happineſſe, which it knoweth not, and chooſeth this preſent world with the vain honours, and uncertain riches, and ſinful pleaſures of it, becauſe they are ſubject to the ſenſes, and may be had in preſent poſſeſſion: and in this conflict, ſometimes the one, and ſometimes the other prevails, and cauſeth the adverſe party to give ground. So *Rom.*7.1 &c.

Thirdly, having ſeen the conflict between the fleſh and the ſpirit in the underſtanding and will ſeverally, come we now to that conflict which is in them, being

being joyntly considered: as between faith, and infidelity on the one hand, and vaine presumption on the other: and this is referred to both these faculties, because as the least degrees of faith are chiefly in the will, so the highest degrees of it are in the understanding. For after the Law hath brought a man to the sight and sense of his sins, of the punishment due to them, and of his utter inability to get out of this forlorn condition: and that the Gospel hath discovered to him that Christ was sent into the world by his blood to purge us from the guilt and punishment of our sinnes, and by his righteousnesse and obedience to justifie sinners; then the Spirit of God assisting the Ministry of the Word, works thereby in his heart some earnest desires to be made partaker of Christ, and these benefits which we call hungring, and thirsting after his righteousnesse, and this is the first degree of justifying Faith, and not only a preparation to it: For they are pronounced blessed, who thus *hunger and thirst after righteousnesse*, *Matth.* 5. 6. but there is no blessednesse to those who are in the state of infidelity. Then there is wrought in his will a firm resolution to choose Christ alone for his Saviour, and to rest upon him only for his salvation, which is the second degree of true faith, unto which when a Christian hath attained by the lively and experimental feeling of Gods love in his Ordinances, of the vertue and power of Christs death and resurrection for the mortifying of his sins, and the renewing and quickning him in all saving graces; and lastly, by his daily walking with God in the works of holinesse and righteousnesse, and that sweet communion he hath with him in spiritual exercises, he grows from one degree of Faith to another, till at last he attains to a full perswasion of Gods love, the remission of his sins, and of his own salvation: But yet the flesh, and relicts of corruption, even when we have attained to the greatest perfection, as in the part regenerate there is full, and certain perswasion, so in the unregenerate part there dwells doubting, infidelity, and vain presumption, which continually assault one another, sometimes the one, and sometimes the other prevailing, and getting the victory, although in the conclusion Faith always overcomes: So we see in the example of *Abraham*, and *Sarah*, Heb. 11. 11. Rom. 4. 19. of *Peter*, Mat. 14. 30. The Father of the possessed child, *Lord, I believe, help my unbeleif*, Job, Ch. 31. 3. and 6. 4. and 7. 20. and 13. 15. and 19. 25. So in *David*, Psal. 42. 6. and 73. 13. and 77. 10. and 23. 4. and 31. 23. and 46. 2.

Having seen the conflict between the flesh and Spirit in the superiour faculties of the soul, come we now to it in the inferour, seated in the heart of man.

Quest. *What is the conflict between them in the affections, and sensuall appetite?*

Answ. Though these be no more corrupt then the other, yet the corruption in them is more sensible, and though the conflict be no more dangerous, yet is much more turbulent, and violent. For as outward objects move, and affect the senses, and there the heart, and affections, so they being thus moved, do move the will, and the will draweth also the judgment, and understanding: But though these sensual faculties are more grossly poysoned, and therefore seem more desperately incurable; Yet the spirit of God working also upon these parts, doth purge them from their contagious humours, and comforts the heart with such spirituall cordials, and strengtheneth it with such heavenly antidotes, that spirituall health is in some measure recovered: yet is there a continuall combate in the heart and affections, as they are renewed, and sanctified, and as they remain corrupt, and unregenerate: For the heart of flesh striveth with the fleshly heart, rebellion with obedience, corruption with grace, and whilst the spirit draws the heart to God, and heavenly, and spirituall things, the flesh pulls it back, and labours to keep it still fixed on the earth, and worldly vanities. Hence springs a continual conflict between

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the affections, and paſſions, wherein ſometimes the ſame affections being divided between grace, and corruption do ſtrive againſt themſelves, and ſometimes being croſs matched, do mutually oppoſe other affections, and paſſions which are oppoſite to them: Thus the love of God, of ſpiritual, and heavenly things, is aſſaulted with ſelf-love, and love of the world, and hatred of thoſe divine excellencies: Affiance in God, his promiſes and providences, with confidence in the Creature, and diffidence in Almighty God: Zeal of Gods glory, with carnall, and blind zeal: The fear of God, with the fear of men: Hope in God, with earthly hopes, and alſo with preſumption, and deſpaire: Sorrow for ſin, with worldly ſorrow, and carnall ſecurity: Joy in the Holy Ghoſt, and ſpirituall rejoycing in God, with carnall joy in the pleaſures of ſin, and moderate grief for worldly loſſes, &c.

Queſt. *What are the effects which this conflict between the fleſh, and ſpirit produceth in us?*

Anſw. The effects are either ſuch as it produceth in the will, and deſires, or in the works and actions.

Queſt. *What are the effects which it produceth in the will, and deſires?*

Anſw. From this conflict between the fleſh and Spirit, ariſing from the imperfection of our regeneration, this effect is wrought in the man regenerate, that he cannot with full conſent of will, either chooſe, and imbrace, or refuſe, and reject either good or evill, becauſe being partly regenerate, and partly unregenerate, his will is divided, and accordingly doth at the ſame time both chooſe, and refuſe both the good, and the evill. For when the regenerate will would do that which is good, or avoid that which is evill, the unregenerate part ſtrugleth, and hindereth, and when this would embrace the evill, and refuſe the good, the regenerate part reſiſteth and oppoſeth. And this is that which the Apoſtle *Paul* complains of, *Rom.* 7.21,23. And hence ariſes a notable difference between the ſins of the godly, and the wicked: for though they be all one in reſpect of the act, and deed done, yet they are not ſo in reſpect of the agent, and manner of doing. For the regenerate man cannot commit any known ſin with full conſent of will, but there is a reluctancy againſt it, not only in his conſcience, but in his heart, will, and affections, and conſequently it reſiſteth the motions of the fleſh, nilling that which it willeth; and if through frailty it be overcome, yet it hateth, and deteſteth that ſin with which it is taken captive, and makes a Chriſtian much diſpleaſed with himſelf, becauſe he hath committed it. So we ſee in *David*, who though by the fleſh he was drawn, not only to will, but to commit ſome grievous ſins, yet he truly ſaith of himſelf, that his heart *hated every falſe way*, *&c.* Pſal. 119. 104. But the unregenerate man, though ſometimes he hath ſome pangs of conſcience checking him for his ſinnes, that he cannot ſecurely ſleep in them, yet he likes, and loves them with all his heart. &c.

Queſt. *What are the effects that this conflict produceth in the actions, and works?*

Anſw. The effects which it workes in the actions of a regenerate man are diverſe: as

I. Firſt, He cannot do the evill at all times which the fleſh chooſeth: Thus *Joſeph* refuſed the wicked ſuit of his whoriſh Miſtris, *Gen.* 39. 9.

II. Secondly, He cannot commit ſin as the wicked do, with full conſent of will: For ſin being depoſed in its regency, cannot bear ſway as in times paſt it did: its confined to a part alone, and ſo farre as regenerate, we cannot ſinne, 1 *John* 3. 9. *He that is borne of God ſinneth not*, *&c.*

Thirdly,

Thirdly, He cannot walk in the way of sinners, but propounds to himselfe to serve the Lord in holinesse, and righteousnesse all his dayes; and though sometimes he slips, and falls, yet the Spirit of God that dwells in him, convinceth him of his sins, and stirs him up to rise again, and to turn to the right way by renewing his repentance. III.

And on the contrary, by reason of this conflict, the regenerate man cannot do the good he would, and desireth, *Gal.* 5.17. *Rom.* 7.15, 18. For when he would run his Christian race, sin encompasseth, and presseth him down, *Heb.* 12.1. and makes him either sit still, or move slowly. Hence it is that our best obedience is so imperfect, that were it not covered with Christs perfect obedience, and our pollutions washed in his blood, we could never be accepted with God. The consideration whereof should move us to *work out our salvation with fear, and trembling*, 1 Cor. 10. 12. Phil. 2.12. To keep a narrow watch over our hearts, *Prov.* 4. 23. *Heb.* 3. 13. It should make us to complain with *Paul*, Rom. 7.23. and to pray fervently for Gods assistance, *Prov.* 4.23. *Heb.* 12.13.

Quest. *But seeing that in the carnal man there is a fight, or skirmish, which hath some appearance of the spiritual conflict, how shall we be able to distinguish betwixt them?*

Answ. They differ in many things: as

First, In their ground, and cause from whence they arise: For the spiritual conflicts ariseth from the grace of regeneration, and sanctification, whereby Gods gifts, and graces being infused into all our powers, and faculties, they make war against our carnall corruptions, and fleshly lusts: But the conflict which is in the unregenerate, arises from the relicts of Gods image defaced in us, opposing the Image of Satan, and our fleshly corruption. For the minde retains some small sparks of the light of knowledge, which may be improved by studying the book of the creatures, but much more by studying the book of Gods Word, whereby the minde of a meer carnall man may be so inlightned as to be able to distinguish betwixt good and evill, truth, and error, right and, wrong: and hereby the conscience also being directed, it retains a power to excuse when we do well, and to accuse, terrifie, and condemn when we do evill, *Rom.* 2.15. The will likewise retains a kind of freedom, not only about things materially evill, but such also as are natural, civill, and meerly morall, though herein also it be very weak, & corrupt, and defective: and these relicts common to all, are in some, raised much higher by the common gifts of the spirit, and civill graces which are conferred more largely upon some then upon others; But there being mingled in all these faculties, abundance of corruptions also, and many of them in the speciall kinds, one contrary to another, hence ariseth this war between them: Like thieves, who all agree together, to rob a true man, but fall out among themselves, when they come to divide the spoil. Thus the understanding enlightned by nature, or common grace, discerns in particular actions what is good, and to be chosen, and what is evill, and to be shunned, informs the conscience accordingly, and leaveth it to its censure, and determination either to approve for doing good, or to condemn for doing evil, upon which censures sometimes the will is incited to embrace that which the conscience allows, and refuse that which it condemneth, but other sometimes being transported with its owne sinfull corruption, and overswayed with the violence of the inferiour will, carnall appetite, and unruly passions it hearkens unto them, and stops the ears to reason, and Conscience: So we see in *Laban*, though reason and conscience told him that he ought to use *Jacob* well, and to reward him richly for his service, because for his sake the Lord had blessed all that he had, yet his will being corrupted, and his affections wholly carried away with the love of the world, he changed his wages ten times. So *Pharaoh* in his dealing with *Israel*, Exod. 9. 27. I.

9. 27, 34. Thus *Saul* with *David*, 1 Sam. 24. 17. and *Pilate* with Chriſt.

II. Secondly, They differ in the moving cauſes of this conflict: For the Spirit is moved to aſſault the fleſh by the true love of God, which cauſeth it to make war againſt carnall luſts, becauſe they are odious to God, Enemies to his grace, and contrary to his holy will: And by a filial fear of God, which makes a regenerate man loth to yield to any motions of ſin, leaſt he ſhould diſpleaſe his heavenly Father: But the combate between the conſcience, and affections ariſeth from ſelf-love, and ſervile fear which makes the unregenerate man to withſtand the motions of ſin in the will, and affections for fear of puniſhment, and horror of conſcience, ſhame, corporall pain, eternall death, &c. They differ alſo in their ends: For the end at which the regenerate aimeth in fighting againſt the fleſh, is, that he may glorifie God by his victory, and be more aſſured of his love, and his own ſalvation: But the end which the unregenerate mans Conſcience aims at herein, is, that he may the better compaſſe his worldly deſires, either in the obtaining of ſom earthly good, or avoiding ſome imminent evil.

III. Thirdly, They differ in reſpect of the combatants, for in the conflict between the fleſh and Spirit, there is a combate between grace and corruption in the ſame faculties: Knowledge, and ignorance, ſpirituall wiſdom, and carnal wiſdom in the ſame underſtanding: So willing, and nilling good, and evill in the ſame will: Accuſing, and excuſing in the ſame conſcience: Love of God, and of the world: fear of God, and of men: truſt in God, and in the creature in the ſame affections: Temperance, and intemperance in the ſame appetite, &c. but in the conflict which is in the unregenerate; the combate is between divers faculties, which are all carnall, and corrupted, one of them fighting againſt another, as between the reaſon and the will, the Conſcience and the carnall concupiſcence, paſſions, and affection; in which what party ſoever prevails, ſtill the unregenerate man is drawn unto ſin. They differ alſo in the manner of the fight: For that which is between the Spirit, and the fleſh is done by a contrary luſting of one againſt the other in a practicall, reall, and effectuall manner: But that which is between the reaſon, and the will; the Conſcience and affections, is maintained by Logicall diſputes, and mentall diſcourſes, whilſt the Conſcience infers fearfull concluſions of puniſhments, and Gods enſuing judgements upon the wicked choice of the will, and their yeilding to ſatisfie carnall affections. For whilſt reaſon is earneſt in perſwading by arguments, and the will rebellious, and violent in croſſing it, the conſcience being rowſed up, comes in to the reſcue of reaſon, reſtraining the will from embracing the evill it likes, by fear of puniſhments, whereby it begins to ſtagger, and faint: but then enters in a troop of tumultuous paſſions, and affections as freſh aids, to ſtrengthen the will in rebellion, which being themſelves firſt hired and corrupted to do Satan ſervice, with the preſent pay, or expected wages of worldly vanities, they do by the ſame profers perſwade the will to be obſtinate, and with all reſolution to oppoſe itſelf againſt Reaſon, and Conſcience: Yet in all this conflict betwixt divers faculties there is no enmity, no contrariety in their natures, neither is there more grace, or leſſe corruption in the reaſon, and Conſciences, then in the will and affections, for they all like and love ſin, with the pleaſures, and profits of it, only they are affrighted with the terror of Gods judgements, which they perceive will neceſſarily follow upon ſuch ſinfull premiſes.

IV. Fourthly, They differ in their contrary effects. For by the conflict between the fleſh and the Spirit, our Faith is confirmed in the aſſurance of our regeneration, ſeeing Gods Spirit, that is one of the combatants, dwells in us: Of Gods love, and favour, ſeeing he hath choſen us for his ſouldiers: and of our own ſalvation, ſeeing Gods Spirit fighting in us, and for us, aſſures us of victory, and of the Crown of everlaſting glory: But from the conflict of Conſcience in the unregenerate, ariſeth doubting, and incredulity, fears, and deſpaire in the apprehen-

prehenſion of Gods wrath, and thoſe dreadfull puniſhments which ſin hath deſerved.

2. From the combate of the fleſh and Spirit, unfeigned repentance is begun, or renued, and encreaſed in the regenerate: for there is a change in them, principally in their wills, hearts, and affections, whereby in all things they oppoſe the fleſh, hating that which it loves, and loving that which it hateth; willing what it nills, and nilling what it wills: upon which follows the purifying of the heart from all all ſinfull corruptions, the hating and forſaking of all ſin, and an hearty deſire and endeavour to ſerve the Lord in holineſs, and newneſs of life, yeilding univerſall obedience both in affections, and actions, renouncing all ſinne, and embracing all good duties, and that in the whole courſe of our lives. II.

3. The war between the Spirit and the fleſh cauſeth the moſt ſecure peace, even peace with God, when as becoming his Souldiers we fight under his Standard againſt his, and our enemies: Peace between the faculties of our ſoules, when as the inferiour faculties are ſubject to the ſuperiour, the affections hearkning to, and obeying the conſcience, the will yielding to reaſon as Gods Vice-roy, and all to God as their ſupreme Soveraign. It brings alſo with it unſpeakable comfort, and joy in the Holy Ghoſt, becauſe it aſſures of Gods love, and gracious aſſiſtance, of a full, and finall victory over all our enemies, and of the crown of everlaſting glory. But the conflict of the conſcience in the unregenerate cauſeth continuall tumults, tyranny in the ſuperiour faculties ruling only by ſervile fear, and rebellion in the inferiour, when as they have power to break the yoke of Government, horror, and anguiſh of mind: diſconſolate ſorrow, and helliſh deſpair, when the affrighted conſcience bears ſway: or the mad joy of frantique men, when the wild affections, and diſordered paſſions, by ſilencing the Conſcience, get the uppper hand, which oft times laſting no longer then a blaze of thornes, leave behind redoubled grief, and deſperate deſpaire. III.

4. The conflict between the Spirit and the fleſh makes the regenerate man with more care, and diligence to obſerve his own heart, to watch over all his wayes that he give no advantage to his ſinfull fleſh: It cauſeth him earneſtly to endeavour in the uſe of all good means, that the Spirituall part may be ſtrengthened, and the fleſh, with all its carnall luſts may be mortified, that it may not prevaile againſt the Spirit, as 1 *Cor.* 9. 27. But the conflict of Conſcience is commonly joyned with wretchleſs ſecurity, whereby the unregenerate man careleſly neglects the cauſes, and occaſions of this bitter conflict till he be overtaken with them, and only avoids the puniſhment but not the ſin, or the ſin only when he is ſenſible of the puniſhment. It works in him no care to mortifie his ſins, unleſs only in outward act, and that alſo out of a ſlaviſh fear, and not in love and obedience unto God. It makes him not carefull to uſe means for the ſubduing of the fleſh, yea rather it brings him into a ſluggiſh diſpair, as if all meanes were uſeleſſe, or if he uſe any means, its only in hypocriſie, to ſtop the cry of his Conſcience, not with a deſire to profit by them, IV.

Fifthly, They differ in the ſubject matter, or occaſion about which this conflict is made by theſe divers enemies. For the Fleſh and Spirit do in all things oppoſe one another: The Spirit the fleſh in all that is evill: the Fesh the Spirit in all that is good. For there is no action which the ſpirituall man performs, but the fleſh interpoſing, hindereth therein; as in Prayer, hearing, receiving the Sacrament, ſanctifying the Sabbath, works of juſtice, mercy, temperance, &c. ſomtimes wholly withdrawing him from them, other ſomtimes diſtracting & diſabling him in them, which makes him to complain with the Apoſtle, *Rom.* 7. 18, 21. And on the contrary the Spirt oppoſeth the Fleſh in all known evill, either by V.

by reſtraining from falling into evill, or being fallen, to riſe again by repentance.

VI. Sixthly, They differ in reſpect of time: For the combate between the Fleſh and Spirit begins at our regeneration, and not before; and being begun, its conſtant, and continues to the end of our lives, though it may have ſome intermiſſions in reſpect of ſence and feeling: But the conflict of Conſcience oft times begins ſo ſoon as we have the uſe of reaſon, receiving common notions from the light of nature; but its neither conſtant, nor continuall, but only by pangs and fits upon the occaſion of ſome great ſin committed, or about to be acted: Nor yet alwayes laſting to the end of our lives: For ofttimes by cuſtome in ſin, the Conſcience becomes dead, and ſeared, that it takes no notice of ſin, nor oppoſes the will, and affections, but ſuffers them to run headlong to all manner of wickedneſs.

Queſt. *Whether is this conflict between the fleſh and Spirit, in all the regenerate?*

Anſw. It is in all the regenerate that have received Spirituall illumination, and have the uſe of reaſon, and underſtanding; being poſſeſſed of Gods ſanctifying graces, not only in the habits thereof, but in their acts, and operations.

Queſt. *What are we to think of infants, and idiots?*

Anſw. Such of them as belong to Gods Election, he worketh in them for their juſtification, and ſanctification after an extraordinary, ſecret, and wonderfull manner, applying Chriſt to them, his righteouſneſs, obedience, and vertue of his death, and reſurrection by his holy Spirit, who all-ſufficiently ſupplies unto them the defect of all inferiour inſtruments, and means, and hereby purgeth them from the guilt, puniſhment, and corruption of their ſins. Now in theſe there cannot actually be this conflict, becauſe they have not the acts and operations of ſpiritual graces, but only the ſeeds of them: yet even in them, through ſpirituall regeneration, there may be ſome kind of conflict between the Spirit and the fleſh, the ſeed of grace, and of corruption ſtriving one againſt another. But this is meant of Elect Infants dying in their infancy.

Queſt. *Whether is this conflict in all the regenerate in like manner, and meaſure?*

Anſw. It is not, but diverſly as it pleaſeth the Lord to glorifie himſelf in the manifeſtation of his wiſdom, goodneſs, and omnipotency, either by giving his ſervants a greater meaſure of ſtrength, and grace, whereby they obtain an eaſie victory, or a ſcanter proportion of it, by which notwithſtanding they ſhall as certainly, though not ſo ſpeedily overcome, ſhewing his greater power in their greateſt weakneſs, 2 *Cor.* 12.9.

Queſt. *Is not this conflict ſometimes weake in ſtrong Chriſtians?*

Anſw. Yes, for ſometimes through pride, and ſelf-love, they are apt to forget themſelves, and being ſwoln up in their own conceits, to rob God of his glory, by arrogating ſome part of the praiſe of their ſpiritual ſtrength, and victories to themſelves, whereupon the Lord leaves them by ſpirituall deſertions unto their own abilities, and lets looſe their enemies to aſſault them; In which caſe they are utterly unable to ſtand in the leaſt conflict, but are ſhamefully foiled, and led captive of ſin, as we ſee in the example of *Noah*, *Lot*, *Jeb*, *David*, *Peter*, *&c.* and then being diſcouraged, they complain with *Job*, Chap. 6. 4. *That God oppoſeth them as a mighty enemy, &c.* and with *David*, Pſal. 22. 1. and 77. 7, 8. and with the Church, *Iſa.* 63. 17. and 64. 9. and then the fleſh proudly ſwells, & triumphs over the Spirit, ſaying, *Is this the man that took God for his hope?* But though God hath withdrawn himſelf a little, that the ſpirituall man might the more earneſtly ſeek him, yet doth he not utterly forſake his ſervants, and his

graces

graces in them, which though they seem extinct, yet are they but in a swoon, and therefore when the Lord blows upon them again by his Spirit, then they recover their former strength, and the Christian Champian being grieved, and ashamed for his former foile, with more then wonted valour assaults his enemies, and puts them to flight, obtaining the victory, and ever after hold them under more base subjection.

Quest. *What is the success of this conflict between the Flesh and the Spirit?*

Answ. The success is twofold, the first whereof is the repulses, and foils which the Spirit suffers through the malice, and fury of the flesh: the second is of the victory, and triumph of the spirit over it. The first is temporary, and lasts only for a time: The second is permanent and everlasting.

Quest. *What is considerable about the first?*

Answ. That the Spirit is often foiled in this combate, when as by the subtilty, or violence of the flesh, its hindred in its course of godlines,& allured,or forcibly drawn to the committing of sin: of which St. *Paul* complains, *Rom.* 7. 21,22.and this happens either through the weakne of the spirit,or want of watchfulnes,and Spiritual care to get the whole Armour of God close buckled to us: of which foils there follow three notable effects.

1. Unfeigned and bitter sorrow for our slips and falls. So *Isai.* 63. 17.

2. An earnest desire to rise again, to be delivered from the bondage of the flesh, and having gotten the victory, to keep it under for the time to come. So *Rom.*7.24.

3. Having obtained the victory, an use of all good means to be preserved from all such foiles for the time to come; For which end he

1. Keeps a narrow watch over all his wayes, especially over his heart, wherein the flesh hides his chiefest ambushments, not readily satisfying every desire of profit, and delight, but first examining them by the rule of Gods Word, whether they be to be embraced, or rejected.
2. He will be most carefull to comfort, and stren then the spirituall part, to keep the Armour of God close buckled to him, and to be well provided of weapons before the conflict.
3. He will shew the like care in weakning his enemy the flesh, by withdrawing from it the chiefest weapons, whereby it hath formerly prevailed.

4. The regenerate man after his falls will more zealously hate his sin then ever formerly, avoiding and flying from it: yea, the oftner he hath fallen into it, the more he hates it.

5. After his foils, and falls, he will carefully perform all holy duties which are contrary to his former sins: Redeeming his lost time by his future diligence.

Quest. *How far may the flesh prevaile against the Spirit?*

Answ. For resolving of this doubt, we must first distinguish between the gifts of the Spirit, and the persons in whom they are, the gifts may be considered both in their kind, and in their quality.

First, Concerning the former, the gifts and graces of the Spirit are either common to the regenerate, and unregenerate, or proper and peculiar to the elect alone. The common graces are especially those morrall virtues of Wisdom, Justice, Fortitude, Temperance, Patience, &c. which may not only be lost, and quite extinguished in civill men, but also in the faithfull, because they are not essentiall to a Christian, but rather ornaments, then part of the spirituall man: So in *David* when he feigned himself mad, and in the matter of *Bath-*

ſheba, and in his unjuſt ſentence againſt *Mephiboſheth*. Thus *Noah* loſt his temperance: *Lot* his chaſtity: *Jeremy*, and *Jonah*, their patience, &c. But as for thoſe ſanctifying graces, proper, and peculiar to them, and eſſentiall to a Chriſtian, being once had, they can never be loſt, notwithſtanding all the power and malice of the Divel, and the fleſh. For *Rom.* 11. 19. *the gifts, and calling of God are without repentance.* So alſo *Joh.* 10. 28.

II. Secondly, The ſaving graces of the Spirit may be conſidered in their quality; for they are either true, or falſe: the true are in the regenerate alone: the falſe in Hypocrites, and temporaries: Now theſe may looſe their illumination, faith, love, and zeale, becauſe they are but either common graces, or in ſhew, & appearance only. Hence *Matth.* 35. 29. *From him that hath not ſhall be taken away even that which he hath*, with *Luke.* 8. 18.

Queſt. *But may not true ſanctifying, and ſaving graces in the regenerate be utterly killed, or at leaſt for a time quenched?*

I. *Anſw.* Firſt, As ſome ſeeming graces in the unregenerate may be quite loſt, ſo true grace in the faithfull may be ſeemingly loſt, but not quite: For *Matth.* 25. 29. *To him that hath ſhall be given, and he ſhall have abundance.* So *Joh.* 15. 2. *Every branch in me that beareth fruit, ſhall be purged, &c.* Yet may they ſeemingly looſe thoſe graces which they keep in truth: as for example, they may ſeemingly looſe their ſaving knowledge, when through the reliſts of ignorance, they fall into ſome groſs Errors, Hereſies, or Schiſmes. They may ſeemingly looſe their faith, when being violently aſſaulted by temptations, it receives ſome grievous foils, and lies covered under incredulity, as fire under aſhes, or the Sun under a cloud: They may ſeem to looſe repentance, when they are overtaken afreſh by their old ſins: eſpecially when after they are cleanſed, they relapſe into groſs ſins, not only through ignorance, but wittingly againſt knowledge, and Conſcience, &c. yet theſe ſaving graces are not loſt, but only hid, and covered for a time.

II. Secondly, Other graces which ſpring from thoſe which are fundamentall, and abſolutely neceſſary to the being of a Chriſtian, may for a time be loſt, as full aſſurance, peace of Conſcience, zeal of Gods glory, the ſence and feeling of his love, joy in the holy Ghoſt, &c. which tend to the well being of a Chriſtian, may in reſpect of preſent apprehenſion, not only be much dulled, but quite extinguiſhed: As we ſee in *Job*, who thought God his Enemy. So *David* complaines, *Pſal.* 22. 1. and 51. 8, 10, 11, 12. and 88. Yet in theſe intermiſſions the true Chriſtian hath reſtleſs longings after the ſence, and feeling of renewed graces, and ſhews as much fervency of affection, and intireneſs of love towards them by his bitter mourning for their abſence, as he formerly did in his joy, and rejoycing in their preſence.

III. Thirdly, Saving and fundamentall graces may be loſt in ſome degrees, at leaſt in reſpect of their operations: As the ſtrong Faith may be ſhaken with doubtings, fervent love may be cooled, aſſured hope may quail, &c. As we ſee in the examples of *Job*, *David*, *Peter*, the *Galatians*, and the Angel of the Church of *Epheſus*, Rev. 2. 4. and of *Sardis*, Rev. 3. 2. yea theſe graces may not only be ſhrewdly ſhaken, but caſt into a dead ſwoune, in which they will appear, neither to others, nor to them that have them: But yet all this is to be underſtood of their functions, and operations, which may decay in their degrees: but as for the habits of theſe graces, they never decay in Gods Children, not ſo much as in their degrees, but grow continually till they come to their full ſtature: whence they are ſaid to be *Trees of righteouſneſs of Gods own planting*, Pſal. 1. 3. Iſa. 61. 3. *and Gods building*, Pſal. 92. 14. and Gods Children who grow *till they come to perfect age*, Epheſ. 4. 13, 14, 15. and their graces are *Fountains of living water* which flow continually, *Iſa.* 58. 11. Hence the path of the juſt is compared *to the morning light, &c.* Prov. 4. 18.

Object

Object. *But did not David loose degrees of his grace, when he committed adultery, and murther? and Peter when he denyed his Master?*

Answ. There was a decay, yea an utter surceasing of them for the time, till they were renewed by repentance, yet not in the habits, and essence of their graces, but only in their operations: as the Sun ever shines in his full brightness, though its oft hid from our sight. Yet we must not ascribe this permanency of their graces, to any property, or excellency which Gods Children have in themselves, as if by their own strength they could withstand all tentations, but it is to be ascribed to the power, and promises of God, to our union with Christ, from whom we receive Spirituall nourishment, and to the continuall gracious assistance of our good God, who supports us against all the powers of Hell.

Object. *But by this Doctrine many will take occasion to become presumptuous, and secure?*

Ans. So is the Doctrine of Justification through Gods free grace by faith obeyed, yea Gods mercy, redemption by Christ, and all the promises of the Gospel: For where the Apostle taught, *Rom.* 3. 7, 8. and 6. 1. where *sin abounds, grace abounds much more*; Some were ready to say, *Let us then sin that grace may abound*: But its not possible that any sound Christian who hath these graces should abuse what hath been said to presumption, and security: For though they cannot loose their graces, yet they may loose peace, comfort, joy, &c. which is the very life of their lives, in which state they are full of horror, and before they can purchase their former peace, they must pass through the purgatory of repentance, send out deep sighs, and bitter groans, &c. which will make them more wary ever after, even as long as they live, *Phil.* 2. 13.

Quest. *What is the second thing considerable in the successe of this conflict?*

Answ. That the Spirit alwayes obtaineth an assured victory over the flesh: For though it be often weakned, yet it cannot be wholly vanquished, but still recovers strength whereby it prevails, and puts the flesh to flight, though it recieves many wounds, and falls in the fight. the reason is, because Christ holds us by the right hand, and bids us fight without fear, *Isa.* 40. 10, 11, 12. and 42. 6. yea he hath inseparatly united us to himself by his holy Spirit, *Joh.* 10. 28. and made us lively members of his body, and therefore being able to defend us, he will never suffer us to perish: for then his own body should receive a maime.

Oject. *But we see many Christians, who both in their own judgement, and in the judgement of others are members of Christ, yet quite fall away, and become members of Satan?*

Answ. The Members of Christ, generally so called, are of two sorts:

1. Such lively Members as are inseparably united to him by his holy Spirit, and a lively faith, which neither the Divel, nor the Flesh, nor any other power can pluck away from him.

2. Such as are improperly called Christs members, being dead, and fruitless, and only so in outward profession, and these may faile, and be quite severed from Christ, but this doth not prove that the true members of Christ may perish, for they can never be parted from Christ in respect of their spirituall union, because Gods Spirit which is the cheif band of it, can never faile, *Hosa.* 2. 19. *Jer.* 31. 34.

Quest. *By what degrees doth the Spirit obtain the victory?*

Answ. First, in this life, in which this conquest over the flesh is but inchoate, not begun, the lusts thereof not being wholly abolished, but only in some degrees mortified: By reason whereof the Conflict between these enemies, con- I

times, not only in our firſt converſion, when we are but babes in Chriſt, but even through the whole courſe of our lives: yet ſtill for the moſt part the iſſue of it is the victory of the Spirit, though it meets with many foils in the fight, *Rom.* 8. 1. where it appears that whatſoever his ſlips, and Errors may be, yet for the moſt part he holds on in his Chriſtian courſe unto the end.

II. Secondly, Yet whilſt we continue here, the victory is neither gotten, nor held without a conflict, wherein the Spirit is often foiled: But in the end of this life we ſhall obtain a full, and perfect victory over the fleſh, and all the luſts thereof, and then there ſhall be no place, or time for fighting, but for receiving the Crown of victory, and the enjoying of everlaſting peace, as 1 *Tim.* 4. 8. *Rev.* 3. 21.

Queſt. *What arguments may encourage us to this conflict againſt the fleſh?*

Anſw. To the obtaining of this victory there are two things required.

I. Firſt, A due preparation to the fight.

Secondly, A wiſe and valorous behaviour in the fight itſelf.

Queſt. *What is required in the preparation to the fight.*

Anſw. Firſt, A ſerious conſideration of thoſe Arguments which may put courage into us, and make us reſolute in aſſaulting this Enemy.

Secondly, A right uſe of certain means which may enable us to overcome.

Queſt. *What are the reaſons which may encourage us to ſet upon this enemie the fleſh.*

Anſw. Firſt, Becauſe its the will of our great Captain, the Lord of Hoſts, that we ſhould encounter it, to which he often, and earneſtly preſſes us to yield obedience by his command, that we ſhould fight againſt the world, and the Divell: as firſt, that we ſhould depoſe it from its *regency*, *Rom.* 6. 12. that we ſhould not *ſatisfie it*, Gal. 5. 16. that we ſhould utterly *renounce it*, Tit. 2. 11, 12. that we ſhould *put it off*, Epheſ. 4. 22. yea *mortifie it*, Col. 3. 5. *crucifie it*, or put it to a ſhamefull death, *Gal.* 5. 24. there is a gracious promiſe to ſuch, *Rom.* 8. 13.

II. Secondly, Let the neceſſity of this fight encourage us to it, ſeeing we have no peace with our ſinfull fleſh, but upon moſt wofull conditions, if we do not fight againſt it: for if we fight not againſt it, it will fight againſt, and overcome us: If we hold it not under as a ſlave, it will tyrannize over us, and enthrall both our ſouls, and bodies in a wretched bondage: and we had better, with the *Prodigall* feed with filthy Swine, then to become ſlaves to theſe ſenſual, and more filthy luſts. Now how unworthy is this our being, and breeding, who by our creation were ſons, and children of God, to yield our ſelves ſlaves to ſuch cruel Maſters, who will make us imploy our bodies, and minds which were created for Gods ſervice, in the miſerable bondage of ſin, and Satan? But beſides the hatefulneſs of the fleſh for its cruell tyranny, its more odious for its pollution, and filthineſs: for there is no filthy ſink, or ſtinking carrion to be compared to it.

III. Thirdly, The conſideration of the manifold evills which are done unto us by the fleſh, ſhould excite us to this combate. For its more miſchievous to us then the Divel himſelf, who could never hurt us, if we were not firſt betrayed by this inbred Enemy: Yea its worſe then Hell, and Damnation, being the cauſe of them both: and without it, Hell were no Hell: Its the root of all ſin, and wickedneſs, from which Idolatry, Blaſphemy, Murther, Adultery, &c. grow, and ſpring: Its ſuch an Enemy as makes God himſelf our Enemy, expoſing us to his wrath, and would caſt us headlong into eternall torments, if Gods infinite mercy did not ſtay us in the way. Its the provoker to all wickedneſs, and the greateſt

greatest outrages that were ever committed in the world may challenge the flesh as their chief cause and author, and shall we have any peace, or truce with such a vile, and malicious enemy? It was it that pierced Christs hand and feet, that thrust the spear into his side; that put him into that agony in the Garden, and upon the cross, &c. which moves men daily to crucifie him afresh, and to trample his precious blood under their filthy feet: and can we finde in our heart to have peace with such an Enemy to our Saviour? Its also the cause of all our punishments, and miseries in this life, whether inward, or outward, and lastly of death it self, and everlasting damnation.

Lastly, consider that if we maintain the fight against it, we shall be sure to obtain the victory, and not only overcome the flesh, but with it the world, and the Devil, and all the Enemies of our salvation. IV.

Quest. *What are the meanes whereby we may be enabled to overcome the flesh?*

Answ. They are principally two.

First, We must take unto us, and put upon us the *whole Armour of God.* The battell is against the Flesh, and therefore the weapons of our warfare must not be carnall seeing they will rather strengthen, and cherish, then wound, & mortifie fleshly corruptions: Now this Armour is described, *Ephes.* 6. 13, &c. And herein we must be sure not to put it on by piece-meal (for death may enter by one place unarmed) but we must be Armed *Cap a pe*: at all points, that all being covered, none may be indangered. I.

2. We must be perswaded not to trust in our own strength, but in the power of Gods might; nor in the weapons themselves, which in themselves are too weak to bear the mighty blows of our Spirituall Enemies, but in the promises of God, which assure us of the victory, and in his gracious assistance, which we are daily to beg by prayer, and by which alone we shall be enabled to get the victory.

Secondly, We must carefully observe, and put in practice divers Rules fit for this purpose. II.

Quest. *What are those Rules?*

Answ. They are of two sorts: For they either tend to the weakning, and subduing of the flesh, or to the strengthening of the Spirit.

Quest. *Which are those that tend to the weakening of the flesh?*

Answ. They also are of two kinds; As first, that we withdraw, and withhold from the Flesh all meanes whereby it may gather strength.

2. That we use the contrary means whereby it may be weakened.

Quest. *What is observable concerning the former?*

Answ. Its the cate of all that are to fight against potent Enemies, to deal with them as the *Philistines* did with *Sampson:* curiously to search wherein their chief strength lies, and then to use all means to disable, and deprive them of it, which course must also be held by us in this conflict with the flesh: For which end

First, We must not nourish and strengthen this our Enemy: we must not feed our flesh with sinfull pleasures, and carnall delights, nor give it ease, and contentment by glutting it with superfluities: we must not pamper it with ease, and delicacy, with unlawfull sports, or immoderate use of lawfull recreations, &c. for this would strengthen it against the Spirit: Neither are we to nourish the flesh, nor to leave it to its own liberty to cater for it self, remembring that its far unfit to have the liberty of a Son, or friend, seeing its a base slave, and bitter Enemy; and if we give it the least liberty, it will draw us from one degree to another, till at last it bring us to all manner of licentiousness. I.

Secondly, When the flesh would take its liberty whether we will or no, we must forcibly restrain it, otherwise it will wax proud, and insolent, foile the regenerate II.

nerate part, and make it live in miſerable bondage. Hence *Cyril* ſaith, *Si carnem nutriatis, & ipſam frequenti molitie, ac jugi deliciarum fluxu foveatis, inſolescet neceſſario adverſus ſpiritum, & fortior illo efficitur.* It fares with the fleſh, and Spirit, as with two mortall enemies in the field: For he that by any means aids, and ſtrengthens the one, doth thereby make way for the vanquiſhing of the other. There are (ſaith one) two committed by God to thy cuſtody, a Nobleman and a Slave, on this condition, that thou ſhouldeſt feed the Slave like a Captive with bread and water, and entertain the Nobleman with all proviſion befitting his dignity.

Object. *But what paſſages muſt we ſtop to keepe back proviſion from the fleſh?*

Anſw. The proviſion which we are to with-hold from it, are all the meanes whereby it may be nouriſhed, and enabled to reſiſt the Spirit, and ſeeing the fleſh is reſident in all the parts, and powers of our bodies, and ſoules, we muſt therefore uſe our beſt endeavour to keep from our corrupt minds all ſinfull cogitations, and from our phanſies all vain imaginations: we muſt not entertain ungodly counſels, pernicious errors, and falſe Doctrines, but cut them off when they are approaching, and caſt them out when they are entred: And on the contrary, we muſt furniſh our minds in the regenerate part with holy thoughts, and divine meditations, with Religious counſels, wholeſome inſtructions, and pure Doctrine out of Gods Word, *Col.* 3. 3. So muſt we keep our Conſciences free from ſin, and purge them daily *from dead works, that they may ſerve the living God*, Heb. 9. 14. endeavouring to keep them pure, peaceable, and tender: we muſt keep, or blot out of our memories the remembrance of ſinful pleaſures, unleſs it be to repent of them, ribald ſpeeches, profane jeſts, injuries received, with a purpoſe of revenge, with all other leſſons of impiety imprinted in them either by Satan, the World, or our own corruptions, and engrave in them all holy leſſons which have been taught us out of the Word. We muſt preſerve our hearts from all unlawfull luſts, wicked deſires, unruly paſſions, and ungodly affections: eſpecially from covetouſneſs, ambition, and carnall pleaſures, and labour to have them fixed on ſpirituall and heavenly things, and to have them wholly taken up, and conſtantly poſſeſſed with ſanctified affections, and holy deſires; we muſt keep out from our appetite intemperance, and all deſires of exceſs, and nouriſh in it temperance, ſobriety, modeſty, and chaſtity. We muſt keep our tongues from all *corrupt communication*, 1 Pet. 5. 8, 9. our ears from ungodly diſcourſes, our eyes from wanton objects, and laſtly our bodies from ſloth, and idleneſs, effeminate delicacy, exceſſive ſleep, and all manner of ſinfull pleaſures, and on the contrary entertain watchfulneſs, ſobriety, &c. and when being two full fed, it begins to be wanton, we muſt keep it under with faſting, and painfull labour.

Queſt. *What principall ſins be there which moſt ſtrengthen the fleſh, which muſt eſpecially be watched againſt?*

Anſw. I. Firſt, Ignorance of God and his will, whereby the eyes of our underſtanding being hoodwinckt, or blinded, we may be eaſily miſled into all by-paths of ſin.

II. Secondly, Infidelity, which nouriſheth the fleſh in all impiety, whilſt neither believing Gods promiſes, nor threatnings, we neither care to pleaſe him, nor fear to offend him.

III. Thirdly, Security, impenitency, and hardneſs of heart, which mightily confirms the fleſh in all wickedneſs, becauſe hereby it goes on quietly in ſin without all check, or remorſe, and puts the evill day farre out of ſight.

IV. Fourthly, Eſpecially take heed of the love of the world, and ſetting our affections on earthly things, *Jam.* 5. 5. 1 *Joh.* 2. 15. For this weakens the Spirit, and

and quencheth all good motions, which would crosse us in the fruition of this momentary vanities of honour, riches, and pleasures, and roots out of our heart the love of God, from whence springs all true obedience: and thrusts us headlong into noisome tentations, and all manner of sins which promise to us the satisfying of our earthly desires. Hence, 2 *Tim.* 2. 4. we must not *intangle our selves in the affairs of this life, &c.* If we will have Heaven for our home, we must have our conversation there, whilst our commoration is in the world, *Phil.* 3. 20. So, *Col.* 3. 1, 2. we must therefore *flie covetousnes*, 1 Tim, 6. 9, 10. *Its the root of all evill, &c.* So also we must avoid voluptuousnes, surfeiting and drunkennes, chambering and wantonnes, sloth and idlenes: for the more we pamper the body, the more we pine the soul: as we see in *Noah*, *Lot*, *David*, *&c.* Hence *Gregory* saith, *Sicut carne quiescente spiritus deficit, ita ea laborante convalescit*: as the flesh enjoying rest, the Spirit fainteth, so the flesh being sick, the Spirit enjoyes health.

Quest. *Is it enough to restrain the flesh from things unlawfull?*

Answ. No, but we must also moderate it in the use of such things as are lawfull: yea there must not only be a sober, and moderate use of meats, and drinks, and carnall delights, but sometimes also a totall abstinence from them for the better taming of the flesh: *Solus in illicitis non cadit, qui se aliquando & a licitis caute restingit*, saith *Gregory*, He only falls not in things unlawfull, who sometimes warily restrains himself from those which are lawful. And *St. Austin* tells us, *Qui a nullis refrenat licitis, vicinus est & illicitis*: He that refrains from no lawfull delights, is in the next neighbourhood to those which are unlawfull.

Quest. *Is there not also another extreme to be avoided?*

Answ. Yea, we must not destroy the bodie whilst we endeavour to tame the flesh: nor hurt, or kill our friend, whilst we make war against our enemie; as when by watchings, fastings, &c. we so weaken our bodies, that thereby we make them unfit for anie good duties: Hence *Gregory*, *Sæpe dum in illo hostem insequimur, etiam civem quem, diligimus, trucidamus* Oft times whilst in these thing we pursue an hated enemy, we doe unawares kill a beloved friend.

Quest. *What other Rule are wee to observe for the subduing of the Flesh?*

Answ. We must spoil this our Enemie of its Armour, and Weapons wherewith it fights against us, as the *Philistines* did the *Israelites*.

Quest. *What are these weapons?*

Answ. Those fiery Lusts, and darts of tentations wherewith the flesh encounters us, and draws us to commit sin either in thought, word, or actions, of which we are to deprive the flesh by taking away the matter whereof they are made, and all occasions, and means of them: Or if we cannot doe this, we are to endeavour to wring these Weapons out of our Enemies hands, and to turn the point of them against himself by taking occasion from these tentations to perform some holy duty contrary thereto. As when it encounters us with wicked thoughts, take occasion thereby to fixe upon heavenlie meditations: when it provokes to corrupt speeches, take occasion to utter some wholesome speech: when it tempts to evill actions, be more forward to all religious duties, and more zealous of good works: Or if we cannot wring these weapons out of the fleshes hands, we must look the better to get on the whole Christian Armour, especially the shield of Faith, and sword of the Spirit, that by the one we may beat off these fierie darts, and by the other we may beat back our enemies: and have an eye on which side thine enemie strikes at thee: whether on the right side with tentations of prosperitie, or on the left with tentations of adversitie, whether it assaults thy head with errors, and heresies, or thy heart with unlawfull lusts: Thine eyes with wanton objects, or thine ears with corrupt

ſpeeches, and againſt all theſe oppoſe the ſhield of Faith for thy ſecuritie, 1 *Pet.* 5. 8, 9.

Queſt. *What other meanes muſt we uſe to ſecure us againſt this Enemie?*

I. *Anſw.* Firſt, We muſt keep a narrow watch over our ſelves, and over our enemie, not only to prevent all occaſions whereby it may circumvent us, but alſo we muſt take the beſt opportunities for the killing, and crucifying of all our fleſhlie luſts: and this is neceſſarie, becauſe in this life we cannot get a full conqueſt over it, but often when we have gotten the better, put it to flight, wounded and weakened, yet it is ſtill plotting, and practiſing new treaſons: For the atchieving whereof it hath great advantages, being an enemie in our boſome: and no ſooner do out Forraign enemies, the Divel, and the world aſſault us, but this lurking Traitor is preſently ready to open the doors, and let them into our hearts, yea, and to joyn with them to work our overthrow: how carefull therefore ſhould we be to ſhake off carnall ſecuritie: In this world there is no place of ſafety.

II. Secondly, We muſt keep this watch as at all times, ſo in all things: For one poſtern unguarded is able to let in an Armie of enemies: Hence, 2 *Tim.* 4. 5. *watch thou in all things*: and this watch muſt be kept not only in things in their own nature evill, but even in indifferent things, that we abuſe not our Chriſtian libertie to ſin: yea, in thoſe actions which are in their own nature good, that we may do them in a good manner, and for a right end: So Chriſt exhorts in hearing, *Luke* 8. 18. So in prayer we muſt watch againſt roving thoughts: and in giving alms againſt hypocriſie, *Matth.* 6. 4.

III. Thirdly, We muſt keep this watch over all the parts and faculties of our bodies and ſouls, eſpecially over our ſences, which being the gates of our ſouls, let in, and keep out both friends and enemies: Thus wee muſt watch over our eyes that they wander not after wanton, and wicked objects: as *Job* 31. 1. and becauſe our own providence is not ſufficient to ſecure us, we muſt pray with *David*, *Pſal.* 119. 37. *Turne away mine eyes from beholding vanity.* We muſt alſo watch over our ears, and take heed of what we hear: and how we hear: for *evill words will corrupt good manners*, 1 Cor. 15. 33. So over our tongues, our taſte, our appetite, as *Solomon* adviſeth, *Prov.* 23. 2. *Put a knife to thy throat*, Otherwiſe we ſhall be like *a City whoſe walls are broken down*, and therefore becoms an eaſie prey to an enemy, *Prov.* 25. 28.

IV. Fourthly, Eſpecially we muſt keep a ſtrict watch over our tongues which the fleſh abuſeth as a notable inſtrument of all evill: which as a razor, or ſharp ſword, wounds not only our neighbours, but our own ſouls, and conſciences: This *David* promiſeth, *Pſal.* 39. 1. and this wee muſt doe the rather,

1. Becauſe God requires it, *Pſal.* 34. 13. *Keepe thy tongue from evill, &c.*

2. Becauſe of that power and potency which is in the tongue to draw us to good, or evill, life, or death, as *Prov.* 18. 21. and 13. 3. and 21. 23.

3. The naturall maliciouſneſs in this little member ſhould make us watch over it the more heedfully: For *Pſal.* 52. 4. *Its a ſharp razor, &c.* Rom. 3. 13. Jam. 3. 5, 6, 7, 8. *It an unruly evill*, Jam. 3. 2. and Chriſtian perfection conſiſts in well ordering of the tongue, *Jam.* 1. 26. Now in this our watch we are to keep our tongues from impious words againſt the Majeſty of God, as blaſpheming his name, profaning his Word and Ordinances, ſcorning his works: as alſo from diſhoneſt, and unjuſt ſpeeches, which tend to the prejudice of our neighbours, *Epheſ.* 4. 25. *Levit.* 19. 16. and Saint *James* gives a reaſon for it, *Jam.* 4. 11. ſuch *ſpeake evill of the Law, and judge the Law*: viz by doing that which the Law condemneth.

2. We.

2. We must refrain from idle speeches, and consequently from much speaking, wherein there is *much vanitie*, Prov. 10. 19. Considering that we must be accountable *for every idle word*, Matth. 12. 36.

Fifthly, But above all other parts, we must guard our hearts, as *Solomon* adviseth, *Prov.* 4. 23. and that

1. Because of all other parts its most crafty, and deceitfull, *Jer.* 17. 9.

2. Because it is the Chief Commander in this little world of man, ruling all other parts: Its their guid and Captain that directs all their courses: Its the Spring and Fountain of all our thoughts, words, and actions, *Luke* 8. 45. *Mat.* 15. 18, 19. and 19. 18. therefore it much concerns us at all times, in all places, and companies, & imploiments, whether about the service of God, or conversing with men, or alone, to keep our hearts pure, holy, sober, and righteous, least they being corrupted, mislead all our other powers, and parts, and seeing we cannot do this of our selves, we are continually to pray to the Lord who hath our hearts in his hands, that he will rule and guide them, that so with themselves, all our other faculties may be brought into subjection to him: that he will cause them to love what he loves, and to hate what he hates, as *Psal.* 119. 36. and 141. 3. and 51. 10. and 86. 11.

Sixthly, We must keep this watch in our spirituall Armour, especially we must use *the shield of Faith, and the sword of the Spirit* to assault the flesh, and the lusts thereof, as soon as they approach towards us: Sometimes repelling, and wounding them with the threatnings of the Law, and sometimes thrusting them through with the sweet promises of the Gospel, which encourage us to a godly life, and with the remembrance of Gods love in Christ, and what our dear Saviour hath done, and suffered to free us from our sins: Yea, we must use this *Sword of the Spirit* against each particular lust; As when the flesh would withdraw us from the service of God, and engage us to the service of Satan, and the world, we must resist it with that Text, *Exod.* 20. 3. wherein we are bound to worship, and serve God, and that we are redeemed for that end, *Deut.* 6. 13. *Matth.* 4. 10. *Luke* 1. 74. when it moves us to neglect good works, remember, *Ephes.* 2. 10. *that we are created for this end.* when it perswades to defer repentance, remember, *Eccles.* 12. 1. *Psal.* 95. 7, 8. when it would provoke us to love of the world, remember, *Jam.* 4. 4. 1 *Joh.* 2. 15. 1 *Pet.* 5. 5. when it tempts us to pride, remember, *Prov.* 29. 23. and 18. 12. *God resisteth the proud, &c.* when it tempts to covetousnes, remember, 1 *Tim.* 6. 6, 10. *Heb.* 13. 5. VI.

Quest. *What other Rules must be observed by those that would subdue the flesh?*

Answ. First, We must resist it in all the occasions that it taketh, and means which it useth to prevail against us, and see that with equal care we avoid and shun them. For if we are so weak of our selves, that we are prone to fall, when no outward means provoke us thereto, how much more shall we be foiled when as their objects presents themselves, and both time, place, and company invite us to imbrace them: especially considering that by exposing our selves to these needless dangers, we tempt God to leave us to our own weakness, and to the malice of our spirituall Enemies, that so by our falls, we may learn to be more wary for the time to come. Hence *Paul*, Ephes. 5. 4. having forbidden Fornication, &c. forbids the naming of them, together with filthy, and foolish talking, and scurrilous jesting, which are means to provoke to those sins, as we see in *David, Achan, Ahab, &c.* Hence, *Prov.* 13. 20. *A companion of fools shall be destroyed*, and *Psal.* 119. 115. *Away from me* (saith *David*) *ye wicked, I will keepe the Commandements of my God*: Hence also, *Ephes.* 5. 11. I.

2. We muſt withſtand the firſt beginnings of ſin, and labour to quench our fiery luſts when they are firſt kindled in us, 1 *Theſ.* 5. 22. *Abſtain from all appearance of evill:* and St. *Jude* adviſed, that we ſhould be ſo far from entertaining ſin, that we ſhould *hate the garment ſpotted by the fleſh*, Jud. 21. 23.

III. Thirdly. If we would get the victory over our ſinfull luſts, we muſt prevent them withall ſpeed, take them unprovided, and ſet upon them before they be aware: For the longer we defer the fight, the more difficult, and doubtfull we make the victory. If we ſingle them out one by one as they appear to us, we ſhall eaſily overcome them, but if we give them time to muſter their Forces, and to come in Troops againſt us, we ſhall not be able to withſtand their power: we ſhould therefore (as *Pharaoh*) drown them in the tears of true repentance as ſoon as they are born: we muſt deſtroy ſin in its firſt conception, and not ſuffer it to receive birth, and breath in our words, and actions, leaſt it grow to our deſtruction, *Jam.* 1. 15. *Sin when it is finiſhed brings forth death.* Hence St. *Auſtin*, *Caput Serpentis obſerva: quod eſt caput Serpentis? prima peccati ſuggeſtio.* Obſerve well the Serpents head, that thou mayeſt give give it a mortall wound: and what is this Serpents head, but the firſt ſuggeſtion of ſin: and St. *Cyprian* ſaith, *Diaboli primis titillationibus obviandum eſt, nec colubrem foveri debit donec in Serpentem formetur.* Withſtand the Divels firſt allurin motions, neither let us cheriſh the Snake till it grow to a Serpent. Sin is an unlimited evill which admits of no bounds, if we let it have full liberty to enlarge it ſelf, like *Elias* his cloud, &c. and if we do not this, we are not ſo wiſe for our ſouls, as we are about Earthly things: If fire be caſt into our boſoms, we will preſently caſt it out: and quench it when it firſt takes hold of our houſes: we mend our garments when the rent is ſmall: we preſently ſtop the gap when the water hath made a breach in the bank, &c. why then ſhould we not deal ſo with ſin, which is a greater evil, and more dangerous, *Vel exigua ſcintilla flammam ingentem accendit, & hominem ſæpenumero vipera ſemen perdidit*: ſaith *Nazianzen*, the leaſt ſpark in time grows to a great flame, and oft times the ſeed of the Viper hath deſtroyed a man: Let us therefore ſhun the leaſt fault, ſeeing, though it be ſmall, it will quickly be great if we let it go on. A ſmall Error in the beginning of the way, may become great in the end of the journey. Sin is a *Gangrene* which if let alone will devoure all: and therefore here, if ever the Phyſitians Rule is good, *Cito, longe, tarde*: Flie from it ſpeedily: go far enough, and it will be too ſoon if ever we return to it again. To give way to the firſt motions of ſin is very dangerous, as appears by the examples of *Cain, Solomon, Jonas, Sampſon, Herod, Judas, &c.*

Fourthly, We muſt not think any ſin ſo ſmall, as willingly to commit it, and to continue in it without repentance: But contrarywiſe we ſhould the rather flie from the leaſt ſin, becauſe naturally we are apt to ſlight and neglect ſuch. *Non eſt minimum in vita hominum negligere minima*, ſaith *Euſebius*: Its not the leaſt thing in a mans life to neglect ſuch things as ſeem to be leaſt, and I know not of what faults we may be ſecure, ſeeing we muſt be judged for ſins of ignorance, and give an accoimt of our idle words and thoughts. For which end let us conſider.

1. That even by the leaſt ſins Gods Law is tranſgreſſed, his Juſtice violated, and his wrath provoked. Hence St. *Hierom* ſaith: *Nec conſideres quod parva peccata, ſed quod magnus ſit Deus, e i diſplicent.* Do not conſider the ſmallneſs of thy ſins, but the greatneſs of thy God who is diſpleaſed with them: and St. *Auſtin* adds, *Nullum enim peccatum adeo parvum, quod non creſcat negletum. Non enim conſiderandum quid fecerit, ſed quem offenderit*, there is no ſin ſo little which being neglected doth not increaſe, and we muſt not conſider what we have done, but how great he is whom we have offended.

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2. Consider that the eternall Son of God suffered the bitter death on the Cross, as well for the least, as for the greatest sins, and is any sins small which could not be purged by a less price?

3. Consider what great evills come of the least sins: For first our smallest sins defile our persons, and makes us abominable in Gods sight, especially when we willingly entertain, or live in them. It ill becomes the Temples of the Holy Ghost to have such sluttish corners: It ill beseems us who are espoused to Christ, to come into his presence with such blemishes, and loathsome defilements.

2. The least sins do wound, and being often committed, do sear the Conscience: as much use makes the hand brawny, and little drops, do hollow the hardest stones: and small blows cut down the strongest Oakes, they also harden the forehead, and make the face impudent.

3. If we would know how much even those sins which they would count small, doe provoke the Lords wrath, we may see by those severe judgments which he hath executed on Offenders in this kind, as on *Nadab*, and *Abihu*, Lev. 10. 1, 2. on *Uzzah*, 2. Sam. 6. 6. on *Achan*, Josh. 7. on the man that gathered sticks on the Sabbath, *Numb.* 15. 32. on *Ananias*, and *Saphira*, Acts 5. But above all, most dreadfull was Gods judgment on our first Parents for eating of the forbidden fruit, whence St. *Austin* saith, *Hæc peccata etsi parva sint per misericordiam, sunt magna peccatoribus negligentia.* Although our sins, when they are repented of, become small, yet they are made great unto sinners through their negligence, and impenitency. So *Matth.* 5. 22. and 12. 36.

4. That we may not give way to the least sins, let us consider, that if we willingly entertain them, they will prove no less dangerous then the greatest, because they are the continuall Errors of our lives, which are more frequently committed then hainous offences, and therefore what they want in weight, they have in number: the tallest Ship may be sunk by the smallest sands: Hence St. *Austin* saith, *Ne contemne peccata parva: etsi parvi facias dum ea ponderas, time saltem quando annumeras.* Despise not small sins, for though thou doest but lightly esteem them whilst thou dost weigh them, yet at least fear when thou beginnest to number them. Great Rivers are filled with small drops: Gather the least things together, and they will make a great heap, &c. Great sins indeed more wast the Conscience, and are like to savage beasts, devours us at one bit, or *Jonas*'s Whale that swallowed him up at once: But small sins also are like those little vermin, that with their multitude plagued *Pharaoh* and his people. But what need I speak of multitudes of sins, when the least unrepented of is sufficient to damn us.

5. If we be carefull to flie from the least sins, it will be a notable means to preserve us from falling into greater: he that gives no place to the first motions of covetousnes, is safe from usury, bribery, extortion, theft, &c. He that keeps his tongue from speaking irreverently of God, is safe from cursing, and blasphemy: He that makes Conscience of vain swearing, is safe from perjury, &c. therefore St. *Hierom* saith, *Satis prodesse ad cautionem discimus etiam minima pro maximis cavere.* Its a goodcaution in avoiding sin, to take heed of the least, as though they were the greatest, whereas if we ordinarily swallow smaller sins, it widens our throats to let down greater.

6. Consider that sin is that deadly poison which Satan the great red Dragon casts out of his mouth, and who would drink that which he hath disgorged? who would be allured to swallow these poisons which are so mortall to the soul, because they delight our carnall appetite? Sin is Satans livery, which who so willingly wears, acknowledges the Divels soveraignty, and his own servitude, 1 *Joh.* 3. 8, 9.

7. Consider that those enemies are most dangerous, which are most despised:

For

For hereby we are brought to neglect our watch, to lay aſide our Armour, and Weapons, and to fall into the deadly ſlumber of carnall ſecurity, and what Enemy is ſo weak, that cannot cut the throat of the ſtrongeſt when he is a ſleep, and diſarmed? *Nullum peccatum tam parvum eſt, quod contemptu non fiat magnum*, ſaith St. *Auguſtine*, there is no ſin ſo ſmall, which contempt will not make great.

8. Conſider that if we do not hate all ſin, ſmall as well as great, we hate not any with a Chriſtian hatred: For they that hate ſin truly, and ſpiritually, doe it upon theſe grounds.

1. Becauſe it hath the Divels ſtamp, and Superſcription on it, who is Gods, and our greateſt Enemy, and this his Image is upon the ſmalleſt, as well as the greateſt ſins.

2. Such hate ſin becauſe they love, and fear God, and would not do any thing which might diſpleaſe him; and they hate it becauſe its ſo odious to God, ſo oppoſite to his Law, and contrary to his nature, upon which grounds they hate every ſin, ſmall and great: and though they doe not equally hate all, yet they are not in love with any.

V. Fifthly, The next Rule for the ſubduing of the fleſh is, that we muſt neglect no ſin as though we were in no danger of falling into it. For we have the ſeed of all ſin in us, and need nothing to the committing of it, but that God ſhould leave us to our ſelves, and Satans tentations: Hence we are commanded to *work out our ſalvation with fear and trembling*, Phil. 2. 12. and when we think we ſtand, to *take heed of falling*, 1 Cor. 10. 12.

VI. Sixthly, The laſt Rule is, that we ſet no ſtint to our mortification, but that we endeavour from one degree to aſpire to another, till we come to perfection: we muſt not deale with theſe Spirituall Enemies as *Joaſh* with the *Aramites*, 2 King. 13. 18. contenting our ſelves with two or three victories over them: much leſs as the *Iſraelites* with thoſe curſed Nations, ſuffering them quietly to dwell with us, on condition that they will contribute ſomething to our pleaſure, profit, &c. but we muſt war with them till we have utterly rooted them out: or at leaſt to deal with them, as *Joſhua* with the *Gibeonites*, to make them our ſlaves. Let us not deal with them as *Saul* and *Ahab* with *Agag*, and *Benhadad*, get the victory, and ſo ſuffer them to live, leaſt through Gods judgment they kill us becauſe we killed not them: neither with *Saul*, let us deſtroy the meaneſt of our luſts, and keep the fatteſt alive which bring moſt pleaſure, or profit to us: Let us not be like *Herod*, that refrained from many ſins, but would not part with his *Herodias*: But our mortification muſt be without ſtint, or reſtraint, extending to all luſts in reſpect of the object, and in reſpect of the time, continually even to the end of our liues: and thus continuing *faithfull to the death, we ſhall receive the Crown of life*, Rev. 2. 10. And laſtly in reſpect of the degrees, we muſt not content our ſelves that we have mortified our luſts in ſome meaſure, but we muſt ſtrive after perfection, not ſuffering ſin to live in any of our members, but muſt *cleanſe our ſelves from all filthineſs of fleſh & Spirit*, &c. 2 Co. 7. 1. Labouring *to be perfect as our heavenly Father is perfect*, Mat. 5. 48. For which end we muſt pray God to *ſanctifie us throughout*, 1 Theſ. 5. 23. and Chriſt our Saviour to *ſanctifie and cleanſe us by the waſhing of water by the Word*, &c. Epheſ. 5. 25. and to our prayers, we muſt add our endeavours to encreaſe in the meaſure of mortification, getting daily new victories over all our ſinfull luſts. *True grace is growing grace*, &c.

Queſt. *What means may we uſe to ſtrengthen the Spirit to the obtaining of the victory?*

I. *Anſw.* Firſt, We muſt avoid the means whereby its weakned. For in this ſpirituall warfare both theſe concur in the ſame actions: for the famiſhing of the Fleſh, is the nouriſhing of the Spirit, and the weakning of the one, is the ſtrength-

ſtrengthening of the other. *Quantum carni detrahes, tantum facies animum ſpirituali bona habitudine reluc ere*, ſaith *Baſil.* Look how much thou detracteſt from the fleſh, ſo much thou makeſt thy ſpirituall part to proſper and flouriſh in good health, and liking. Now the chief means whereby the Spirit is weakned, are our ſins, whereby we grieve the good Spirit of God, and make him weary of lodging in our hearts but above others, ſuch ſins weakens the Spirit as are committed againſt knowledge, and conſcience, wilfully, and preſumptuouſly: with which kind of obſtinate rebellion the ſpirit is tired, that he will no longer contend with us, but leave us to our luſts, and a reprobate mind to go on to our perdition, *Gen.* 6. 3. So it was with the old world. Of this God complains, *Amos* 2.13. that *he was preſſed under their ſins as a cart under the ſheaves*: For this God gave the Gentiles up *to vile affections, &c.* Rom. 1. 26. we muſt not therefore *quench the Spirit*, 1 Theſ. 5. 19. nor *grieve* him, *Epheſ.* 4. 30.

Queſt. *But what are thoſe ſpeciall ſins which moſt wound and weaken the Spirit?*

Anſw. First, Ignorance, and blindneſs of mind, which pulls out of the hand of the Spirit his chiefeſt weapon, the Sword of Gods Word whereby it defends it ſelf, and offends its Enemies: It alſo dazels the underſtanding that it cannot diſcern the ſlights, and ſubtilties of our Spirituall Enemies, nor on which ſide they ſtrike us, nor how to ward off their blows. I.

Secondly, Infidelity, which diſables the Spirit whilſt it deprives it of the chief comforts, and encouragements whereby its ſtrengthened againſt the aſſaults of the fleſh, *viz.* Gods ſweet promiſes of grace in this life, and of glory in the next, to all thoſe who walk in the Spirit, and mortifie the fleſh. Yea it weakens the ſpirituall bond of our union with Chriſt, which is our Faith, by which alone he is applyed, and ſo hinders the influences of his graces, by which we are ſtrengthened againſt the fleſh, and enabled to withſtand the aſſaults of all our ſpiritual enemies. II.

Thirdly, Impenitency, which is moſt pernicious to the health, and vigour of the Spirit: for beſides, that it hinders all the operations of Faith, the application of Chriſt, and all the promiſes made in him, our communion with God, hiding his loving countenance from us, in the appehenſions whereof conſiſts the life of our lives, it alſo depriveth us of peace of conſcience, and joy in the holy Ghoſt, by which our ſpiritual man is ſtrengthened, & after we have received wounds by the fleſh in the ſpirituall fight, it hinders their cure, and cauſeth them to rankle, and daily to grow more incurable. III.

Fourthly, Carnal ſecurity, and hardneſs of heart greatly weakens the ſpirit, whereby we bleſs our ſelves when our ſtate is dangerous, and have no ſence, and feeling, either of Gods mercy, and love, or of his diſpleaſure, by the one whereof the Spirit is ſtrengthened in Gods ſervice, and by the other we are preſerved from ſinning againſt him. Carnall ſecurity weakens the Spirit, as it makes us put the evill day far from us, and utterly to neglect our ſpiritual enemies, as though there were no danger; It makes us lay aſide our watch, and ſo to lie open to the aſſaults of our adverſaries, and to neglect the means of our ſafety. IV.

Fifthly, The love of the world, which like birdlime, ſo beſmears the wings of of our ſoul, that thereby it is faſtened to the earth, and worldly vanities: more eſpecially the love of honours, and the glory of the world makes the ſpirituall man ſluggiſh in the purſuit of eternall glory. The love of riches hinders him from ſeeking after thoſe incomparable treaſures which are reſerved for us in Heaven; It choaks the ſeed of the word that it cannot take root, and bear fruit: It fruſtrates all the good motions of the Spirit, that they cannot take effect; It expoſes us to many tentations, and ſnares which drown men in deſtruction, 1 *Tim* V.

6. 9.

6. 9,10. and ſo the love of earthly pleaſures hinder the purſuit of thoſe eternall pleaſures, and *fulneſs of joy which is at Gods right hand for ever more.* For when the fleſh is pampered with theſe carnall delights, the ſpirit is pined: when its made fat with gluttony, the ſpirit grows lean, fulneſs of wine, and the Spirit will not ſtand together, as we ſee, *Epheſ.* 5. 18.

II. Secondly, We muſt not provide for the Spirit poiſon inſtead of wholeſome food, nor carnall weapons inſtead of ſpirituall: As, inſtead of the pure Word of God, and heavenly Manna, the ſincere milk of the Goſpel, and Sacraments, we muſt not feed our ſouls with humane inventions, and traditions, will-worſhip, and ſuperſtitious devotions, not warranted by Scripture; of which, the more liberally that we feed, the more lean we wax in our ſpirituall ſtrength, and ſtature, yea, the more feeble we grow in all ſpirituall graces.

2. We muſt not provide for this ſpirituall warfare, carnall weapons. For 2 *Cor.* 10. 4. *the weapons of our warfare are not carnal, &c.* As for example, we muſt not fight againſt the fleſh with fleſhly anger, and carnal revenge. For *Jam.* 1. 20. *the wrath of man works not the righteouſneſs of God*: we muſt not ſeek to ſubdue the fleſh with popiſh faſting, called the *Doctrine of Divels*, 1 Tim. 4. 1, 3. But with our faſting when we have juſt occaſion, we muſt joyn Prayer, the one being the end, the other the means enabling us thereunto.

Thirdly, We muſt not remit any thing of our zeal in holy duties, and give way to coldneſs, and formality therein. For we may the more eaſily preſerve the ſtrength of the Spirit, whilſt its in the beſt plight, then recover it when its diminiſhed again, the more reſolutely we ſtand in the ſtrength of grace received, the more willing the Lord is to aſſiſt us in fighting his battels: the more carefull we are to encreaſe his ſpirituall Talents, the more willing he is to redouble them,

4. Laſtly, we muſt avoid fleſhly ſloth, and negligence: and muſt uſe Gods gifts, and graces in the exerciſe of Chriſtian duties to the glory of him that gave them. Our knowledge muſt be exerciſed in the practice of what we know: Our Faith in good works: our love to God, and our neighbours in performing all holy duties we owe them. For if we could abound in all graces, yet if we did not uſe them for our own defence, and the diſcomforting our enemies, we ſhould be never the neerer in obtaining the victory.

Queſt. *How may wee cheare up, and comfort the Spirit to this Conflict?*

I. *Anſw.* Firſt, We muſt earneſtly deſire to have the Spirit more ſtrengthened, and the gifts, and graces of it more enlarged, and multiplied in us. God hath promiſed that if we want the Spirit, and ask it of him, he will give it us, *Luke* 11. 13. So if we have it, and deſire, and beg an increaſe of the gifts of it, he will ſatisfie our deſires, and carry it on to perfection, *Pſal.* 145. 19. *Phil.* 1. 6. For therefore doth the Lord give us theſe longings that we may ſatisfie them, we muſt not therefore reſt content with any meaſure of grace received, but go on from grace to grace, till we come to perfection: and this is an infallible ſign of the regenerate, who are therefore ſaid to be *trees of righteouſneſs of Gods own planting*, Pſal. 92. 14. which are *moſt fruitfull in their old age*: they are like the morning light, *which ſhines more, and more to the perfect day*, Prov. 4. 18. they are *Gods buildings*, which is ſtill ſetting up till it be fully finiſhed, *Epheſ.* 2. 20. they are Gods Children who grow from ſtrengrh to ſtrength, till they come to a perfect ſtature: therefore we muſt deſire to grow in grace, *Epheſ.* 4. 12,13. *Joh.* 15. 2. 2 *Pet.* 3. 18.

Secondly, We muſt uſe all good means for the ſtrengthening of the ſpirit; for which end,

1. We muſt be diligent in hearing, reading, and meditating on the word of God, which is the miniſtry of grace, and ſalvation; not only the ſeed whereby

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we are begotten again, but the food also whereby we are nourished till we come to a full age in Christ, 1 *Pet.* 2. 2. and because a time of scarcity may come, we must (with *Joseph*) lay up aforehand that we may have provision in such times as those. For if food be withdrawn from the spirit, it will languish, and not be able to stand against the assaults of the flesh in the day of battell.

2. To the Ministery of the Word, we must joyn the frequent use of the Lords Supper, which is a spirituall feast, purposely ordained by our Saviour Christ, for the strengthening our communion with him by the Spirit, and for the replenishing of us with all those sanctifying graces, whereby we may be enabled to resist the flesh.

3. We must use the help of holy conference, instructing, exhorting, admonishing, counselling, and comforting one another, that we may be further edified in our holy Faith, *Jude* 20.

Thirdly, If we will strengthen the Spirit, we must nourish the good motions thereof, neither utterly quenching them, nor delaying to put them in practice, but presently obeying them, taking the first, and best opportunity of performing those duties which it requires: as when a fit opportunitie being offered, it moves us to prayer, either to beg the graces which we want, or to give thanks for benefits received, we are not to neglect this motion utterly, nor to cool it by delayes, but presently to put it in execution. So in other duties either of piety to God, or of mercy, and charity to men, we must not put them off to another time, but presently set upon them, making hay while the Sun shines, &c. which will much chear, and comfort the Spirit, being thus readily obeyed. III.

Fourthly, We must be careful of maintaining our peace with God, and our assurance of his love, and favour which is best done by preserving peace in our own Consciences, keeping them clear from known, and voluntary sins, whereby our Father may be angered, and we exposed to his judgments. For if God be offended, his Spirit cannot be well pleased with us, neither will he renew our strength, nor send us fresh supplies of grace, to strengthen us against our spirituall Enemies: neither can our regenerate spirit with courage fight against the Divell, the World, and the Flesh, when it wants the light of Gods countenance, and its peace is interrupted with him. Yea, we must endeavour to have, not only Gods graces habitually, but to feel their severall actions, and operations working our hearts to all good duties. And these feelings of faith, and comforts of the Spirit are best obtained, and kept, when as we preserve our communion, and familiar acquaintance with God in the constant and conscionable use of his holy Ordinances, of Hearing, Prayer, receiving the Sacraments, and frequenting the publick Assemblies, where God is present by his spirit, as *Psal.* 42. 1, 2. and 84. 1. &c. when we labour daily in the mortification of our sins, which separate between God and us, and exercise our selves in all holy duties of his service, thereby glorifying his Name, and edifying our neighbours by our good example. IV.

Fifthly, We must carefully preserve our bodies, and souls, which are his Temple, in purity from all pollution of sin: For as a good aire, and sweet habitation doth much refresh, and strengthen our natural, and vitall spirits, and preserves our bodies in health: So no less doth it chear up the Spirit of God within us, if we provide him a cleanly lodging, free from sinfull impurity, sweetned with the incense of our prayers, and adorned with the flowers, and fruits of our good works, and holy obedience. V.

Sixthly, If we would strengthen the Spirit, and increase in us the gifts and graces thereof, we must keep them in continual exercise, and cause these habits to shew themselves in their functions, and operations: For as breathing and moving VI.

ving are neceſſary for preſerving the life of our bodies: So fruitfull working, and holy walking in all Chriſtian duties is for preſerving, and cheriſhing the life of the Spirit, *Gal.* 5.25. *If we live in the Spirit, let us walk in the Spirit,* Let the fire of the Spirit have fit vent to ſend out its flames in holy, and righteous actions, it will live and blaze, but if we ſtop its vent, it will preſently die. Let Faith exerciſe it ſelf in apprehending the promiſes, in waiting for performances, fighting againſt doubting, and in bearing the fruits of good works, it will from a grain of muſtard-ſeed, grow to be a great tree, from ſmoaking flax, to a burning flame, and from a feeble aſſent to a full perſwaſion. Let love be exerciſed in doing, and ſuffering for Gods ſake, in performing all holy ſervices, and Chriſtian duties to God and our neighbours, it will grow from a ſpark to a great fire. Let the ſhoulders of patience be inured to bear the Croſs of Chriſt, and ſuffer afflictions: to put up wrongs, and overcome evill with good, though they be weak at firſt, they will become hardy, and ſtrong. Exerciſe encreaſeth graces, but eaſe and ſloth weakens them, we ſhould therefore reſolve with *David*, Pſal. 119.32, 33, 34.

VII. Seventhly, The laſt and principall means to cheriſh the Spirit, is earneſt and effectuall prayer to God that he will ſtrengthen our weakneſs, and quicken our dulneſs, and ſupport our faintneſs, by a conſtant renewing of his ſpirit in us, and ſending a continuall ſupply of his ſaving graces, to reenforce, and refreſh our decayed bands, that by theſe Auxiliaries, they may be enabled to ſtand in the day of battell, and to get the victory over all our ſpirituall Enemies. Its God that *teaches our hands to war, and our fingers to fight*, Pſal. 144. 1. and that gives us at the laſt a full, and final victory, and then adds the Crown of victory, even everlaſting glory. *Mr. Downhams Chriſtian warfare.*

Queſt. *But the fleſh and Spirit being but qualities, how can they be ſaid to fight together?*

Anſw. Becauſe the fleſh and Spirit are mixed together in the whole regenerate man, and in all the powers of his ſoul: as light and darkneſs are mixed in the air in the dawning of the day: and as heat and cold are mixed together in lukewarm water: we cannot ſay that one part of the water is hot, and another cold, but heat and cold are mixed in every part: ſo the man regenerate, is not in one part fleſh, and another ſpirit, but the whole mind is partly fleſh, and partly ſpirit, and ſo are the will and affections, &c. Now upon this mixture it is that the powers of the ſoul are carried, and diſpoſed divers ways, and hereupon follows the combate.

Queſt. *How doth the luſt of the fleſh ſhew it ſelf?*

I. *Anſw.* Firſt, it defiles, and ſuppreſſes the good motions of the Spirit: Hence *Paul* ſaith, *Rom.* 7.21,23. *when I would doe good, evill is preſent*: and the Law of the fleſh rebels againſt the Law of the mind, Hereupon the fleſh is fitly compared to the diſeaſe called *Ephialtes*, or the mare, in which men in their ſlumber, think they feel a thing as heavy as lead to lie upon their breaſts, which they can no way remove.

II. Secondly, It brings forth, and fills the mind with wicked cogitations, and rebellious inclinations: Hence concupiſcence is ſaid to tempt, to entice, and to draw away the mind of man, *Jam.* 1.14.

Queſt. *What are the contary actions of the ſpirit?*

I. *Anſw.* Firſt, To curb, and reſtrain the fleſh: Hence St. *John* ſaith, the regenerate man *cannot ſin*, 1 Joh. 3.9,

II. Secondly, To beget good motions, inclinations, and thoughts agreeable to the will of God, as in *David*, Pſal. 16.7. *My reins inſtruct me in the night ſeaſon*: and IV *Iſa.* 30.21. *thine ears ſhall hear a voice behind thee, &c.* and thus by the concurrence of theſe contrary actions in the ſame man is the combate made.

Queſt. *Why is there ſuch a contrariety between the fleſh and ſpirit?*

Anſw.

Answ. Because the Spirit is the gift of righteousnes, and the flesh stands in a double opposition to it.

1. In the want of righteousnes. 2. In a proness to all unrighteousnes.

Object. *But naturall men also have a combat in them. For they can say, video meliora, proboque, deteriora sequor. I see and approve of what is good, but doe that which is naught?*

Answ. This combat is between the naturall conscience, and rebellious affections, and its incident to all men that have in them any conscience, or light of reason.

Quest. *Have all believers this combat in them?*

Answ. No: For 1. Only such as be of years have it: for Infants, though they have the seed of grace in them, yet do they want the act, or exercise of it, and therefore they feel not this combat, because it stands in action. I.

Secondly, This combate is in the godly in the time of this life only. For in death the flesh is abolished, and consequently this combate ceaseth. II.

Quest. *What are the effects of this combate in the godly?*

Answ. It hinders them that they cannot do the things that they would, *Gal.* 5.17. and that three wayes.

1. It makes them that they cannot live in the practice of any one sin, 1 *Joh.* 3.9.

2. If at any time they fall, it staies and keeps them that they sin not with full consent of will, but they can say, *the evil which I hate, that doe I*, Rom. 7.19.

3. Though in the ordinary course of their lives they do that which is good, yet by reason of this conflict they fail in the doing of it, *Rom.* 7. 18. Hence it follows that all the works of regenerate men are mixed with sin, and in the rigor of justice deserve damnation.

Object. *Sin is the transgression of the Law: but good works are no transgression of the Law, and therefore they are no sins?*

Answ. I answer to the *Minor*: The transgression of the Law is two-fold. One which is directly against the Law, both for matter and manner: 2. When that is done which the Law requires, but not in that manner it should be done: and thus good works become sinfull.

Object. *Good works are from the Spirit of God: but nothing proceeding from the Spirit of God is sin?*

Answ. Things proceeding from the Spirit of God alone, or from the Spirit immediately, are no sins: but good works proceed not only from the Spirit, but also from the mind, and will of man, as instruments of the Spirit: and when an effect proceeds from sundry causes that are subordinate, it takes unto it the nature of the second cause: hereupon our works are partly spirituall, and partly carnall, as the mind and will of the doer is.

Object. *But good works please God, and what pleases God is no sin?*

Answ. They please God, because the doer of them is in Christ. Again, they please not God before, or without pardon. For they are accepted, because God approves his own work in us, and pardons the defect thereof.

Object. *No sins are to be done, therefore if good works be sin, they are not to be done?*

Answ. They are not simply sins but only by accident. For as God commands them, they are good, and as godly men doe them they are good in part. Now the reason holds only thus, that which is sin, so far forth as it is a sin, or if it be simply a sin, is not to be done.

Mr. *Perkins*, Vol. 2. p. 326.

CHAP. XLIII.

Queſtions, and Caſes about Conſcience Good and Bad.

Queſt. *WHat is Conſcience?*

Anſw. It is a faculty of the ſoule, taking knowledge, and bearing witneſs of a mans thoughts, words, and works, excuſing them when they be good, and accuſing them when they be evill, *Rom.* 2, 15. If the Conſcience be not deceived, but bears a true witneſs, then its no erroneous Conſcience; Yet it may be an evill Conſcience if it be not ſanctified as well as inlightned. Or,

Conſcience is a particular knnowledge which we have within us of our own deeds, good, or evill, ariſing out of the generall knowledge of the mind, which ſhews us what is good, or evill, and Conſcience tells us when we have done the one or the other.

Conſcience is a word of great latitude, and infinite diſpute. Its taken ſometimes properly, ſometimes generally. Its both a faculty, and a diſtinct faculty of the ſoul: the Schools reject that, others this: but beſides reaſon, the word bends moſt that way, 1 *Tim.* 1. 19. its diſtinguiſhed from the evill, *Tit.* 1. 15. from the mind. And if we mark it, Conſcience is ſo far from being one of both, or both in one, as that there is between them: 1. A jealouſie, then an open faction: the other powers of the ſoul taking Conſcience to be but a ſpie, do what they can, firſt to hide themſelves from it, next to deceive it, afterwards to oppoſe it, and laſtly, to depoſe it. Conſcience on the other ſide, labours to hold its own, and (till it be blinded or bribed) proceeds in its office in ſpight of all oppoſition: It cites all the powers of nature, ſits upon them, examineth, witneſſeth, judges, cenſures, hence come thoſe λογισμοὶ ſelf-conſcienees, or reaſonings ſpoken of, *Rom.* 2. 15. Thence thoſe Apologies, and exceptions amongſt themſelves when Conſcience ſits.

Queſt. *What is the common ſubject of conſcience?*

Anſw. The reaſonable ſoul: Indeed there is ſome ſhadow of it in a beaſt, as there is of reaſon; but it is but a ſhadow: the proper ſeat of it, is the higheſt part of the ſoul: its uſually referred to the practicall underſtanding, becauſe

cause its busied about actions, and drives all its works to issue by discourse: but as that ground is too weak (for neither is every discourse Conscience, nor every act of conscience a discourse) so is that room too straight: Conscience is therefore rather to be placed somewhat higher, under God, but over all in man, distinct from other faculties, yet still sheathed in the body.

Quest. *What is its end, or office?*

Answ. It is set in man to make known to man, in what terms he stands with God, thence its name, and therefore is fitly tearmed, the *souls glass*, and the *understandings light*.

Conscience therefore is a prime faculty of the reasonable soul, there set to give notice of its spirituall estate in what terms it stands with God. The soul is ranked into three parts, and those into as many Courts, and Offices. The sensitive part hath its Court of *Common Pleas*: the intellectual, of the *Kings Bench*: the spirituall, *a Chancery*: in this Court all causes are handled, but still with speciall reference to God: Here sits Conscience as Lord *Chancellour*, the *Synteresis* as Master of the Rolls: To this Court all the powers of man owe, and pay service till the Judge be either willingly feed, or unwillingly resisted. And this of Conscience strictly taken.

2. Its taken sometimes more generally: Sometimes for the whole Court, and proceeding of Conscience, by the *Fathers*: Sometimes for the whole soule of man, either stooping to Conscience, or reflecting upon it self; So the *Hebrews* ever take it: You never find that tearm (Conscience) with them, but Heart, Spirit. So St. *John* (who abounds with *Hebraisms*) *If our heart condemn*, or *condemn us not*, 1 Joh. 3. 19, &c.

Dr. *Harris*, St. *Pauls* Exercise.

Quest. *What is the Scripture word for Conscience?*

Answ. συνείδησις, which is a compound word: 1. of the verb εἴδω, which signifies to see, *Mat.* 2. 2. and to *know*, Joh. 13. 18. 2. of a Preposition, σύν, which signifies with: So as Conscience implyeth, knowledge with: *viz.* with some other thing.

Conscience then implies a double knowledge: One of the mind, which is a bare understanding of a thing: Another of the heart: So as the heart witnessing a thing together with the mind, is Conscience, 1 *Cor.* 2. 11. --*save the Spirit*, (*i.e.* the Conscience) *of a man which is in him.* Or

The double knowledge that is comprised under conscience, may be of God, or a mans self. God knoweth all things, even the most secret thoughts, *Psal.* 139. 2. and every man knoweth the most secret things of himself, 1 *Cor.* 2. 11. the testimony therefore of a mans heart, with his mind, or rather with God, is Conscience. Hence its said to *bear witness*, Rom. 9. 1. and *Paul* rejoyced in the testimony of his Conscience, 2 *Cor.* 1. 12.

Quest. *Where is the seat of Conscience?*

Answ. Within a man: For its applyed to the heart, *Heb.* 10. 22. yea, its stiled the heart, *Prov.* 15. 15. 1 *Sam.* 24. 5. and the Spirit, 1 *Cor.* 2. 11.

Quest. *Why is it seated in a man?*

Answ. That it may the better perform the function which belongs to it: It being within, may see all within, and without. As a man within a house full of windows, 1 *Kin.* 2. 44.

But Conscience cannot be discerned by others without, as is implyed, *Jer.* 17. 9. 1 *Cor.* 2. 11.

Quest. *What is the Office of Conscience?*

Answ. To witness, *Rom.* 2. 15. For this end it hath ability to know the things of a man. The witness of Conscience is the surest witness that can be. Its a faithfull witnesse that will not lie, *Prov.* 14. 5. A man by his tongue may

may belye himſelf, but Conſcience cannot doe ſo.

Queſt. *How manifold is the witneſ of Conſcience?*

Anſw. Twofold: Either to accuſe, or to excuſe, *Rom.* 2.15. To accuſe for evill, to excuſe by freeing from evill unjuſtly laid to ones charge: the *Jews* Conſcience accuſed, *Joh.* 8. 9. St. *Pauls's* excuſed, *Act.* 23. 1. Hence follows trouble, or peace to a mans ſoul, as *Matth.* 27. 4. *Rom.* 5. 1.

Queſt. *What is a good Conſcience?*

Anſw. That Conſcience is ſaid to be good, when it obeyeth ſuch light, and direction, as it doth think, and take to be true and ſound light, and direction, *Act.* 23. 1.

Queſt. *How many things concurre to make up a good Conſcience?*

Anſw. Firſt, the matter whereupon it worketh, which is a conformity in the whole man to the whole will of God: Gods will made known to man, is mans rule, whereunto all his thoughts, words and actions ought to be conformed. I.

Secondly, The proper act of it, where this matter is to be found, the Conſcience will beare witneſs, and give a true teſtimonie thereunto. II.

Thirdly, The Conſequence following thereupon, which is peace, and quietneſs to the ſoul. III.

Such a good Conſcience was perfect in mans innocency: but by his fall it was clean loſt, and became an evill conſcience. For *Gen.*6.5.

Queſt. *How doth an evill Conſcience faile in the proper works thereof?*

Anſw. Sometimes in defect: Sometimes in an exceſs.

1. In the defect when it ſuffers a man to run into all evill, and doth neither check, nor trouble him for the ſame. Called *a ſeared conſcience*, 1 Tim. 4. 2.

2. In the exceſs, when it doth ſo out of meaſure trouble him, as it takes away all hope of pardon, and hinders ſound and true repentance: yea, and makes his life a burden to himſelf: So *Judas's*, Matth. 27. 3, 4, 5. Hence, *Iſai.* 57. 20, 21.

Queſt. *What muſt concurre to the renovation of Conſcience, and making it good?*

Anſw. Firſt, Faith in Lord Jeſus Chriſt, whereby the Conſcience is purged, and purified from the naturall defilement which it had, *Heb.* 9.14. Hence we are exhorted, *Heb.* 10. 22. *to draw near with a pure heart, &c.* I.

Secondly, A ſanctified work of the Spirit, whereby the heart is alienated from ſin, and made watchfull againſt it: and withall it is put on to conform it ſelf to the holy will of God: which conformity being true, and entire, without hypocriſie, moveth the Conſcience to bear witneſs thereunto, *Rom.*9.1. 2 *Cor.* 1.12. This is ſtiled a *pure Conſcience*, 1 Tim.3.9. 2 *Tim.*1.3. and a Conſcience *void of offence*, Act. 24.16. II.

Queſt. *What then ſince mans fall is counted a good Conſcience?*

Anſw. Firſt, That which giveth a true teſtimony of a mans Faith in Chriſt, for the pardon of his ſins, and reconciliation with God, *Heb.* 10. 22. I.

Secondly, Which bears witneſs to his conformity in the whole man to the holy will of God in all manner of duties to God and man, *Act.*24.16. particularly, and ſpecially in thoſe duties which belong to his particular calling, whereof he is to give an eſpeciall account, *Matt.*25.21. II.

Thirdly, That which worketh peace, and quiet in the ſoul, *Rom.* 5. 1. 2 *Cor.* 1. 12. III.

Dr. *Gouge* on *Heb.*

Queſt. *What other definitions may be given of Conſcience?*

Anſw.

Anſw. Conſcience is the judgment of a man concerning himſelf, and his own wayes, in reference, and ſubordination to the judgement of God: Dr. *Ames.* Or

Its the ſouls recoiling on its ſelf. *Ward, Dike.* Or

Its the ſouls acting, and reflecting on it ſelf, and on all a mans own actions.

Queſt. *How many ſorts of good conſciences are there?*

Anſw. A good troubled conſcience: *Bona turbata.*

Secondly, A good quiet Conſcience: *Bona pacata.*

Queſt. *What goodneſſe muſt concurre to a right good Conſcience?*

Anſw. Firſt, a goodneſs of ſincerity.

Secondly, a goodneſs of ſecurity: It muſt be *honeſte bona, & pacate bona.*

Queſt. *What then is a truly good Conſcience?*

Anſw. A good Conſcience is that which is rightly purified, and rightly pacified by the Word, Blood, and Spirit of Chriſt, regularly performing all the Offices unto which it is deſigned.

Queſt. *What muſt it be purified from?*

I. *Anſw.* Firſt, Ignorance: A Conſcience void of knowledge, is void of goodneſs: the blindy Conſcience is alwayes an ill Conſcience, *Tit.* 1. 15.

II. Secondly, From error, the Erroneous Conſcience is ever a deſperate, and dangerous Conſcience. Look what Swine are to a Garden: a wilde Boare to a Vine-yard: young Foxes to grapes, &c. Such is an erroneous Conſcience to Churches, Doctrines, Truths, Graces, and duties: It overturns all: It engaged *Herod* under an Opinion of piety, to deſtroy *John* to ſave his wicked Oath, *Mat.* 14. 9. Others make void Gods commands to make good their own vows, *Jer.* 44. 16. It made *Paul* to perſecute the Church, *Act.* 26. 9. others to compaſs Sea, and Land to make *Proſelites*, Matth. 23. 15.

III. Thirdly, From naturall deadneſs, or hardneſs, *Heb.* 9. 14. A dead Conſcience is not for a living God.

Queſt. *How muſt conſcience be purified?*

I. *Anſw.* Firſt, The word of Chriſt is the great heart-ſearcher, and Conſcience-purifier, *Heb.* 4. 12. *Joh.* 15. 3. & 17. 17. This removes ignorance, *Pſal.* 119. 105, 130. It rectifies Error, being a *voice behind us*, Iſa. 30. 21. ends all controverſies, *Iſa.* 8. 26. Reſolves all doubts, *Luke* 10. 26. Removes deadneſs and hardneſs, *Jer.* 23. 29. Its an Hammer to ſoften: Its immortall ſeed, &c. 1 *Pet.* 1. 23. Hence *Pſal.* 119. 25, 50, 93.

II. Secondly, The bloud of Chriſt further purifies it, *Heb.* 9. 14. and 10. 22. 1 *Joh.* 1. 7.

III. Thirdly, The Spirit of Chriſt, together with the Word, and blood of Chriſt purifies it, *Joh.* 6. 63. *Heb.* 9. 14. the Spirit heals thoſe diſeaſes before mentioned. 1. Ignorance, being the Spirit of illumination, *Epheſ.* 1. 17. 2. Errour, being the Spirit of truth, *Joh.* 14. 17. 3. Deadneſs, being the Spirit of life, *Rom.* 8. 2. Its *Refiners fire, &c.* Mal. 3. 2. Hence, *Iſa.* 4. 4.

Queſt. *What muſt Conſcience be pacified from?*

I. *Anſw.* Firſt, It muſt be at peace from the dominion of ſin: there is a peace when ſin, and Satan are ſtrongly armed, and keep the houſe, *Luke* 11. 21. But this is the peace of a ſleepy, not of an awakened Conſcience: woe to them, *Luke* 6. 25. *Amos.* 6. 1, 3. *Conſcientia pacate optima*, may be, *vitioſe peſſima. In tali pace amaritudo mea amariſſima*: Ber. there is *no peace to the wicked*, Iſa. 57. *ult.* 2 Pet. 2. 3.

II Secondly, From the rage of Satan, this is the happy peace promiſed to Believers, *Matth.* 16. 18. the ſumme of that promiſe, *Rom.* 16. 20.

the

the God of Peace ſhall bruiſe Satan under your feet ſhortly.

Thirdly, From the diſpleaſure of God, when we can ſay, *Rom.* 5. 1. *being juſtified by Faith, we have peace with God*: This is the beſt part of our peace: ſuch as the world cannot give, *John* 14. 27. So, *Phil.* 4. 7. This guards the ſoule from all fears, and aſſaults of the Law, Sin, Guilt, Death, Hell, and Satan. III.

Queſt. *What muſt Conſcience be pacified by?*

Anſw. Firſt, By the Word of Chriſt its pacified, and reſtored to peace: hence the Goſpel is called, the *Word of Peace, &c. Acts* 10. 36. Rom. 10. 15. 2 Cor. 5. 18. Iſa. 57. 19. and 52. 7. I.

Secondly, By the blood of Chriſt. This is the procuring cauſe of all our peace, *Col.* 1. 20. *Rom.* 3. 23, *&c.* This blood gives the ſoule all boldneſſe to enter into the holieſt, &c. *Heb.* 10. 19. and gives us aſſurance before God. II.

Thirdly, By the Spirit of Chriſt, which is the procreating cauſe of peace in us: Hence as Chriſt is called an *Advocate*, 1 Joh. 2. 1. So is the Holy Ghoſt, *Joh.* 14. 16. Only here is the difference: Chriſt is our Advocate to God, prevailing with him to grant us peace: the Holy Ghoſt is Gods Advocate to us, to prevaile with us, to entertain peace. He applies the Word, and promiſes which proclaim our peace: He applies the blood of Chriſt which procures our peace: He hath the laſt hand in conſummating our peace; whence its called, *Joy in holy Ghoſt*, Rom. 14. 17. So *Gal.* 5. 22. III.

Queſt. *What are the Offices of Conſcience?*

Anſw. Firſt, Propheticall, or Miniſteriall, *i. e.* To doe the Office of a Miniſter, Watchman, or Seer, to give warning from God, from whom it hath its commiſſion to warn, and inform, direct, reprove, admoniſh, and charge. Its the *mouth* of the Lord, the *Candle* of the Lord, *Prov.* 20. 27. I.

Secondly, Regall, or Magiſtraticall. It hath a commanding, and Legiſlative power, *Rom.* 2. 14. *they were a Law to themſelves*, therefore what Conſcience commands, or forbids is more to a godly man, then what Kings command, or forbid. Hence, *Dan.* 3. 16. But though it hath a Kingly power, yet it hath not an Arbitrary power: It ſelf is ſubject to God. II.

Thirdly, Teſtimonial, or to bear witneſs, *Rom.* 2. 14, 15. 2 *Cor.* 1. 12. This is a teſtimony which Gods Spirit doth atteſt to, and conſent with, *Rom.* 9. 1. and 8. 16. This is above a thouſand witneſſes for, or againſt thee, 1 *Joh.* 3. 19, 20, 21. *Conſcientia mille teſtes.* II.

Turpe quid alturus, te ſine teſte timé.

Fourthly, Juridicall, and Judg-like: It paſſeth ſentence on thee, and reads thy doom: Hence we are ſaid to be convicted of our own Conſciences, *Joh.* 8. 9. Self-condemned, *Tit.* 3. 11. *Rom.* 14. 22. 1 *Joh.* 3. 20, 21. Conſciences ſentence is the forerunner of the laſt judgement, *Job* 31. 35, 36. *Iſa.* 50. 8. 1 *Sam.* 2. 25. IV.

Fifthly, Regiſteriall: For its the great Regiſter, and Recorder of the World. Its to every man his private Notary, keeping Records of all his Acts, and deeds. It hath the pen of a ready Writer, and taketh from thy mouth all thou ſpeakeſt: yea from thy heart all thou contriveſt, and though its writing may for the preſent, like the writing with the juice of a Lemon, be illegible: yet when thou comeſt into the fire of diſtreſs, it will then appear: or at fartheſt, the fire in the great day, of judgment will diſcover it. V.

Its the poor mans Hiſtoriographer, who hath no Chronicler to rite his ſtory, *Jer.* 17. 1. So that Conſcience is then good when it doth officiate well, and

doth the part of a Miniſter, of a Magiſtrate, of a Witneſs, and of a Judge.

Queſt. *How many ſorts of good Conſciences are there?*

I. *Anſw.* Firſt, The good Conſcience of Faith: without which its impoſſible to pleaſe God, *Heb.* 11.6. Therefore St. *Paul* joines *Faith*, and a *good Conſcience together*, 1 Tim. 1. 5, 19. and 3. 9. There is no good faith, where there is not a good conſcience: nor yet a good conſcience where true faith is wanting, therefore look to thy Faith, if thou wouldſt finde a good Conſcience, *Heb.* 10. 22. 1 *Tim.* 3. 9.

II. Secondly, A pure Conſcience, the clean, pure, and undefiled Conſcience is the inherent, and internall righteouſneſs of the Saints, and the Ornament of a Chriſtian, 1 *Tim.* 1. 5. and 3. 9. 2 *Tim.* 1. 3. As faith makes the Conſcience good before God, ſo purity makes it good before men. Such are bleſſed, *Mat.* 5. 8. 1 *Joh.* 3. 3. Great are the comforts, benefits, and priviledges of a pure Conſcience, and high are the promiſes made to it, *Pſal.* 18. 26. and 24. 3, 4, 5. In pure water thy face may be ſeen, not ſo in muddy: So in a pure Conſcience Gods face may be ſeen, and no where elſe in the Earth.

III. Thirdly, A ſincere Conſcience: Sincerity is the glory of purity, and of conſcience, and of every perſon, grace, or action: Sincerity is the ſoundneſs, health, and right conſtitution of Conſcience. Hence *Noah*, and *Job* are called perfect, becauſe ſincere, *Gen.* 6. 9. *Job* 1. 1. of this Conſcience, *Paul* ſpeaks, 2 *Cor.* 1. 12. The Greek word for ſincerity, εἰλικρινία uſed, 1 *Cor.* 5. 8. 2 *Cor.* 1. 12. ſignifies ſuch things as are tryed by the light. Or, as a Chap-man opens his wares to ſee if there be any deceit in them.

Queſt. *But how may this ſincerity of Conſcience be known?*

Anſw. 1. It makes a man abhor all guile, and fraud, and to *renounce the hidden things of diſhoneſty*: like *Jacob*, a plain downright man: or *Nathanael*, an *Iſraelite*, in whom was no guile: Such was *Paul*, 2 Cor. 2. 17. and 4. 2. and *Michaiah*, 1 Kin. 22. 14. and *Caleb*, Joh. 14. 7, 8.

2. Sincerity brings all to the light, *Joh.* 3. 20. *He that doth the truth, cometh to the light that his deeds may be made manifeſt that they are wrought in God*, and therefore, *as of ſincerity*, and *as of God*, and *as in the ſight of God*, are put together, 2 *Cor.* 2. 17. Such an one owns nothing but what will endure the Sun. Hence, *Pſal.* 26. 2. *Joh.* 21. 16, 17. *Job* 6. 24. 2 *Cor.* 4. 2. 1 *Theſ.* 2. 10.

3. The ſincere man is ſtill one, and the ſame, whether alone, or in company: yea, he is rather better then he ſhews: as the Kings daughter, *all glorious within*, Pſal. 45. 13. He is juſt, and faithfull, being *a Law to himſelf*.

4. The ſincere man may have his failings, and is ſubject to tentations, yet he never allows himſelf in any known evill: therefore he is called perfect in reſpect of his intention, and aime, 2 *King.* 20. 3. He reſiſts every known will, and rejects every known Error: He purifies himſelf as God is pure, 1 *Joh.* 33. So *Rom.* 7. 16, 17.

5. A ſincere man holds on his courſe, and he that hath *clean hands ſhall be ſtronger and ſtronger*, Job 17. 9. as the veſſell of gold wears brighter, and brighter by uſe, therefore ſincerity is the beſt ſeen in times and places when, and where Satan is let looſe, *Rev.* 2. 13. where there are few encouragements to perſiſt in a godly way: So *Nichodemus* in ſticking to a condemned Chriſt, *Joh.* 7. 51. *Joſeph* of *Arimathea* to a crucified, forſaken, and naked Chriſt, *Joh.* 19. 38.

6. Univerſality is a certain note of ſincerity, when we walk in *all the commandements of God*, as *Luke* 1. 6. *Heb.* 13. 18. *Dan.* 6. 22. To be partiall is to *corrupt the Law*, Mal. 2. 9. To make Conſcience of one duty, and

not

not of another, is to make no Conſcience of the one, or of the other. So *Mat.* 23.5,23. *Rom.*2.22.

7. A ſincere man carries himſelf ever as before God, 2 *Cor.*2. 17. *Pſal.*16.8. and 44. 21. He carries an awfull apprehenſion of God with him whitherſoever he goes: Hence, *Col.*3.23.

8. A ſincere man conſults with his duty more then with his commodity, and reſolves againſt ſin, more then againſt any danger: He undervalues all loſſes to the loſſe of Gods favour, and his own peace, *Pſal.* 25. 21.

9. Such an one cannot skill of fleſhly wiſdome, or worldly Policy: He is no time-ſerver, 2 *Cor.* 1. 12. Simplicity is the ſincerity, and ſincerity all the policy of a conſciencious man. He deſires no more wiſdom then will make him honeſt, and ſincere, *Rom.* 16.19.

10. Sincerity is known,

1. By the originall, and principle it moves from: *Phariſees* pray for oſtentation, not from devotion, *Mat.*6.1,2,5. So, *Phil.*1.16. A ſincere perſon doth all out of a principle of piety to God, and charity to man.
2. By the rule it conſtantly walks by, *viz.* Gods Word. So *Joſiah*, 2 *Kin.* 22. 2. Come commodity, or diſcommodity, he keeps on his way: but unſound perſons caſt their eye on their own intereſt. So 2 *Chron.* 27.2. and 26. 4. and 25. 2. 2 *Kin.* 10.31.
3. By the end it aimes at, God is the ſincere mans end, and his glory his aime: the Hypocrite makes himſelf his own end, and ſo himſelf his own god, *Zach.*7. 5,6. *Hoſ.* 10. 1.

Fourthly, An inoffenſive Conſcience, which *Paul* highly eſteemed, *Act.*24. 16. and this doth, IV.

1. Avoid giving offence, either to God or man. 1. He ſtrives to prevent offences to God, and takes up purpoſes againſt them, *Pſal.* 17. 3. and if he hath diſpleaſed God, he is diſpleaſed with himſelf for it. So *Jer.* 31.19. *Job* 42.6. *Ezek.* 6.9. and 36. 31. and he is carefull to breake off his ſins by repentance, *Job* 34. 31, 32. and 40. 4, 5. He is reſolved rather to offend all thee world, then to offend God, *Gal.* 1. 10. *Dan.*3. 16. *Act.* 4. 19.

2. Avoid giving offence to man: eſpecially ſuch an offence as may cauſe him to ſin, and then ſuch an offence as may cauſe him to take offence: in the firſt we tempt him, in the ſecond we try him: in both we offend him, and doe the Divells work in both. By the former he is ſtumbled, by the Second he is made weake, and by both offended, *Rom.* 14. 21. we muſt therefore take heed that we doe nothing that ſhould cauſe others to offend by ſinning, as *Elies* ſons did, 1 *Sam.* 2. 24. and *Jeroboam*, 1 Kin. 14. 16. and *Ahab*, 1 Kin. 21. 25. woe to ſuch, *Luke* 17. 1. we muſt give no offence to the godly, be they ſtronger, or weaker, *Matth.* 18. 6, 10. nor to the wicked. Hence, *Col.* 4. 5. 1 *Tim.*6. 1, 2. 1 *Pet.* 2. 18. and 3. 1. we muſt not offend our ſelves, but muſt regard what Conſcience calls for to ſatisfie our duty, and to keep in with our ſelves, rather then to gratifie any others requeſts.

2. An inoffenſive Conſcience will not be apt to take offence, either

1. From God, who can never give any: yet to ſome, Chriſt is a rock of offence, *Rom.* 9. 33. yea he was ſo to his Diſciples, *Matth.* 26. 31.
2. From Gods way: as when we receive the Word with joy, but meeting with perſecution we are offended, and turn back, *Matth.* 13. 21.

3. From Gods Children, and their weakneſs, ſo far as either to condemn their perſons, or diſlike their profeſſion, *Matth.* 18. 5. True godlineſs makes a man apt to take all in good part, 1 *Cor.* 13. 5.

4. From the evill World, becauſe all men ſpeak evill of the wayes of God, and forſake them, we muſt not therefore be offended, *Iſa.* 8. 12, 13.

V. Fifthly, A quick-ſighted Conſcience. Conſcience's whole work is circumſpection, and therefore it muſt have eyes in every place: It muſt have eyes before to view, and overſee actions to be done: behinde to review, and overlook actions already done: eſpecially it muſt be full of eyes within, to make a privy ſearch in our own hearts: to take account of the inward motions from which actions are undertaken, of the inward intentions, and affections with which they are undertaken, and of the inward aims and true ends for which they are undertaken. The *Phariſees* were full of eyes without, and none within: full of eyes before. but had none behind: they could cenſure others actions, not ſee their own: Hence called *fooles, and blind*, Mat. 23. 17, 19, 24.

VI. Sixthly, A well-ſpoken Conſcience, which can make the ſoule a good anſwer, or upon juſt occaſion make fit demands, and puts forth its *Queries*, 1 Pet. 3. 21.

1. It makes a good and ready anſwer to God, as *Pſalm* 27. 8. and 40. 8.

2. It makes a good anſwer for God, as is commanded, 1 *Pet.* 3. 15, 16. Its ready to give an account of its Spirituall eſtate when it is required

3. It makes a good anſwer for ones ſelf, when under the greateſt clouds of cenſures, ſuſpicions, or reproaches, *Rom.* 9. 1. 2 *Cor.* 6. 8, 9.

4. When any buſineſs of Conſcience is under conſideration, Conſcience puts the beſt anſwer into thy mouth, and will readily reſolve what is to be done.

VII. Seventhly, An honeſt dealing Conſcience: For ſo much of honeſty before men, ſo much of good Conſcience before God: Of this *Paul* glorieth, *Heb.* 13. 18. *Act.* 23. 1. 1 *Pet.* 3. 16. *Peter* exhorts to it, a good converſation without, proclaimes a good Conſcience within, *Phil.* 4. 8. Notes of an honeſt Conſcience are,

1. He hath engraven on his heart this *maxime, I muſt be a Law to my ſelf*: Hence its ſaid, 1 *Tim.* 1, 9. *The Law is not witten for the righteous*: And if others were as honeſt as he, fewer Laws, and Magiſtrates would ſerve turne.

2. He makes Chriſts rule his Oracle, *Matth.* 7. 12. what *ever you would others ſhould do to you, &c.* which is the Epitome of the Law, and Prophets: the voice both of Scripture, and nature.

3. You may be bold to take his word, and truſt him: He dares not deceive, though he may be deceived: His word is as good as his bond: his bond as his oath: and his oath as his ſoul.

4. You need not fear to take his wares, his weight, or his meaſure, all are currant, and warrantable: He is faithfull, and punctuall in his reckonings, diſburſments, and receits, as they, 2 *Kin.* 12. 15. &c.

5. He reſpects not a perſon ſo much as the cauſe: the cauſe of the poor, fatherleſs, and widows is more to him, then the face of the rich, or the letter of the mighty: Like *Levi*, Deut. 33. 9.

6. He will ſooner ſuffer any prejudice himſelf, then prejudice his neighbour, *Pſal.* 15. 4. *He ſweareth to his own hurt, and damage, and changeth not.*

VIII: Eighthly, A tender Conſcience: which is the *heart of fleſh* promiſed, *Ezek.*

*Ezek.*36.25. *the contrite ſpirit* in which God delights, *Iſa.*66.1,2. commended in *Joſiah*, 2 King.22.19,20. and *David*, 1 Sam.24.5. 2 *Sam.* 24.10. and in *Ephraim*, Jer.31.19. and in the *Publican*, Luk.18.13.

Queſt. *But is there not a faulty tenderneſſe of conſcience?*

Anſw. Yes, as, 1. When one is ſo tender that he cannot endure to be touched with a reproof; *Propheſie to us ſmooth things*, ſay they, *Iſa.*30.10. Give us of your ſofteſt pillows, *Ezek.* 13.18. Such was *Amaziah*, *Amos* 7.10. and they, *Jer.*38.4. and they, *Act.*5.33. and 7.54. whereas the right tenderneſs is to be very ſenſible of the evil of ſin, and the danger thereof: and thereupon impatient of the ſinne, but very patient of reproofe, *Pſalm.* 141. 5. *Act.* 2.37.

2. When he is ſcrupulous. As when one hath got gravel in his ſhooe, he cannot ſet his foot on the ground without complaint. The Apoſtles rule will help ſuch, *Rom.* 14.5. *Let every one be fully perſwaded in his own minde*, i.e. rid himſelf of unneceſſary, and unprofitable ſcruples: unneceſſary ſcruples are when a man makes a ſtirre about things wherein Gods word is ſilent, and makes ſin where the Scripture makes none: as the Prieſts did about going into the judgement Hall, *Joh.*18.28. leſt they ſhould be defiled ceremonially, but made no ſcruple to defile themſelves morally, by bringing upon them the guilt of innocent blood. Again, they made a great ſcruple of putting the money into their holy *Corban*, becauſe it was the price of blood, but queſtioned not the giving money for the ſame, and taking the blood it ſelf upon themſelves and children, *Mat.* 27.25. ſuch are condemned by Chriſt, *Matth.*23.23. *Mark* 7.11.

Unneceſſary and vaine ſcruples the Apoſtle would have us lay aſide, 1 *Corinth.* 10. 25. *asking no queſtion* (in ſuch caſes) *for conſcience-ſake.*

3. When he is of too facile, and flexible a ſpirit, ſo as to yeeld to every one that counſels and entiſes him to ſin: For this *Ephraim* was *broken in judgement*, *Hoſ.*5.11. Thus tender-hearted was *Rehoboam*, 2 Chron.13.7. and *Zedekiah*, Jer.38.5.

4. When the conſcience is weak and ſickly, as *Paul* calls it, 1 *Cor.*8.12. and is eaſily caſt down and diſcouraged. This was the diſeaſe of the ſtony ground, it was ſo tender as to be offended at the Croſſe, *Matth.*13.21. Outwardly tender, and inwardly hard: whereas the good ground was inwardly ſoft to give rooting to the ſeed, but outwardly hardy to endure all weathers. This picks a quarrel at the Goſpel for ſome circumſtances, *Mark* 7.2. Such was the conſcience of the mixt multitude, *Numb.*11.4. and of the ſpies, *Numb.*13.31. that ſtarted at the ſight of the *Anakims*, and would not have the people endanger themſelves: The properties of it are.

1. Its apt to ſcruple things lawfull. It eates nothing but herbs, *Rom.*14.2.
2. It puzzles and perplexes it ſelf about things of no great moment: as *Days, meats, &c.* Col.2.21.
3. Its apt to judge him, that upon better grounds is not of his minde and practiſe, *Rom.*14.3.
4. He is apt to ſtumble, *Rom.*14.21.
5. Or to be grieved, and diſtaſted, *Rom.*14.21.

5. When the conſcience is ſo awakened that it cannot take any more reſt, *Pſal.*77.3,4. So *Pſal.*51.3. *my ſinne is ever before me*; and *Pſal.* 38.17. This is a ſad and painful, if not ſometimes alſo, a ſinful tenderneſs, when the ſoul ſees nothing but ſin, guilt, and miſery in it ſelf, nothing but anger, wrath and frowns in God, and no hopes of redemption by Chriſt, or of recovery by the ſpirit of grace. But the right tenderneſs is that due proportion of ſenſe in

in an awakened conscience which labours to keep the soule guarded, and unmolested. Taking up *Jobs* resolution, *Job* 27. 6. This tendernesse shewes it selfe.

1. In respect of God: In every thing to which God is intituled, and hath interest in; *Moses* stands for an hoof, *Exod.* 10. 26. Christ is tender for the least tittle of the Law, *Matth.* 5. 18. He is all on a flame with the zeale of Gods house, and would not endure to have it profaned in the least, *Joh.* 2. 17. Yea,
   1. Principally he is tender of those things wherein Gods glory is concerned, *Joh.* 17. 18. and 8. 49, 50. This makes a man regardless of self, in respect of name, credit, family, estate, yea, and of life, *Act.* 20. 24. so the Martyrs: and *Nehemiah*, ch. 13. 15, 18, 19.
   2. He is tender in respect of Gods truth, which must be *bought*, not *sold*. So was *Paul*, Gal. 2. 11. So *Rev.* 2. 2. He shews his tenderness in retaining, and contending for old truths, and in taking heed how he vents any new doctrines: So 2 *Cor.* 13. 8. and 2. 17. 2 *Pet.* 1. 16.
   3. He is tender of whatsoever doth proceed from God, as to submit to every command of God, for he trembles at his Word, *Isa.* 66. 2. So Christ, *Luk.* 2. 49. *John* 6. 39.
   4. He yeelds, melts, and breaks under any threat of Gods Word, or sense of Gods displeasure: So *Josiah*, 2 *King.* 22. 19. contrary in *Jehoiakim*, Jer. 36. 24.
   5. He much more yeelds and humbles himself under the afflicting hand of God: He comes forth of the furnace, like gold, all melted, and refined, *Job* 23. 10. and 42. 6. whereas others walk contrary to God, *Lev.* 26. 41.
   6. He kindly thaws, and melts under the sense of the free favour, and abundant love of God, as the ice before the warme Sun. So, *Ezra* 9. 14. This was the gracious temper of that poor woman, *Luk.* 7. 38. so we are required, *Hos.* 3. 5.
2. In respect of men, this tenderness must shew it self to all in general, and to each in particular: To the godly, to the wicked; to strong, to weake.
   1. To the godly: and that,
      1. By not grieving them, and forbearing to offend them: He is ever tender of the peace, and studious of the satisfaction of every honest man. If his meat, apparel, haire, company, &c. make his brother to offend, he will eat no such meat, wear no such apparel, or haire, keep no such company whilest the world stands, rather then to make his brother offend, 1 *Cor.* 8. 13.
      2. He is tender of their reputation, not to expose them, or rather Religion in them, to reproach. So *Joseph* would not bring a reproach upon *Mary*, Mat. 1. 19.
      3. He is tender of disagreeing with, or dividing from any that is godly, upon unnecessary and frivilous grounds. Enters not upon doubtful disputations; falls not out about questions that nourish jangling, but destroy edification: the common sin of our times: contrary to the Apostles precept, *Eph.* 4. 31, 32.
      4. He is especially tender of weak Christians, no wayes to discourage them, despise them; or impose any burdens, much less to lay stumbling blocks before them: but to bear their infirmities, *Rom.* 15. 1. To condescend to their terms, *Rom.* 12. 16. This makes us like Christ, who is tender of all his little ones, *Mat.* 8. 17. Isa. 40. 11. Mat. 12. 18, 19. Luke 22. 27.

2. To

2. To the wicked, who muſt ſee that we are tender of his good, more then he is of his own. So, 2 *Tim.*2.26. 1 *Pet.*2.15. and we are to endeavour to take away occaſion from them that ſeek it to ſpeak reproachfully of us, 1 *Tim.*5.14.
3. We muſt be tender of the good of thoſe that are neareſt to us: that we, and our houſes may ſerve the Lord, *Joſ.* 24. 15. So, *Job* 1. 5. and *Paul* of the *Corinthians*, whom he had eſpouſed to Chriſt, 2 *Cor.* 11. 2. and *6.* 11.

3. In reſpect of ſelf: and that,
1. In reſpect of ſin already committed: for which his heart ſmites him, 1 *Sam.* 24. 5. 2 *Sam.* 24. 10. and gives him no reſt till he hath made his peace with God by repentance, and with man by reſtitution, or other ſatisfaction: as, *Zacheus*, Luk. 19. 8.
2. In reſpect of ſin not yet committed: He fears and departs from evil, and ſhuns all occaſions and provocations tending to it. So *Joſeph*, *Gen.* 39. 9.
3. He ſhuns ſmall as well as great ſinnes: He will not be found, no not in an officious lie: as *Gehazi's* was, 2 *Kings* 5. 25. Flies leſſer oaths, *Eccleſ.* 9. 2. idle words, *Matth.* 12. 36. wanton lookes, vaine thoughts, &c.
4. He flies ſecret ſinnes as well as open, and is moſt known by his cloſet, and ſolitary carriage: He ſaith with *David*, Pſalme 44. 21. *Shall not God ſearch this out?*
5. He ſhuns as well ſinful omiſſions, as ſinful commiſſions, as knowing that in the day of judgement theſe will be charged upon him, *Mat.* 25. 42. Omiſſions are ſins that bring a curſe, *Mat.*2.10. the ſlothful ſervant is called an *evil ſervant*, Mat. 35. 26, 30. negative holineſs will not commend us to God, though it may to man.
6. He flies and avoids the common ſins and prevailing errors of the times: So did *Nehemiah* reform the profanation of the *Sabbath*, and uſury, *Neh.* 10. 31. and 13. 15. to 23. and 5. 9, &c.
7. He flies as well all ſinful occaſions as actions: He keeps out of the way, and and company of wicked men, *Pſal.* 1. 1. *Eccl.* 7. 26. For, *Prov.* 6. 27, 28. *Judas* took no hurt amongſt the Diſciples, but going to the High Prieſts, he was for ever loſt. *Peter* took no hurt in the garden, but in the High Prieſts Hall was inſnared. *Dinah* walking out to ſee the daughters of the *Hivites*, and *Sampſon* to ſee the daughters of the *Philiſtines*, neither of them returned ſo well as they went out. Many now adays by leaving Miniſters, Ordinances, Aſſemblies, &c. have made themſelves a prey to ſeducers, and have been corrupted: Hence, 1 *Joh.* 2. 19.
8. He flies not only what is ſimply evil, but whatſoever hath an appearance of evil: as he is commanded, 1 *Theſ.* 5. 22. *Rom.* 12. 2. *Phil.* 4. 8. *Eph.* 5. 3, 4, 11.
9. As he flies whatſoever hath an appearance of evil, ſo he dares not always truſt whatſoever hath an appearance of good. He therefore tries all things, and holds faſt onely what is good, 1 *Theſ.* 5. 21. knowing what Chriſt ſaith, *Luk.* 16. 15. *That which is highly eſteemed amongſt men, is abomination in the ſight of God.* He ſuſpects that action, perſon, and ſtate of life of which all men ſpeak well: He ſtill knows that Satan deceives more eaſily, and deſtroyes more dangerouſly when he aſſumes the ſhape of an Angel of light. Hence we are commanded to miſtruſt many things, 2 *Theſ.* 2. 2. *Revel.* 2. 2. *Gal.* 1. 6. 2 *Peter* 2. 1. *Matth.* 24. 24. 1 *John* 4. 1.
10. He takes heed even of what he knows to be lawful: He dares not do all that he may do, knowing that he that will do all he may, often doth more then

then he ought, 1 *Cor.*6.12. and 10.23. In uſe of things lawful he obſerves three rules.

1. It may be lawful, but is it expedient? when? how much? how far? and how often is it expedient?
2. It is lawful, but will it edifie, or offend?
3. Its lawful, but I muſt not ſuffer my ſelf to be brought under the power of any thing though lawful: He knows its a true ſaying, *Licita ſæpe nimis omnes*: all the world is undone by lawful things abuſed, and miſtimed. It was the undoing of the old world, and *Sodom*, Mat. 29. 38. Luke 17. 27, 28.

11. He dares not do alwayes what is in his power. *Joſeph* did not what he might have done to his unkinde brethren, *Gen.*42.18.

12. Nor dare he do what others have familiarly done before him in his place: So, *Nehemiah*, ch.5.14, &c.

13. He doth not only avoid ſinful actions, but takes ſad notice of, and bewails his ſinful affections, and the depraved diſpoſition of his nature. He mourns under the ſin that dwells in him, *Rom.* 7. 20,23,24. He would neither have his ſin reign, nor remain in him: He hates his ſin in every degree with a perfect, and impartial hatred.

14. He ever rather conſults with honeſty, juſtice, and duty, then with honor, commodity, and ſafety: If he once engageth, he changeth not, though it be to his prejudice, *Pſal.*15.4.

15. He alone, in the cauſe of Chriſt and Religion, dares ſtand it out againſt the whole world. *Unus Athanaſius contra totum mundum*; and ſo did *Luther*, regarding neither the favour, nor the frowns of his adverſaries. He conſiders not ſo much the danger that lies before him, as the duty and neceſſity that lies upon him, to appear in ſuch a time and cauſe. So *Elijah*, 1 *King.*19.10.

IX. Ninthly, a paſſive and hardy conſcience, which admits of no feare, timerouſneſs, or tenderneſſe at all in it, as to ſuffering: This hardineſs proceeds from the fore-named tenderneſs, and is inſeparable from it. Its not bred ſo daintily, nor kept ſo tenderly, but that it can digeſt the worlds hardeſt uſage: Its patient to all ſuffering, impatient only of ſinning. It puts within a man a heart of Adamant, and upon a man a face of braſſe or flint: It trembles not at the ſight of any torment, *Dan.*3.16. *We are not careful to anſwer thee, O King, in this matter.* This is commended by *Peter*, 1 Pet.2.19,20. and truly without this all other things are nothing: not the conſcience of faith, purity, ſincerity, &c. This commended the Chriſtians of old times: they were content to be bound, that truth might be at liberty, and to die, that religion might not die.

Queſt. *But can all that ſuffer ſay that they ſuffer for Conſcience, and for God?*

Anſw. No, there are four kinds of ſufferings, which a good conſcience can have no comfort in.

1. When we put our ſelves upon voluntary, and arbitrary ſufferings, and then place religion and conſcience in it: as the *Baalites* of old, who cut and lanced themſelves, 1 *King.*18.28. and the *Circumcelions* of later time. But who required theſe things at their hands? they cannot ſay with Saint *Paul*, *They bear the marks of the Lord Jeſus in their bodies*, Gal.6.17. but rather the marks of their own folly, and raſhneſſe.

2. When we pull upon our ſelves unneceſſary and unwarrantable ſufferings, by a prepoſterous, and precipitate meddling in buſineſſes out of our way and calling: This is to ſuffer as *buſie bodies in other mens matters*. Not as a *Chriſtian*, 1 Pet. 4. 15, 16.

3. When we pull upon our ſelves deſerved ſufferings from the hand of Juſtice for

for our evil doings. Theſe may ſay with the Thief, *Luke* 23.41. *we ſuffer juſtly, &c.* Theſe (like *Zimri*) are burnt with fire which their own hands have kindled.

4. When we bring our ſelves into worſe ſufferings then any of the former, *viz.* ſufferings in conſcience and from conſcience, by ſhunning any other ſufferings for God and conſcience: as *Judas*, *Spira*, *&c.* Theſe are run from the fear, and are fallen into the pit, *Iſa.*24.18. The firſt of theſe ſufferings are fooliſh, the ſecond ſinful; the third ſhameful; and the laſt dreadful.

Queſt. *What rules then are to be obſerved in the ſufferings of a good conſcience?*

Anſw. Firſt, ſee that thy ſufferings be ever, and only for well-doing. As thou muſt not ſhun ſufferings by chooſing evil, ſo thou muſt not ſeek, and procure them by evil, 1 *Pet.*2.15. A good conſcience muſt not go out of Gods way to meet with ſufferings, nor out of ſufferings way to meet with ſinne. Its not *Pœna* but *Cauſa*: the cauſe, not the puniſhment which makes a Martyr. I.

2. If thou ſuffereſt for ill-doing, yet be ſure that it be wrongfully, 1 *Pet.* 2.19. and if thou beeſt charged with any evil, that it be falſly, *Mat.* 5.11. that thy conſcience may ſay, we are *as deceivers, yet true, as unknown, yet well konwn to God*, 2 Cor.6.9, 10. II.

Thirdly, if thou deſireſt chiefly, and eſpecially to ſuffer in the cauſe, and for the name of Chriſt, this with him is to ſuffer as a Chriſtian. In the matters of the Kingdom *Daniel* was careful to carry himſelf unreprovably, but in the matters of God he cared not what he ſuffered, *Dan.*6.4, 5. Life as it is too little worth to be laid out for Chriſt, ſo its too precious to be laid out in any other cauſe. Its an honour if we can call our ſufferings, the ſufferings of Chriſt, *Col.*2.24. and our ſcarrs, the *marks of the Lord Jeſus*, Gal.6.17. and can ſubſcribe our ſelves, the *priſoners of Chriſt*, Eph.3.1. III.

Fourthly, if thou loveſt to ſee the ground thou goeſt upon: that thy cauſe be clear, the grounds manifeſt, that thou beeſt not thruſt forward by a turbulent ſpirit, or a miſ-informed conſcience: but for conſcience towards God, or according to God, that thou mayeſt ſay with the Apoſtle, *I ſuffer according to the will of God*, 1 Pet.4.19. VI.

Fifthly, if thou beeſt careful not only that the matter be good, but that the manner be good, leſt otherwiſe we diſgrace our ſufferings, 1 *Pet.*2.19, &c. If thou ſuffer wrongfullly, yet thou muſt ſuffer patiently. This is to ſuffer as Chriſt ſuffered, 1 *Pet.*2.21,22,23. V.

Sixthly, if thou committeſt thy ſelf in thy ſufferings to God in well-doing, 1 *Pet.*4.19. ſuffering times muſt not be ſinning times: He is no good Martyr that is not a good Saint. A good cauſe, a good conſcience, a good life, a good death, a good matter to ſuffer for, a good manner to ſuffer in, make an honourable Martyr. VI.

Tenthly, a conſcience of charity. This the Apoſtle ſpeaks of as the end, and perfection of the Law, and Goſpel too, 1 *Tim.*1.5. where there is the truth of charity, there is the truth of conſcience alſo; the more of charity, the more of conſcience. Now this charity is twofold. X.

1. External, or civil, which reſpects.

1. The poor to whom is to be ſhewed the charity of beneficence. 2. To the neighbour and friend, a love of benevolence. And, 3. To the enemy a love of forgiveneſſe.

1. To the poor a love of beneficence, and well-doing: this kind of charity is the worlds grand benefactor: the poors great Almoner: the widows Treaſurer: the Orphans Guardian: and the oppreſſed mans Patron: This lends eyes to the blinde, feet to the lame, deals out bread to the hungry, cloaths

the naked, and brings upon the Donor the bleſſing of him that was ready to periſh. This *Zacheus* ſhewed, *Luke* 19. 8. and *Job* Chap. 30. 12, &c. and *Obadiah*, 1 King. 18. 13. and *Nehemiah*, Chap. 5. 15. Hence *Pſal.* 112. 5. *Prov.* 31. 20, 26. So *Cornelius*, Acts 10. 2, 4. *Iſa.* 32. 8.

2. To our neighbours muſt be ſhewed the charity of benevolence: we muſt love them as our ſelves, *Matth.* 22. 39. *Rom.* 13. 8. For *Prov.* 18. 24. *He that hath a friend, muſt ſhew himſelf friendly.* Its a pleaſant thing to ſee friends and neighbours living in this mutuall love, and benevolence, *Pſal.* 133. 1. &c.

3. To our enemies a love of forgiveneſs. This is the hardeſt, and therefore the higheſt pitch of love: a leſſon only to be learned in the School of Chriſt. The *Phariſees* taught otherwiſe, which Chriſt laboured to reform, *Matth.* 5. 46. *Luke* 6. 32. 33. This makes us like our Father in Heaven, who is kind to the *thankfull*, and *unkind*, Luke, 6. 35. and like his Son on Earth, who prayed for his enemies. This we are exhorted to, *Col.* 3. 12, 13.

2. Spirituall, or Eccleſiaſticall, which is to be ſhewed in the love we bear to the Church and truth of Chriſt, and to the ſouls of our brethren. This Charity is to be preferred before all the former: the former may be amongſt Heathens, and civilized Chriſtians, but this is the peculiar badg of the people of God: A love of *Symphonie* in judgment, and opinion: of *Sympathy* in heart, and affection, and of *Symmetrie*, or Harmony in an offenſive converſation: This is often, and earneſtly preſſed, *Phil.* 2. 1, *&c.* 1 *Pet.* 3. 8. Its the end of the Law, the adorning of the Goſpel: the lively Image of God, and of Chriſt: the firſt fruit of the Spirit: the daughter of Faith: the Mother of hope: the ſiſter of peace: the kinſwoman of truth: the life and joy of Angels: the bane of Divels: Its the death of Diſſentions: the grave of Schiſmes, wherein all Church rupture, and offences are buried, 1 *Joh.* 4. 8, 16. *Joh.* 13. 34. *Gal.* 5. 22. 6. Yea, its the very bond of perfection, *Col.* 3. 14. and that which covers all ſins, 1 *Pet.* 4. 8.

Queſt. *What is the excellency, and benefit of a good Conſcience?*

I. *Anſw.* Firſt, The excellency of it appears in the honourable titles given to it above all other graces, and the reall preheminence it hath, if compared with all other things: as

1. It hath this proper denomination given it ordinarily of a *good Conſcience*, Act. 23. 19. 1 Tim. 1. 5. 1 Pet. 3. 16, 21. whereas other graces, though excellent in their place, and kind are ſeldom ſo called. Where do we read of good Faith, good Love, Holineſs, &c. whereas Conſcience is good of it ſelf, and makes the good Faith, the good Love, the good repentance, &c. which all ceaſe to be good when ſevered from the good conſcience. Again, compare it with all other good things, and it hath the better of them, what good is there in a cheſt full of goods, when the Conſcience is empty of goodneſs? *Quid prodeſt plena bonis Area, ſi inanis ſit Conſcientia?* ſaid St. *Auſtin*, What if he hath good wares in his ſhop, a good flock in his ground, good cloaths to his back, &c. if he hath not a good Conſcience in his heart? This man is like *Naaman*, a rich and honorable man, but a Leper. What are all great parts, and abilities, without a good Conſcience? but as ſweet flowers upon a ſtinking carcaſs. Its above all Faith alone, therefore they oft go together in Scripture, 1 *Tim.* 1. 5, 19. and 3. 9. If this be put away Faith is ſhipwract. Nothing profits alone without this; not Baptiſme, 1 *Pet.* 3. 21. not Charity, 1 *Tim.* 1. 5. not coming to the Lords Supper, *Heb.* 10. 22. not any ſerving of God, 2 *Tim.* 1. 3. not obedience to Magiſtrates,, *Rom.* 13. 5. not all our ſufferings, 1 *Pet.* 2. 19, 20. Let all duties

duties be performed, and Conſcience nor regarded, and the man is but an Hypocrite. Let all gifts remain, and profeſſion ſtay, and the man is but an Apoſtate. Hence *Bernard*, *Utilius eſt currere ad conſcientiam, quam ad ſapientiam, niſi eadem ſit ſapientia quæ conſcientia.* Its better running to Conſcience then to all your wiſdom, unleſs you mean by your wiſdom nothing but Conſcience. The unlearned man with a good conſcience (ſaith Saint *Auſtin*) will goe to Heaven, when thou with all thy Learning ſhalt be caſt into Hell. *Surgunt indocti & rapiunt regnum Cœlorum, &c.*

2. Its abſolutely neceſſary to the very being of a Chriſtian, whereas many other things ſerve only to his better being. To ſuppoſe a Chriſtian without Conſcience, were to ſuppoſe the Sun without light, and fire without heat. Its of the very ſame conſequence to ſpirituall life, as the ſence of feeling is to natural life, which hath the preheminence of all other ſences: For

1. Feeling is the firſt ſence in being: So is Conſcience in the new Creature.
2. Feeling is of abſolute neceſſity. If a man want that, he is a dead man: So is Conſcience abſolutely neceſſary to the very being of a Chriſtian: A man may be ſhort in parts, weak in duties, defective in knowledge, and yet be a good Chriſtian: but if he hath loſt his Conſcience, he is altogether dead.
3. Many creatures excell man in other ſences: but in feeling man excells moſt other: So the beſt Chriſtian excells in the tendereſt, and quickeſt touch of Conſcience.
4. Other ſences have a particular Organ of their own, and lye in a narrow room: as hearing in the ear, ſeeing in the eye, &c. but feeling is extended all the body over, both within, and without. So is Conſcience of a vaſt, and univerſall extent over all our actions, intents, words, and motions from firſt to laſt. Faith looks to promiſes: Fear to Threats: Hope to futures: Obedience to duties: Repentance to ſinnes, &c. but Conſcience looks to all.

3. It moſt fortifies the ſoul with ſtrength againſt, and gives victory over all Adverſaries. Its like the Ark with a window in the top to let in light from Heaven. Like *Elias* Mantle, it divides the waters, and carries the godly ſoul through a flood of miſeries as on dry Land. It encourageth in the middeſt of fire, and fagots, accompanieth into Dens, and Caves, and made the Martyrs ſing in Dungeons, and flames. Its like the Anvile that breaks whatſoever is beaten on it, but is it ſelf by all ſtrokes made more firm. It makes a man like a brazen wall, *Jer.* 1. 18. Its devoid of fear, as *Job* 5. 22. It will encourage a man to hold up his head before any judgment ſeat, *Act.* 23. 1. yea, before Gods Tribunal. 1 *Joh.* 3. 21. A chearfull Conſcience makes a chearfull countenance, *Prov.* 15 13. *Tranquilla conſcientia, tranquilla omnia.*

4. It annoints the head with oyle, and makes the cup run over with joy, and conſolation. Good Conſcience's peace, is the peace that paſſeth all underſtanding. It makes a Heaven upon Earth: Its a continuall feaſt, *Prov.* 15. 15. the ſtranger intermeddles not with his joy. His feaſt is above *Ahaſuerus*'s, Eſt. 1, 4. Its the greateſt good a man can have, and the procurer, and maintainer of all the good that a man is capable of here. Its the only *Paradiſe* that God loves to walk in: the only Throne which Chriſt ſits in: the only Temple which the holy Ghoſt dwells in: the golden pot which the hidden *Manna* is kept in: the white ſtone which the new name is written in, &c.

5. Its not only a reall good it ſelf, but makes all other things better where it

hath to do, whence it deſerves the title of *a good Conſcience*. Riches, Honour, Learning, &c. are not good really, but only in opinion, nor doe you alone make any man the better: But a good Conſcience makes all good, and good better where it comes. It finds ſome ſinfull, and leaves them holy: proud and leaves them humble: covetous, and leaves them content, &c. It mends Magiſtrates, Miniſters, poor, rich, yea all. Its the treaſury of good, and therefore brings out nothing but what is good. Good communication, good converſation: yea it makes actions indifferent in their own nature to become good, and actions good to become better.

Queſt. *What is the danger, and miſchiefe of an evill Conſcience?*

I. *Anſw.* Firſt, Here commonly is the firſt decay of a Chriſtian. *Hymeneus*, and *Alexander* firſt put away a good Conſcience, and then ſunk in their Faith, 1 *Tim.* 1. 20. when the Conſcience is once corrupt, then preſently ſo is the judgment, then the affections, then the life, and then all. Corruption in the Conſcience is like poiſon in the Spring head. No man aimes at the height of impiety at once; and this is commonly the firſt ſtep, when Conſcience likes not to retain the knowledge of God, he gives vp to vile affections, then to a reprobate minde, and at laſt to be filled with all manner of untighteouſneſs, *Rom.* 1. 26, 28, 29. A hopefull profeſſor by this meanes ſoone becomes a dangerous Apoſtate, and at laſt a down-right Atheiſt, *Tit.* 1. 15, 16. The Sun beginning to ſet in Conſcience, night haſtens on in the affections: Then farewell grace: and when the Sun goes back in the heaven of Conſcience, the ſhadow goes back many degrees in the Diall of Comfort, then farewell peace.

II. Secondly, As the firſt decay uſually begins here, ſo it proves the worſt, and moſt dangerous: A breach in the Conſcience, is like a breach in the Sea-bank: or like a leake in a ſhip: very deſperate. Some ſins, and ſlips are like the breaking of a Leg, or Arm that may be ſet again: but this is like the breaking the neck, of which few recover. *Paul* tells of ſome that had given themſelves over to laſciviouſneſs, &c. *Epheſ.* 4. 19. but they came to this height of impiety by blinding their minds, and deadning their Conſciences. In the laſt dayes many depart from the Faith, and give heed to ſeducing ſpirits, &c. 1 *Tim.* 4. 1. but they firſt ſeared their Conſciences, ver. 2. Its the ready, yea the only way to the ſin againſt the holy Ghoſt.

III. Thirdly, Either thou muſt reſolve to make a good warfare for a good Conſcience, or to ſuffer an ill warfare made upon thee from an evill Conſcience. Of all wars Civill-war is the worſt, and of all Civill-wars, Domeſticall; and of all Domeſticall, Matrimoniall. For where the relation is neareſt, diviſion there is unkindeſt. But there is one war worſe then all theſe: the perſonall diviſion is worſe then between man and a wife. Some have thought that they were able to make an offenſive war againſt Conſcience: But none were ever able to make a defenſive. To fight againſt Conſcience, is to fight againſt God, and who ever fought againſt God and proſpered, *Job* 9. 4. If Conſcience be diſregarded in his two firſt Offices, he will be known in his two laſt. If his miniſteriall reproofs, and Magiſtraticall rods be ſlighted: He will as a witneſs, and a Judge, chaſten thee with Scorpions.

IV. Fourthly, When any have betrayed their truſt, and yielded up this Fort to Satan, they are ever after caſhiered from Gods ſervice, and delivered up by him to Satans cuſtody, and an evill Conſcience's mercy, either to be miſled by an erroneous Conſcience, or terrified with an accuſing Conſcience, *Zach.* 11. 9. *Rev.* 22. 11. 2 *Theſ.* 2. 10, 11, 12.

Queſt. *Is it ſo hard then to get, and keepe a good conſcience, and to eſcape a bad?*

Anſw. Yes truly, as will appear in theſe three reſpects.

Firſt,

First, in reſpect of Satan, all whoſe ſpight is at a good Conſcience, and all his aime is to make it bad. He envies us, not riches, nor honour, nor learning, nor parts, nor duties, &c. but only a good Conſcience: he envied not *Pharaoh* his Kingdom: nor *Achithophel* his policy: nor *Abſolon* his beauty: nor *Haman* his honour, and Offices, nor *Dives* his wealth, &c. he could make uſe of all: yea he will offer his help to men to get theſe things, ſo they will quit a good Conſcience. But if a man be plundered of all his eſtate, and ſtormed out of all his out-works of his riches, friends, children, power, places: yea, out of his nearer comforts, out of his Faith, and hope out of his prayers, and promiſes, if he retreat to a good Conſcience, and make good this laſt refuge, Satan will be repelled with ſhame, and loſs. *Job* when he had loſt all elſe, manfully defending this piece, he recovered all again at laſt, and his laſt ſtate was double to his firſt, *Job* 42. 12, 13. I.

Secondly, In reſpect of thy ſelf, or the work it ſelf, thou ſhalt finde it a hard task: It requires the greateſt skill, and utmoſt diligence, *Acts* 24. 16. *Herein exerciſe I my ſelf always, &c. i.e.* I uſe all my skill, diligence, and conſtancy together, *ασκω.* II

Thirdly, In reſpect of others its ſtill more difficult: many miſcarry in it: who is ſufficient for this work? 1 *Tim.* 1. 19. III.

Queſt. *May a mans Conſcience be quiet, yet not good?*

Anſw. Yea, there are four ſorts of quiet Conſciences, and never a one of them good: I.

First, An ignorant Conſcience: For as a blinde man eats many a haire, and drinks many a fly: ſo theſe know not that they doe evill, and therefore are not diſquiered, but commit all uncleanneſs with greedineſs, *Epheſ.* 4. 18, 19. *Abimelech* boaſts much of his integrity, *Gen.* 20. 4, 5. when it was but morality, or ignorance, therefore glory not of ſuch a blinde, deafe, and ſilent Conſcience: the dumb and deafe Divell was hardeſt to be caſt out, *Mar.* 9. 25, 26, 29.

Secondly, A Conſcience that was never yet well awakened: But ſin lies at the doot, like a Lion aſleep; This Conſcience is either given over to ſleep a perpetuall ſleep, as God threatens, *Jer.* 51. 39, 40. Or elſe it will awake, and cry out like a travelling woman, it will deſtroy, and devour at once, *Iſa.* 42. 14. the Conſciences of *Joſephs* brethren were long aſleep, but awaked at laſt, and made them tremble: So with *Jonas*, ch. 2. 2. II.

Thirdly, A deluded Conſcience, by Satan, or his inſtruments, which dreams of nothing but viſions of peace, *Luke* 11. 21. *when the ſtrong man armed keeps poſſeſſion, all is at peace*, *Lam.* 2. 14. *Ahab* deluded ſpeaks of nothing but peace, 1 *Kin.* 22. 27. So *Zach.* 1. 11. many live and dye in this condition: the world ſaith, they dye like Lambs, *Pſal.* 73. 4. when its rather like *Solomons* Oxe, *Prov.* 7. 22. So *Jer.* 51. 38, 39. But its better to dye the moſt dreadfull death of the righteous, then the moſt hopefull, and peaceſull death of the wicked. Theſe dye ſo ſecurely, not becauſe the ſting of death is taken out, which were their happineſs, but becauſe the Conſcience is taken out, which is their miſery. III.

Fourthly, A hardened Conſcience; This treaſures up *wrath againſt the day of wrath*, Rom. 2. 4, 5. *Job* 36. 13. there is no greater plague on earth then this, no judgment in Hell beyond it. IV.

Queſt. *How manifold is this hardneſs of heart?*

Anſw. Its ſixfold, as appears by the ſeverall expreſſions in *Pharaohs* hard-heartedneſs: as

1. A naturall hardneſſe, and inſenſibleneſs of Conſcience, which is part of the ſin, and puniſhment of Originall ſin, which is alike in all: called the *heart of ſtone*, Ezek. 36. 25.

2. An attracted, and acquired hardneſs, through frequent reiterations of ſin, and

and the ſecret curſe of God upon it. Hence, *Heb.* 3. 13. *Epheſ.* 4. 17, 18, 19. where are eleven ſteps by which the poor ſoule goes to hell: as

1. *Vanity of minde*, wherein men think there is little hurt, but its the firſt ſtep to Hell.
2. *Darkneſs of underſtanding*, which follows the former.
3. *Alienation from the life of God*, Alienation actively on their part, they loathing God, a ſinfull alienation: and paſſively on Gods part, his ſoule loathing them, a judiciall alienation.
4. *Blindneſs of ignorance*, one ſinne begetting another *in infinitum*.
5. This blindneſſe leads to further hardneſſe, *viz.* judiciall, *becauſe of the hardneſs of their heart*.
6. Then they are inſenſible, and *paſt feeling*.
7. Then deſperate, *giving themſelves over to ſin*, as *Ahab*, 1 Kin. 21. 25. then they are quite loſt.
8. Then they are bruitiſh, turned into beaſts, *they give themſelves over to laſciviouſneſs*. So, 2 *Pet.* 2. 14. *Jer.* 5. 8. *Rom.* 13. 13. *Philip.* 3. 19.
9. Then they *worke uncleanneſſe*: they draw ſinne with Cartropes, &c. *Iſa.* 5. 18.
10. Then they are *inſatiable in ſinning*. So, *Rom.* 1. 23, 25.
11. Then the *delight in it*, committing all uncleanneſs *with greedineſs*. Thus a man is trasnformed into a beaſt at firſt, and into a Divell at laſt.

3. A judiciall hardneſs, as

Then the Conſcience, or heart is further hardened by Impoſtors, or Seducers. So, *Exod.* 7. 22. God gives *them over to ſtrong deluſions to believe a lye*, 2 Theſ. 2. 11. Hence God is ſaid to lay a *ſtumbling block* before Apoſtates, *Ezek.* 3. 20. to *deceive* falſe Prophets, *Ezek.* 14. 9. and to put a *lying ſpirit* into their mouthes, 1 *King.* 22. 23.

4. A Miniſteriall hardening. God lets them enjoy the Goſpell, and means of grace, but they having added to naturall, voluntary hardneſs of heart, and to contempt of the truth, a love of Error, God ſends leanneſſe of ſoule, under fatneſſe of Orniances: Hence *Iſai.* 6. 9, 10. then preaching proves the *ſavour of death*, 2 Cor. 2. 16. So *Pharaoh* grew worſe and worſe under *Moſes* Miniſtery.

5. A Divine hardening: a penall hardening by Divine vengeance: called Gods ſending all his plagues upon the heart, *Exod* 9. 14. A heart hardened by the curſe of God is an Epitome of all plagues in the world, yea of all the plagues of Hell. Yet here in God doth not *infundere malitiam*, poure in malice, but *non infundere mollitiem*, not put in ſoftneſſe. Hence, *Rom.* 1. 28.

6. A Satanicall hardening: Indeed Satan hath his firſt, or ſecond hand in every ſinfull act, and an hand from the firſt hardening to the laſt. He perſwades, and prevailes, 1 *King.* 22. 22.

I. Queſt. *What are the marks of an ill troubled Conſcience?*

Anſw. Firſt, Troubles are then evill, when the root whence they ſpring is evill. Thus *Ahab* was troubled till he was ſick, not becauſe his luſt of covetouſneſs was unmortified, but becauſe it was unſatisfied. So was *Ammon*. So, *Prov.* 4. 16. Some cannot ſleep if they have done no miſchief all day. This is indeed the Divells trouble, and Hell is full of ſuch troubled ſpirits.

II. Secondly, When if it be at all for ſin, it is not ſo much for the intrinſecall evil or ſinfulneſſe of it, as for the eventuall, or conſequentiall evills that attend ſin, and the puniſhment that follows it. So *Ahab*, 1 Kin. 21. 2. 7.

So

So *Caine*, *Judas*, *Simon Magus*, Act. 8.24. This is to be troubled for Hell, not for ſin.

Thirdly, When the carriage under troubles is evill, then its an evill trouble: as III.

1. When men rage, and ſwell under Gods ſtroke, but their uncircumciſed hearts accept not of the puniſhment of their iniquity: So *Caine* ſtormed at his puniſhment. So, *Iſa.*8.21,22.

2. When notwithſtanding their troubles they ſtill go on in ſin. *Felix* trembled, but it wrought no good upon him, *Act.*24.27. *Jeroboam*, 1 King.12.33. he was ill, but *Ahaz* was worſe after judgements upon them, 2 *Chro.* 28. 22. So, *Rev.*16.11. and 9.20.

3. Then troubles are evill, whoſe cure is evill, or when an evill courſe is taken for their removall: as

1. When men fly to outward means to remove inward grief, but go not to to God, as *Caine*, to travelling, and building of Cities. *Saul* to *Davids* Muſick. An ill diverſion doth but prorogue, not cure the diſeaſe.
2. Wen they reſt in the outward uſe, and obſervation of religious means, without an inward change of heart, and thorow reformation of life: *Ahab* humbled himſelf, faſts, mourns, &c, yet *Ahab* is *Ahab* ſtill. *Judas* was full of inward horrour, confeſſeth, and makes reſtitution, but goes not penitentially to God, and fiducially to Jeſus Chriſt. *Jerem*, therefore calls this a *gadding*: its not a penitentiall returning, *Jer.* 2. 36.
3. When men have recourſe to Diabolicall, and ſinfull means: as *Saul* to the Witch: 1 *Sam.* 28.7, 8. *Ahaziah* to *Baal-zebub*, 2 Kin. 1.2. *Belſhazzar* to his *Magitians*, Dan. 5.7. So, 47.12,13.
4. When men diſpairingly give over all our hopes, and uſe of means, ſaying, there *is no hope*, Jer. 2. 25. and 18. 12. This putting away all mercy is worſe then all the former. This was *Cains* caſe: I am ſentenced, I muſt be damned: God hath not mercy for me, I will aske him none. This is a wilfull caſting away of a mans ſelf: *This evill is of the Lord*, 2 Kin. 6. 33. *why ſhould I wait*, or pray, or repent, &c. This is to *forſake our own mercies*, Jonah, 2.8.

Queſt. *How may we know a good troubled conſcience?*

Anſw. Firſt, When our trouble is rather for our ſins, then our ſufferings: when we cry out of our ſins: as *Lam.* 5. 16. So *Jer.* 31. 19. *Ephraim* bemoans himſelf, &c. I.

Secondly, When in this condition we confeſſe, bewaile, and lament our ſins, as *David*, Pſal. 51.3. So, *Job* 7.20. and 3,4. II.

Thirdly, When after this we forſake it, *Prov.* 28. 13. ſuch *ſhall have mercy*.

Fourthly, When we do not only forſake it as to the outward act, but the heart is changed, and mortified as to the love of ſin: when God *hides pride from man*, Job 33. 17. when we can ſay, ſin is more bitter then death, *Eccleſi.*7.26. III.

Fifthly, When upon this the heart is carried out to ſeek after Chriſt for reſt, and righteouſneſs, *Matth.* 11.29. when we go to this Fountain to waſh away ſin, *Zach.* 13.1. *Joh.* 3. 14,15. V.

Sixthly, When after this the Conſcience is made more watchfull, and tender, *Job* 34. 31,32. IV.

Queſt. *What are the marks of an erroneous Conſcience?*

Anſw. Firſt, When it leaves the Word, which is the ſtanding Rule to rectifie Conſcience by, and prefers Traditions, or ſome humane invention before I.

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an expreſſe Precept. So, *Matth.* 15. 13.

II. Secondly, When we leave the waters of *Siloah*, the holy Scriptures, which run ſoftly, uniformly, and conſtantly, and takes extraordinary Providence for a Rule inſtead of Precept, whereas Gods providences, both proſpering, and adverſe, are rather probatory, then directory, *Deut.* 13.3. *Dan.* 11. 35. Erroneous Conſcience imputes his ſucceſs to his cauſe, and his cauſe proſpering, he ſtiles Gods cauſe: This was *Rabſhakeh's* Divinity, *Iſa.* 36.10. and of the *Chaldeans*, Hab. 1. 11. Such ſay, as *Jer.* 50 7. we offend not, becauſe they have ſinned, and we have prevailed. *Solomon* tells us, we can conclude nothing certainly from hence, *Eccleſ.* 9.1.2.11. and 7.15. and 8.14, *ult.*

III. Thirdly, It prefers a ſuppoſed fictious revelation, before written, and cleere revelations: as that deceived Prophet, 1 *King.* 13.18. Now all divine revelations coming from the Spirit of Truth, are ever conſonant to the word of truth, which is the rule to try all revelations by, 2 *Pet.* 1.19.

IV. Fourthly, It prefers a ſtrong impulſe from his own thoughts, before Gods own thoughts, *Jer.* 7.31. God ſaid, that it never came into his minde to approve of what they did, yet they would doe it, becauſe it was their Conſcience, and came into their mind. But theſe impulſes, though coming from a gracious Spirit, can be no rule: as we ſee in *Davids* impulſe to build God an houſe, 2 *Sam.* 7.2,3. ſo to be revenged on *Nabal*, 1 Sam. 25.22. Prov. 28.26. *He that truſteth his owne heart is a foole.* Hence, *Job* 15. 31. Its truſting to vanity.

V. Fifthly, It interprets difficulties, and diſcouragements as a diſcharge from duty. *The time is not come* (ſay they) *to build Gods houſe*, therefore its not our duty, *Hag.* 1.2. but this is a ſluggards Conſcience, when he pretends a *Lion in the way*, Prov. 26.13.

VI. Sixthly, It conceives a fair intention, or good end can legitimate an unwarrantable action. Its true, a good end hath a great influence upon an action to make it Theologically good: yet can it not alter the nature of an action that is materially bad to mend it, *Job* 13.7. Our Rule is, not to doe the leaſt evill to gain the greateſt beneficiall good, or to avoid the greateſt penall evill, *Rom.* 3. 8.

VII. Seventhly, Its ſo confident that it dares apppeal to God to patroniſe his exorbitancies, *Joh.* 16.2. they thought they did God the beſt ſervice, when they did the Church the greateſt diſſervice. So. *Phil.* 3.6. *Paul* out of zeale *perſecuted the Church.* So, *Act.* 23.12.

Queſt. *What motives may quicken us to get, and retaine a good Conſcience?*

I. *Anſw.* Firſt, Remember that God weigheth, and trieth the Conſcience, *Prov.* 16.2. So much of Conſcience as is in a man, or duty, or action, or ſuffering, ſo much of thanks, and eſteem with God: So much Conſcience as thou haſt towards God, So much comfort is coming to thee from God.

II. Secondly, If Conſcience be wanting, thou wilt ſuffer loſs of all thou haſt, of all thou haſt done, ſuffered, or expended, God will ſay to ſuch: *when you faſted was it not to your ſelves, &c?* *Ananias* loſt his coſt when he had been at ſo great charges: *Alexander* his reward when he had ſuffered ſo much: *Judas* loſt all after he had followed Chriſt ſo long, and preached to others ſo often.

III. Thirdly, A good Conſcience leads a man to perfect, and compleat happineſs both here, and hereafter.

1. In this world its the only way to a good, and bleſſed life: and that

1. In proſperity it will be as an hedge about all thou haſt, as the Candle of the Lord in thy Tabernacle.

2. In

In adverſity, it will be as the good houſwifes candle, that goes not out by night. Or like *Iſraels* Pillar of fire, it will not leave thee in a wilderneis. As *Ruth* to *Naomi*: or *Ittai* to *David*, 2 Sam. 15.21. It will in all make thee *more then a conqueror*, Rom.8.37. its a mans deareſt, and cloſeſt friend that will viſit him in priſon, &c.

3. In death: it gives rejoycing when under the ſtroke, and ſentence of death. Its like *Saul* and *Jonathan*, lovely in life, and in death not divided.

2. In the world to come: It will ſtand a man inſtead when he appears before the great Tribunall of God, where courage dares not ſhew its face: nor eloquence open its mouth: nor Majeſty hath any reſpect: nor greatneſſe any favour: where *mony bears no maſtery*: as that Martyr ſaid, *Rev.6.15, 16.* Hence, 1 *Joh.3.20,21.* Yea, its the ſtep to the higheſt glory, and its the ſtate of higheſt Beatitude. To be feaſted with the fruits of a good Conſcience, is Angels food, and ſome of the ſweet meats of Heaven: as a tormenting Conſcience is one of the greateſt miſeries of Hell.

Fourthly, Conſider the miſeries of an evill Conſcience in life, in death, and after both. IV.

1. In this life: In the middeſt of proſperity he can have no ſecurity, *Job* 20. eſpecially, verſe 16, 17, 22, 23, 24. and 15. 21. there is no torment like that of an evill Conſcience: It marred *Belſhazzars* feaſt, &c.

2. But much more in adverſity: then Conſcience that had been long ſilent, and quiet, cries out, and flies in the ſinners face: as in *Joſephs* brethren. This woe, though dreadfull, yet is the leaſt, becauſe ſhorteſt, and ends in a few dayes, or years: but

2. At death: which is a great woe, and double to the former: All the ſufferings in this life to the wicked, whether in body, or in ſpirit, are nothing if compared with that which follows: yet this alſo hath an end, at the day of judgment: But then follows another.

3. At the day of judgment, when all the Cataracts of wrath are ſet open, all the vials emptied out: then ſhall that ſealed book of Conſcience be unclaſped, and out of their own mouth, and heart, and book ſhall they be judged: then ſhall a Hell in Conſcience be caſt into a Hell of diſpaire, and an Hell of guilt into a Hell of pain: and this judgment is called *Eternall judgement*, Heb. 6. 2. and the deſtruction of the wicked, an *Everlaſting deſtruction*, 2 Theſ. 1. 9. and this Eternity is a vaſt Ocean, that hath neither bank nor botton: A Center that hath no Circumference: no meaſures of times, nor number of ages can fathom, or reckon the length of it. In which Eternity thy evill Conſcience ſhall accompany thee, and fill thy heart with new tortures of grief, and feare, and wrath, and bitterneſs, and deſpair.

Queſt. *What then are the meanes whereby a good Conſcience may be gotten, and preſerved?*

Anſw. Firſt, They are either principall, or ſubſervient. Firſt, principall, and they are I.

1. To get the blood of Chriſt ſprinkled upon the Conſcience, by the hand of Faith, *Heb.9.14.* All duties, gifts, obſervances, &c. are nothing to this. Other things may make the outſide clean before men, but the blood of Chriſt is that alone which makes the Conſcience clean before God, that there is now *no more Conſcience of ſin*, as to the guilt, and ſpot of it. So *Heb.* 10. 29. the blood of the Covenant is that whereby the believer is ſanctified, Chriſts wounds are our City of Refuge: Chriſts blood is the well of *Bethlehem*, which we ſhould long for, and break through an Hoſt of difficulties to come unto. *Except we drink this blood we have no life in us, &c.* Joh.6.53,54.

2. To ſeek, and get the Spirit of Chriſt, which is the next principal ingredient in, or efficient

efficient of a good Conscience: Its Gods Spirit with our spirits that makes the good Conscience, *Rom.* 9.1. The single Testimony of naturall Conscience is not much to be regarded: but when Conscience is cleared by the Spirit, and conded with the Spirit, the Testimony of these two is great, and weighty. Gods Spirit thus witnessing to our Spirit is the cleerest testimony of our Adoption, and Salvation, *Rom.* 8.16. Hence, 1 *Cor.*2.10,11,12. So then where the Spirit of God is, there is a good Conscience.

II. Secondly, The subservient means are thirteen, wherein the first six direct us what to doe: the other seven what to avoid.

1. Thou must get Faith to make thee a good Conscience, therefore Faith, and a good Conscience are often joyned together, *Acts* 15.9. Christ gives faith for this end, to purifie the Conscience: where faith is pure, the Conscience is pure: this makes the good, and mends the bad Conscience. Now this Faith that makes, and keeps a good Conscience, is three fold:

1. Justifying Faith: for there must be apprehending, and applying the blood of Christ, *Act.* 15.9. For *Fides qua creditur*, is *Fides qua vivitur*. Faith whereby we believe, is the faith whereby we live.
2. Doctrinal Faith, 1 *Tim.* 1.19. For corrupt opinions, breed corrupt consciences: and corruption in morals, usually follows corruption in intellectuals: Here begins commonly the first step backward to all Apostacy, and the first step forward to all impiety.
3. A particular warranting Faith to legitimate our actions, which also may in some sense be called a justifying Faith, not to justifie our persons from all guilt, but our actions from sin: Every action that is good in it self is hereby sanctified to the use of Conscience by the word of God. So *Rom.*14.5,23.

2. Repentance, and the daily renewall thereof is a second means: This ever goes along with true Faith, *Mar.*1.15. Hence this was the total summe of what *Paul* taught: To *repent* and *believe*, Act.20.21. So, *Job* 11.14,15. Conscience must shut all known sin out a doors, or sin will soon thrust Conscience out a doors.

3. If thou wouldest have a good Conscience, observe what hints thou hast at any time from Christ, and the Spirit. Good Conscience must observe the eye, voice, beck, finger, and every motion of Christ. As its a fearfull judgment to fear where no fear is. So its a foule sin not to fear where fear should be, *Jer.*5.3. *Thou hast smitten them, and they have refused to receive correction, &c.* Hence, *Prov.* 29.1. they *shall suddenly be destroyed*. *Peter* by observing these hints from Christ, recovered after he had denied him.

4. Listen attentively to the mutterings, and whisperings of thy own Conscience: Take notice what news Conscience brings thee home every day: *Commune* often *with thy own heart*, Psal. 4.4. So did *David*, Psal. 77.6. These *Soliloquies* are our best disputes, and the most usefull conferences. Observe every day what were thy actions, what were thy passions: See what words fell from thee, what purposes, and thoughts were in thee. *Non venitur ad bonam Conscientiam, nisi per Cordis custodiam.* Bern.

5. Yet so we must hearken to, and confer with Conscience, as also to confer Conscience with the Scripture: thats the Book of life, and according to that, our Conscience must be copied, or corrected. *Unicuique suus liber est Conscientia*, Bern. Search the Scriptures, and trust not thine own judgment too far. This rule well observed, would resolve what is to be done in many cases: most men, whatsoever their opinion, and practise is, plead Conscience, Conscience: Its my Conscience say they, my Conscience bids me do thus: I, but what doth God bid Conscience do? Had *Adam* never fallen, we should have needed none other rule, but our own Consciences? But now we have a Law written, and proclaimed,

claimed, we muſt not make conſcience the ſupreme Law, but the ſubordinate. Indeed Conſcience is to have a negative voice, ſo that nothing is to be done without his aſſent, and good liking: but it muſt not Challenge an arbitrary, and illimited power to act, or determine any thing without the advice of this great Councel, the Law, and the Prophets.

6. Prayer is a great friend to good Conſcience: the good Conſcience makes many a good Prayer: there is the particular demand of a good Conſcience, 1 *Pet.* 3.21. which *Beza* underſtands of Prayer. Good Conſcience hath ever one eye upon God to obſerve his precepts, and the other up to God to beg his direction: uſually ſuch as are moſt frequent in prayer have the beſt Conſciences: *Acts* 10.2. *Cornelius*. Hypocrites do not ſo, *Job* 27.10. and 21.14,15.

7. Beware of committing the ſmalleſt ſins, yea of many things which goe for lawfull: the leaſt ſpark may conſume the greateſt houſe, the leaſt leak, the greateſt ſhip. Call not *Faith*, and *troth* ſmall Oaths, they are more then *yea*, and *nay*. Refrain idle words, raſh anger, vain mirth, fooliſh jeſting, &c. The greateſt ſpoil made in Conſcience, had at firſt but ſmall beginnings. *Qui otioſum verbum non reprimit, ad noxia cito tranſit: & vanus ſermo eſt vanæ Conſcientiæ index.*

8. Take heed of adventring, though but upon one greater ſinfull act: leſt it for ever ſhut Conſcience out of doors: One deliberate act of ſin, threw the Angels out of Heaven: that one ſin deliberately committed by our firſt Parents againſt an expreſs precept caſt them out of *Paradiſe*. So in *Judas*, *Ananias*, and *Saphira*, &c.

9. Take heed of living under, and contenting thy ſelf with a cold, man-pleaſing Miniſtry, which ſows pillows under thine *Armholes*, crying *Peace, peace*. The voice of a faithful Preacher is the voice of a *Crier*, Iſa.40.3. His ſound, the ſound of a Trumpet, *Iſa.*58.1. His words like *ſharp nails*, &c. Eccl.12.11. So, *Mal.* 3.2. *Iſa.* 11.4, 10. Take great heed whom thou chooſeſt for thy boſome friend: Ill acquaintance hath undon many. *One ſinner deſtroyes much good*: One corrupt man, corrupts another, 2*Sam.*13.2.

10. In things doubtfull, be well aduiſed, or forbear, and take the ſurer, and ſafer way. Some defend Uſury, Cards, Dice, long hure, naked necks, &c. But moſt condemn them. Judge what is ſafeſt, and let theſe be thy rules to judge by, *Epheſ.*5.11. *Phil.*4.8.

11. Take heed of worldly mindedneſs: there is no greater enemy to Conſcience: Theſe Thorns choke the beſt ſeeds of grace: and this Canker eats out the very life of Conſcience: For, *for a piece of bread ſuch an one will tranſgreſs*: Such will break their word, betray their truſt, deceive their brother, falſifie their wares, weights, meaſures, lye for advantage: Riches and a good Conſcience ſeldom dwell under the ſame roof.

12. Take heed of an Erroneous Conſcience: This is as wildfire in dry Corn: as the wild Bore, or ravening Bear: as the *wild Aſs*, Jer.2.24. Many hopefull Profeſſors being once leavened with Error, doe firſt in their hearts undervalue, and contemn, and then with their mouths vilifie, and diſgrace thoſe faithfull Miniſters, whom they formerly magnified, and highly prized.

Mr. *Sheffield in his accute, and accurate Treatiſe of Conſcience.*

Queſt. *What are the ſigns of a good Conſcience, whereby it may be knowne?*

Anſw. Firſt, It may be known by the cauſes of it: Its not the work of nature, but the free gift of God: not purchaſed by our own merits, not purged from naturall defilements by our own ſatisfactions, but purified from dead works, by the precious blood of Chriſt applyed to us by his holy Spirit, and a lively faith. I.

Secondly, By the manner whereby it is wrought in us: For its not wrought by II.

by worldly perswasions, taken from our credit, pleasure, profit, &c. but by the Ministry of the word begetting faith in us whereby the heart is purified, and this it doth. 1. By terrifying with the sight and sense of our sin., and the punishments due for the same, whereby we are humbled: and then, Secondly, by pacifying, and comforting it; by offering to us in Christ the free pardon of our sins, reconciliation with God, and the eternal salvation of our souls.

III. Thirdly, Its known by the effects: For it excuseth and acquits us before God of all sin: and speaks peace to our hearts, assuring us that we are in Gods favour, and grounding this testimony upon the infallible truth of the Scriptures: It makes us bold in all dangers: couragious in the performance of all good duties: Like good servants to come often into our Masters presence, because it witnesses that we are in favour with him: It makes us often to examine the book of our accounts in Gods presence, and to desire him to survey our reckonings, *Psal.* 26. 2. After which *Audit*, it will justifie us in regard of our integrity, as *Ps.* 17. 3. Not in respect of the perfection of our performance, which is full of wants and weaknesses; but of our desire and resolution, *Psal.* 130. 3. and 143. 2.

IV. Fourthly, it's known by the properties of it, which are

1. As its peaceable, so also its pure, not only from the guilt of sin, but also from the corruption. For the blood of Christ, as (like a sovereigne salve) it pacifies the rage of conscience caused by the sores of sinne: so it draweth out the corrupt matter that caused it, cleansing these wounds, *Heb.* 9. 14.

2. With all care and circumspection it keeps it self clear both before God and man, *Act.* 24. 16. Before God from the faultinesse of sin, and before men from offensiveness, and all appearance of evil, 2 *Cor.* 4. 2.

3. Its not doubtful, and wavering whether it be so or no, but being so, it knows assuredly that it is so, and sees it self by its own light, *Heb.* 13. 18. *Prov.* 28. 1. 1 *Joh.* 3. 19, 20, 21.

4. It makes them that have it, merry, cheerful, and full of joy: It's a *continual Feast*, It makes the hardest lodging a bed of down: A prison a Pallace, &c. *Rom.* 5. 3. Act. 16. 25. *Paul* and *Silas* sang in the dungeon. So, 2 *Cor.* 1. 12. It triumphs over death it self: Yea it chears the heart in the day of judgement, as was said before.

V. Fifthly, its known by the integrity, and constancy of it. It labours to approve it self both to God and man in all things, at all times. It respects the whole Law, and every precept, due order, and proportion being observed in the weight and excellency of every duty. It joynes piety, and holinesse with righteousness, and honesty, and faith with good works, *Psal.* 119. 6. *Heb.* 13. 18. Its the same in all places and companies.

Mr. *Downams Guide to Godliness*,

Quest. *How hath original sin polluted every mans conscience?*

I. *Answ.* First, by bringing a veil of ignorance upon it, whereby it horribly mis-judgeth, *calling good evil, and evil good*, &c. Thus the consciences of Heathens miserably enchralled them to the service of idols, as if they could damne or save them. Thus some Hereticks have thought that they served God by doing most abominable and unnatural things. The *Gnosticks* taught, that fornication and uncleanneſse were often to be committed, so as to avoid all conception, and if a child do follow they did follow, they draw it from the womb, beat it in a mortar, seasoned it with honey and pepper, and so did eat it, saying that in this manner they did celebrate the great Passeover. The *Carpocratians* affirmed, that every one was bound to commit sin: and that the souls were put into the bodies till they should fulfill the measure of their iniquities, applying that in the Parable to this purpose; *Thou shalt not go out till thou hast paid the last farthing*. The *Montanists* made a sacrifice of the blood of an Infant of a year old,

whom

whom with needles in a most cruel manner they prickt to death. They said also, that it was as great sin to pull a leaf from a tree as to kill a man. The *Donatists* would throw themselves from mountains, and drown themselves in rivers to make themselves Martyrs. Here was also a voluntary contracted blindnesse upon their consciences, and a judicial, inflicted on them by God: yet had there not been a natural blindnesse in their consciences, they could never have been improved to such an height of impiety.

Secondly, its polluted, not only by the blindnes, but by the stupidity, and senselesnes that is upon it: so that though one sin be committed after another, though lusts, (as so many thieves) come to steal their souls away, yet this sleepy dog gives not one bark. Such mens sinnes come from them as excrements from dying persons, without apprehension of them; their consciences are seared as with an hot iron. II

Quest. *How is this blindnes and stupidity of conscience discovered?*

Answ. By the actings of it, in not performing those offices for which God hath put it into the soul: as

1. One maine work of conscience is to apply in particular what we reade in the Scriptures, as generally spoken: when it reads the threats, and curses of the Law denounced against such sins as thou art guilty of, then saith conscience, *This belongs to me*: Hence God gives the commands by particular application: *Thou shalt not commit adultery, Thou shalt not steal, &c.* that conscience may say, this command belongs to me: But if we read over the Scriptures a thousand times, and hear so many Sermons, if conscience doth not apply all becomes ineffectual. I.

Object. *How then can men commit those sins which they know to be sins, which conscience tells them to be sinnes, seeing we cannot will evill as it is evill?*

Answ. First, it ariseth from the defect of conscience, it not making particularly such a powerful application *pro hic, & nunc*, as it should do: There is a general, and habitual knowledge of such things to be sinnes; yea, it may be a particular apprehension that they are now sinning and offending God; but its onely a speculative apprehension, its not a practical one produced by conscience in them.

Secondly, herein the corruption of conscience is seen in that, though it doth apply, yet it is so weakly, and coldly, that it loseth the activity, and predominancy over the affections, and will of a man: so that he cares not for such checks and reproofs, *Rom.* 1. 18. such *detain the truth in unrighteousnesse*; they keep conscience a prisoner that would gladly do its duty. II.

Thirdly, or if it do apply, yet its seldom, not daily and constantly: The Cock crew once, or twice before *Peter* remembred himself: Conscience may apply sometimes, yet may the noise of lusts drown the voice of it. Thus the consciences, even of natural men in some fits, when they are in expectation of some great and eminent judgements, may work strongly for the present, as of *Pharaoh*, *Ahab*, and *Felix*: But this is a flash only. III.

Fourthly, as conscience naturally doth not its duty in applying, so neither in witnessing, and bearing testimony to our actions, which yet is one great end why conscience is put into man. Hence its said to be *a thousand witnesses*: yea, and its a thousand tormentors too: But alas, its so defiled, that in many things, if not in all, it fails, and gives at least no true witnesse at all, as appears in that, if men can conceal their sins from others, they matter not at all what witnesse conscience, and God can bear against them. IV.

Fifthly, the pollution of conscience will further appear by the actings of it in accusing, and excusing, *Rom.* 2. 15. As for its duty of accusing, its almost wholly silent: and men run into all excess of riot, embrace all wickednesse their consciences V.

ſcience ſcarce ſmiting at all for it. Divines ſay, that its an exceeding great mercy of God that he hath left a conſcience in man: for if that had not ſome actings, there would be no humane ſocieties: Conſcience being a curb to them: but when its ſo corrupted that it cannot do its office, what hope then remaines for ſuch? as we ſee in the example of *Joſephs* brethren, *Gen.* 37. 25. And as for the other act of excuſing, conſcience is turned into a *Camelion*, to be like every object it ſtands by: It excuſes and flatters men in all they do: and makes them ſay, *God I thank thee, I am not like other men, &c.* Luk. 18. 11. whereas, if conſcience were well inlightned by Gods Word, it would inſtead of excuſing, accuſe and condemn.

II

VI. Sixthly, conſcience is further polluted in the actings of it: for when application, witneſſing, and accuſing will not do, it ſhould ſmite and terrifie: It ſhould fall from words to blows, *Act.* 2. 37. they are ſaid κατενύγησαν: to *be pricked in their hearts*, as if a dagger had been ſtabbed in them: So it was with *Felix*, *Cain*, *Judas*, *&c.* Now conſcience naturally is greatly polluted herein. For either it doth not at all give any blows, or if it do, its with ſlaviſh and tormenting thoughts, which makes the ſinner runne from Chriſt, and indiſpoſeth him for mercy and comfort.

VII. Seventhly, there ſhould a tribunal be erected in every mans heart, wherein conſcience ſhould ſit as Judge, and this court of conſcience ſhould be daily kept: So, *Pſal.* 4. 4. we are commanded to *commune with our own hearts*: To *ſearch and try our ways*: To *judge our ſelves* that we *be not judged*, 1 Cor. 11. 31. This the very Heathen commended: *Noſce teipſum*, and *tecum habita*: and complain of the neglect of it, *In ſe nemo tentat deſcendere*; and its frequently commanded in Scripture as an introduction to converſion, and as a conſtant duty of the converted to prevent Apoſtacy: But who is there that keeps this Court daily in himſelf? who examines himſelf to ſay, *what have I done?* who calls his thoughts, words, and actions to this Bar, and gives judgement againſt them? Now this judgement of conſcience is ſeen about a twofold object.

I

1. Our actions which are to be judged whether they are agreeable to the Word of God, or no? For whatſoever we undertake, and are not perſwaded of in conſcience as lawful, is a ſin, *Rom.* 14. 23.

2. Our perſons, and the frame and conſtitution of our ſouls: and herein conſcience is more unable to do its work then in the former: For actions (at leſt many of them) are condemned by the light of nature: but when we come to ſearch and judge our heart, much heavenly skill and prudence is required. If hypocrites did thus judge themſelves, they would not bleſs themſelves in their good condition as they do. God hath placed it in man as an Umpire to judge matters impartially between God and thy own ſoul: But conſcience being naturally polluted, is not able to diſcharge this office. Hence it is that this Court ceaſeth, conſcience doth not keep any Aſſize at all.

VIII. Eightly, its defiled in that its afraid of light, and is not willing to come to the word to be convinced: but deſires to be in darkneſſe that ſo a man may ſinne the more quietly, *Jon.* 3. 19, 20. Hence, *John* 16. 7. Its the work of Gods Spirit to *convince the world of ſin*: But the natural conſcience cannot abide this, and therefore it hates a ſearching Miniſtry, as *Ahab* did *Michaiah*.

IX. Ninthly, its defiled in that its ſubject to many diſguiſes: It appears under ſo many viſors, that its hard to know when its conſcience, or when its ſomething elſe that is far enough from conſcience: yet by reaſon of this guile, men flatter themſelves with the name of conſcience, when indeed it is corruption in him: A devil in *Samuels* mantle.

Queſt. *How may a counterfeit conſcience be diſcovered?*

I. *Anſw.* Firſt, when it is not conſcience, but a ſinful luſt that puts thee upon many things: This is a ſad deluſion, thus to have conſcience, and ſo God himſelf abuſed:

abuſed: Thus *Saul* when he had ſacrificed prerended conſcience, and that all was to ſerve God: *Abſolon* when he hatched rebellion pretended a vow, and ſo he muſt out of conſcience perform it. *Judas* when he repined at the ointment pretended charity and conſcience, when it was luſt and covetouſneſſe.

Secondly, when its fancy and imagination which perſwades thee, and not conſcience: Thus fancy hath a great influence upon many: In melancholly perſons eſpecially its hard to diſcern when its their fancy, and when its conſcience that works in them trouble for their ſins. II.

Thirdly, cuſtome, education, and prepoſſeſſed principles ſometimes work upon man as if they were conſcience: Thus many are affected in religious things, not out of conſcience but cuſtome: they have been uſed to ſuch things, brought up in ſuch a way of ſerving God, and therefore they would have ſuch wayes and cuſtomes ſtill. But that its not conſcience but cuſtom, will eaſily appear, in that they will change according to outward advantages: when *Shechem* would be circumciſed, it was not out of conſcience: but for *Dina's* ſake. When *Jeroboam* erected an Altar, it was not for conſcience, but out of carnal policy. III.

Fourthly, if it be conſcience that puts us upon duties, and thoſe commanded, yet hardly are they done for conſcience ſake. The ſame duties may be done out of conſcience to God by ſome, and from corrupt ſinful motives by others. Thus *Rom.*13.5. *Paul* preſſeth obedience, not only for feare, but for *conſcience*: If it were from fear only, it were ſinful. Hence *Peter ſpeaks of a conſcience of God*, 1 *Pet.* 2. 19. A conſcience *towards God*, 1 *Pet.*3.21. which is not to be underſtood ſubjectively, as if God had a conſcience but objectively: for a conſcience that reſpects the will, and authority of God: Many frequent Ordinances, not out of conſcience to God, but in regard of the Laws of men, or ſome ſuch other reſpect. Whereas, *Coloſ.* 3. 17, 18. all ſhould be done *heartily as to God, &c.* IV.

Fifthly, natural conſcience is greatly polluted by original ſin in regard of the limited and partial conviction, or illumination that it is apt to receive. Conſcience will receive ſome light, and be convinced in ſome ſmaller things, but the weightier things its apt to neglect. So the *Phariſees*, Luk.11.42. V.

Sixthly, its polluted in that its very ſevere in cenſuring other mens ſins, but blinde about its own. In this its like the eye which can ſee all other things but it ſelf, *Mat.*7.3, This Chriſt chargeth upon the *Phariſees*, bidding them firſt to *pull out the beam out of their own eye, &c.* So *Rom.* 2.1. *Judah* was very ſevere againſt *Thamar*, till he ſaw the ſtaff and the bracelets. Such have the eyes of the *Lamiæ*, that they take up when they go abroad, and lay aſide when they come home. VI.

Seventhly, its defiled becauſe of the eaſe, and ſecurity it hath, whereas, if it were awaken, it would give the ſinner no reſt, day nor night. The rich man bad his ſoul take its eaſe, he found no gripes of conſcience. VII.

Eighthly, its groſly defiled, both becauſe it hath loſt its ſubordination to God and his word, the true rule of conſcience, and alſo its ſuperiority over the will and affections: Towards God it keepts not its ſubordination, but naturally falls into two extreams, either taking other rules then the Scripture, as we ſee the Papiſts do: or elſe rejecting the word wholly as a rule, as the *Antinomians* do, who ſay, *that a man is perfect when he can ſin, and his conſcience never ſmites him for it.* And as for the affections, and will, conſcience cannot now rule, and command them. VIII.

Queſt. *How is conſcience defiled when troubled and awakened?*

Anſw. Firſt, when though it trouble, and accuſe, yet it doth it prepoſterouſly, not ſeaſonably and opportunely. It ſhould put forth its effectual operation before I.

fore ſin is committed to prevent it: but it ſeldome doth it till the ſin be committed, when God is diſhonoured, and when guilt is contracted, and then alſo it acteth, not ſo much under God to bring about true peace, by repentance, and faith, as the *Devils* inſtrument, to bring to deſpair, and ſo from one ſin to fall into a greater; as we ſee in *Judas*.

II. Secondly, it diſcovers its pollutions by ſlaviſh and tormenting fears which do accompany it: So that whereas the proper work of conſcience is by Scripture-light to direct to Chriſt for healing, now on the contrary theſe wounds do feſter, and corrode more: the conſcience by feeling guilt runs into more guilt: So *Adam* when he had ſinned, was afraid of God, and ran to hide himſelf: Now this reproaches the goodneſſe and mercy of God, that we ſhould have ſuch hard thoughts of him: they oppoſe his grace and mercy which he intends to exalt in the pardon of ſin.

III. Thirdly, this troubled conſcience diſcovers the pollution of it by the proneneſſe, and readineſs in it to receive all the impreſſions, and impulſes of the Devil; who endeavours to heighten the trouble: So that whereas before he tempted the ſecure to preſumption, now he tempts the troubled conſcience to deſpair, repreſenting God as ſo ſevere that he never pardons ſuch tranſgreſſions, &c. Thus he wrought upon the troubled conſcience of *Cain* and *Judas*.

IV. Fourthly, its polluted by that ignorance, and incapacity in knowing what is our true Chriſtian liberty purchaſed by Chriſt. Indeed the true doctrine of Chriſtian liberty was one of the greateſt mercies brought to the Church in the firſt reformation: but the notion of Chriſtian liberty may ſoon be abuſed to profaneſs: And conſcience ſmitten for ſin, is many times prone to ſtretch its obligations beyond the due line: they judge ſuch to be ſins as are none; they make duties where God hath not required: This is a ſcrupulous conſcience ſo called, becauſe as little ſtones in the ſhooe hinders our going, ſo doth the ſcrupulous conſcience much annoy our Chriſtian walking: and as when one Dog barks, he ſets all the Dogs in the Town a barking, ſo one ſcruple begets another *in infinitum*, which makes a man very unſerviceable, and his life very uncomfortable.

Again, from the blindneſſe of a troubled conſcience cometh alſo the ſad, and great doubtings upon the heart, whereby the ſoul is diſtracted, and divided: pulled this way, and haled that way, *Rom.* 14.14, *&c. Paul* ſpeaking at large about a doubting conſcience, ſhews that its a damnable thing to do any thing doubtingly whether it be a ſin or not. A doubting conſcience is more then ſcrupulous; for a man may go againſt a ſcrupulous conſcience, becauſe the conſcience is reſolved for the main, that a man may do ſuch a thing lawfully, only he hath ſome fears, and jealouſies moving him to the contrary: But a doubting conſcience is when arguments are not clear, but a man ſtands as it were at the end of two wayes, and knows not what to do. Now if the conſcience were well informed by Gods Word, it would not be ſubject to ſuch diſtracting doubts, but through natural blindneſs its often at a ſtand.

Laſtly, it becomes from a ſcrupulous doubting conſcience, a perplexed conſcience ſo enſnared that what way ſo ever it takes, he cannot but ſinne. As *Paul* thought himſelf bound to perſecute the Chriſtians, if he did it, it was plaine that he ſinned, if he did it not, he thought he ſinned. Indeed the *Caſuiſts* ſay, *non datur caſus perplexus*: there cannot be any caſe wherein there is a neceſſity of ſinning, becauſe a man is bound to remove the error upon his conſcience, yet the ignorance and blindneſſe of man brings him often into that perplexed eſtate.

V. Fifthly, there is a proneneſſe in ſuch a conſcience to uſe all unlawful meanes, and to apply falſe Remedies for the removal of this trouble,

VI. Sixthly, there is an open and direct oppoſition to what is the true evangelical way,

way appointed by God for to give true peace, and tranquility to such a conscience.

Quest. *Is it not then a blessed thing to come well out of the pains of a troubled conscience?*

Answ. Yea, it is a most blessed, and happy thing to come out of a troubled conscience in a good, safe, and soul-establishing way: For when conscience is in travel its apt to miscarry: yea, sometimes its so far from having any joy, or true fruit of holiness produced, that a monster is borne instead of a man-childe. Both Scripture and experience confirm this, that many come out of these troubles with more obstinacy, and wilfulness to sin again: and so those hopefull workings end in a senseless stupidity. *Pharaoh* for a while, and *Belshazzar*, and *Felix* trembled: Conscience gave some sharp stings, but it came to no good. Thus in many, frequent troubles of conscience end in a plain dedolency, and stupidity of conscience never to be troubled more. Oh therefore pray, and get thy friends pray, that thy troubles may be sanctified, and blessed to make a thorough change upon thee.

Quest. *What is the difference between a troubled and regenerate conscience?*

Ans. Conscience may be exceedingly troubled about sin, and yet be in a state of original pollution, and destitute of the Spirit of Christ: As we see in *Cain*, and *Judas*, who had earthquakes in their consciences, and more trouble then they could bear, and yet had not regenerate consciences: Indeed these troubles are sometimes introductory, and preparatory to conversion.

But if we stay in these, and think them enough, we grosse deceive our souls. When the *Jews* by *Peters* Sermon were pricked to the heart, *Act.* 2. 37, 38. they cry out saying, *What shall we do? Peter* directs them to a further duty which is to repent; therefore those fears and troubles were not enough for their conversion. Its true, a gracious, regenerate conscience may have great initiatory troubles of conscience; yet these troubles do not infer regeneration: but are therefore brought upon thee, that thou mayst be provoked to enquire after this new creature.

Quest. *What may be the causes of the trouble of conscience, which yet are short of true saving Motives?*

Answ. First, the Commission of some great and hainous sin against conscience: This may work terror; the very natural light of conscience in this case may fill the soul with terror. So *Act.* 2. 15. the consciences of the Heathen accused them. Thus *Nero* after he had killed his mother, was filled with terrors, and our *Richard* the third, when he had murthered his Nephews. I.

Secondly, it may arise from some heavy and grievous judgement that befals them; as we see in *Josephs* brethren, *Gen.* 42. 21. So in *Belshazzer*, &c. II.

Thirdly, God as a just Judge can send these hornets to sting their consciences. Thus *Cain* being stung, fell to building to quiet it. This was threatned, *Deut.* 29. 65, 67. This is the beginning even of hell it self in this life, *Heb.* 10. 27, 31. III.

Fourthly, it often comes by the Spirit of God convincing, and reproving by the Word, especially the Law discovered in the exactnesse, and condemning power of it, *Joh.* 16. 8. the Spirit *convinceth the world of sin*: Now conviction belongs to the conscience principally; and indeed its the ordinary way of conversion: when Gods Spirit by the Law convinceth, and awakens the conscience making it restless; the man finds nothing but sin: no righteousnesse to be justified by: the *Law* condemns, Justice arraigns, and he is overwhelmed: Hence, *Rom.* 8. 15. the same spirit is *the Spirit of bondage and of adoption*, called so from its different operations. IV.

Fifthly, they may arise by Gods permission from the Devil: when God let Satan to buffet, and tempt the incestuous person he was almost swallowed up with too much grief. V.

Quest. *What are the false wayes that a wounded conscience is prone to take?*

I.

Answ. First, some when troubled for sin, call it melancholly, and pusillanimity, and therefore they will go to their merry company, they will drink it away, raise it away; or go to their merry pastimes. As *Herod* sought to kill Jesus as soone as he was borne: so these seek to stifle troubles of conscience in the first beginnings of them.

II.

Secondly, when this will not prevaile, but that still they think they must go to hell for their sins, they set themselves upon some superstitious austere ways: as in *Popery*, to go on *Pilgrimage*: to enter into a *Monastery*, &c. thinking thereby to get peace of conscience; but *Luther* found by experience the insufficiencie of all these courses.

Mr. *Anthony Burgess of Originall sin.*

Soli Deo Gloria.

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FINIS.